

॥ ऋग्वेद ॥

RIG VEDA

VOLUME V

Ashtaka to Uktam

Mantra in Sanskrit

with English Translation and Transliteration



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RIG VEDA

(Volume V)

ऋग्वेद

पंचम भागः

RIG VEDA

Volume V

[Book IV, Hymns 1-58]

[Book V, Hymns 1-87]

ऋग्वेद

पंचमः भागः

[चतुर्थ मण्डलम्, सूक्तानि 1-58]

[पंचमं मण्डलम्, सूक्तानि 1-87]

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RIG VEDA

ऋग्वेद संहिता

चतुर्थ मण्डलम्

(१) प्रथमं सूक्तम्

(१-२०) विशन्वृषस्यास्य सूक्तस्य गौतमो बामदेव ऋषिः । (१, १-२०) प्रथमर्चः पञ्चवादिपञ्च-
दशानामाग्निः (२-५) द्वितीयादिपञ्चमूनामाग्निर्वैष्णो वा देवता । (१) प्रथमर्च भृष्टिः, (२) द्विती-
याथा अग्निव्रतर्चः, (३) तृतीयाया धृतिः, (४-२०) पञ्चवादिपञ्चमदशानाम विष्टुष उन्दांसि ॥

॥१२॥ त्वां हविं सदुमिर्त्समन्यवो देवासो देवमर्गतिं न्येग्रि इति कृत्वा न्येग्रि ।
अमर्त्यं यजत मर्त्येण्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥
स भ्रातरं वरेणमग्न आ ववृत्स्व देवो अच्छां सुमती यज्ञवर्नसं ज्येष्ठं यज्ञवर्नसम् ।
कृतावानमादित्यं चर्पणीधृतं राजानं चर्पणीधृतम् ॥२॥

1.

Tvām hy āgne sādām it samanyāvo devāso devām ara-
tīm nyerirā iti krātvā nyeriré | āmartyam yajata mārtyeshv
ā devām ādevam janata prācetasam vīṣvam ādevam janata
prācetasam || 1 || sā bhṛātaram vāraṇam agna ā vavṛitsva
devān āchā sumatī yajñāvanasam jyēshtham yajñāvanasam |
ritāvānam ādityām carshanīdhṛitam rājānam carshanīdhṛi-
tam || 2 ||

ṚGVEDA SAMHITĀ

BOOK FOUR

1

O swift moving, radiant, universal fire, the cosmic divine powers ever excite you and urge you with their dedication for manifestation. O adorable, immortal and brilliant, they generate you as an immortal force among mortals, as the all-competent; they generate you as the all-competent and omnipresent Nature's bounty. 1

O universal fire-divine, bring your venerable brotherly associate, the *water-divine*, to the presence of the worshipper. He loves very much to participate in universal cosmic creation, he is true to the established laws, is one of the infinite creative principles, and sustainer, truly a sustainer of men; he is like the sovereign venerated by mankind. 2

सखे सखायमुभ्या ववृत्स्वाञ्जुं न चक्रं रथ्येव रंथास्मभ्यं दस्म रंथा ।
 अग्ने मृळीकं वरुणे सखा विदो मरुत्सु विश्वभानुषु ।
 तोकायं तुजे शुशुचानुं शं कृष्यस्मभ्यं दस्म शं कृधि ॥३॥
 त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळोऽर्चं यासिसीष्टाः ।
 यजिष्ठो वह्नितमः शोशुचानो विश्वा देवांसि प्र मुमुग्ध्यस्ततः ॥४॥
 स त्वं नो अग्नेऽवमो भवेती नेदिष्ठो अस्वा उपसो व्युष्टौ ।
 अवं यद्व नो वरुणं रराणो विहि मृळीकं सुहवो न एधि ॥५॥

sākhe sākḥāyam abhy ā vavṛitsvāśum ná cakram
 rāthyeva rānhyāsmābhyam dasma rānhyā | āgne mṛṇīkām
 vāruṇe sācā vido marṛtsu viśvābhānushu | tokāya tujē su-
 śucāna śām kṛidhy asmābhyam dasma śām kṛidhi || 3 ||
 tvām no agne vāruṇasya vidvān devāsya hēlō 'va yāsisī-
 śthāḥ | yājishtho vābhitamah śōśucāno viśvā dvēśhānsi
 prā mumugdhy asmāt || 4 || sā tvām no agne 'vamō bha-
 votī nēdīśtho asyā ushāso vyūśhtau | āva yakshva no vā-
 ruṇam rārāṇo vihi mṛṇīkām suhāvo na edhi || 5 ||

॥३॥ अस्व श्रेष्ठा सुमगस्य संहदेवस्य चित्रतमा मर्त्येषु ।
 शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहतेव धेनोः ॥६॥
 त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
 अनन्ते अन्तः परिवीत आग्नाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥
 स दूतो विश्वेदुमि वष्टि सद्या होता हिरण्यरथो रंसुजिह्वः ।
 रोहिदश्चो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत ॥८॥

asyā śrēśthā subhāgasya saundṛig devāsya citrātamā
 mārtyeshu | śūci ghṛitām nā taptām āghnyāyā spārḥā de-
 vāsya māñhāneva dhenōḥ || 6 || trīr asya tā paramā sanṭi
 satyā spārḥā devāsya jānimāny agnēḥ | anantē antāḥ pāri-
 vīta āgāe chūciḥ śukrō aryō rōrucānah || 7 || sā dūtō viśvéd
 abhī vasṭi sād mā hōtā hīraṇyāratho rāmsujihvāḥ | rohīd-
 aśvo vapuśhyō vibhāvā sādā raṇvāḥ pitumātīva samsāt || 8 ||

O fire-divine, friendly and beautiful, bring hither your brother, water-divine (cosmic water) just as the two strong horses convey the swift chariot along the road to its goal. Along with cosmic water, receive, O universal fire, the gratifying homage, and also along with the all-illuminating divine winds, grant, O fire-divine, happiness to our aspiring children; grant, O beautiful fire-divine, happiness to ourselves. 3

O all-wise fire-divine, avert from us the wrath of the cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. 4

May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you, reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. 5

The glance of this auspicious fire-divine, directed towards men, is most excellent, most wonderful, acceptable to all, as the pure warm butter from the milk of the cow acceptable to the divine powers, and as the gift of a milch-cow to a man. 6

These three (divine fire, divine waters, and divine winds) are the supreme, true, most exalted, and eagerly longed for manifestations of the fire-divine. He is revealed in the boundless region, invested with radiance, pure and bright. 7

He, the messenger, the invoker, riding in a golden chariot, with a tongue of flames, frequents all the chambers of worship, drawn by red horse, like rays; he, the resplendent, is always agreeable and is like a dwelling well-supplied with food. 8

स चेतयन्मनुषो यज्ञवन्धुः प्र तं मृषा रक्षन्वा नयन्ति ।
 स क्षेत्यस्य दुर्यासु सार्धन्द्रेवो मर्तस्य सधनित्वमाप ॥९॥
 स तू नो अग्निनीयतु प्रजानन्नच्छा रत्नं देवमक्तं यदस्य ।
 धिया यद्विश्वे अमृता अकृष्वन्धोऽपिपुता जनिता सत्यमुक्षन् ॥१०॥

sá cetayan mánusho yajñābandhuḥ prá táṁ mahyá raṣa-
 náya nayanti | sá kshety asya dúryāsu sáadhan devó mār-
 tasya sadhanitvām āpa || 9 || sá tú no agnir nayatu prajā-
 nānn áchá rātunaṁ devābhaktaṁ yád asya | dhiyá yád ví-
 šve amṛitā ákriṣvan dyaúsh pitá janitá satyām ukshan
 || 10 ||

॥९॥ स जायत प्रथमः पस्त्यासु महो बुधे रजसो अस्य योनीं ।
 अपादशीर्षा गुहमानो अन्तायोर्युवानो वृषभस्य नीले ॥११॥
 प्र शर्धे आर्तं प्रथमं विपुन्यां क्रतस्य योनां वृषभस्य नीले ।
 स्पार्हो युवा वपुष्यो विभावो सप्त प्रियासोऽजनयन्तु वृष्णे ॥१२॥
 अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमांशुपाणाः ।
 अश्मन्वजाः सुदुग्धा वव्रे अन्तरुदुसा आजन्मपसो ह्यवानाः ॥१३॥
 ते मर्मजत ददृवांसो अट्टि तदेषामन्ये अभितो वि वोचन् ।
 पश्वयन्त्रासो अभि कार्मर्चन्विदन्तु ज्योतिश्चकृषन्त धीभिः ॥१४॥

sá jāyata prathamāḥ pastyāsu mahó budhné rájaso asyá
 yónau | apád aṣirshá guhámāno antāyóyuvāno vṛishabhāsya
 nilé || 11 || prá śārdha āta prathamāṁ vipanyāñ ṛitāsya yonā
 vṛishabhāsya nilé | spārḥó yúvā vapuṣhyó vibhāvā sapta
 priyāso 'janayanta vṛishṇe || 12 || asmákam ātra pitāro ma-
 nushyā abhí prá sedur ṛitām āśushbānāḥ | āṣmavrajāḥ sudū-
 ghā vavré antār úd usrá ājann uśhāso huvānāḥ || 13 || té
 marmajata dadṛivāṁso ádrim tād eshām anyé abhito ví vo-
 can | paśvāyantrāso abhí kārām arean vidānta jyótiṣ cakṛi-
 pānta dhībhibh || 14 ||

As a lover of worship, he knows those people, who bind and take him with the strong cord of praise. He, the divine fire, fulfilling all desires, abides in the homes of mortal devotees and wins a partnership in his possessions. 9

May that fire divine conduct us to that precious treasure, coveted by the devout worshippers. He is the one, whom all the immortals manifest for the performance of sacred rites, of whom heaven is the prime abode and revealer, and on whom the priests sprinkle loving oblations. 10

He is the first in rank and engendered in the habitations; he is revealed at great heaven's base and in this region's bosom. He is without feet, and without head, and conceals his extremities, combining in the lair of the rain-clouds. 11

Glorified by praise, he first rises aloft, defiant, in the womb of cosmic waters, in the lair of the rain-clouds. The seven dear priests (rays) engender the fire-divine, who is the showerer of benefits, desirable, ever-young, beautiful in form and resplendent. 12

In this world, our mortal forefathers, in the course of their search for eternal truth found the universal fire-divine; then calling upon the dawn of wisdom, they extricated the cows of knowledge which remained concealed among rocks in the dark caverns. 13

Rending the rocks they further cleared out the way; others around also reported their findings. Fully prepared for the extrication of the cattle, they sang their songs and found the light and with wisdom they planned out the course of action. 14

ते गव्यता मनसाः रघ्नमघ्नं गा यैमानं परि पतमर्द्रम् ।
दृढं नरो वचसा देव्येन युजं गोमन्तमुशिशो वि वेमुः ॥१५॥

té gavyatā mānasā dṛidhām ubdhām
gā yemānām pari shāntam adrm | dṛiḥham nāro vācasā
daivyaena vrajām gomantam usijo vi vavruh ॥ 15 ॥

" " ते मन्वत प्रथमं नाम धेनोऽग्निः सप्त मानुः परमाणि विन्दन् ।
तज्जानतीरभ्यनुपत या आविर्भुवदरुणीर्घशस्तु गोः ॥१६॥
नेशक्तमो दुधितं रोचत योरुदेव्या उपसो भानुरर्त ।
आ सूर्यो घृहतास्तिष्ठदज्ज्ञा ऋजु मर्तृषु वृजिना च पश्यन् ॥१७॥
आदितश्चा वुवुधाना व्यरचुन्नादिद्रव्यं धारयन्त युर्मक्तम् ।
विश्वे विश्वासु दृषीसु देवा मित्रं धिये वरुण सत्यमस्तु ॥१८॥
अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसु यजिष्ठम् ।
शुच्युधो अतृणन् गवामग्न्यो न पृतं परिषिक्तमृशोः ॥१९॥
विश्वेषामदितिर्यज्ञियानां विश्वेषामतिधिर्मानुषाणाम् ।
अग्निर्देवानामघ्नं आवृणन्तः सुमृष्टीको भवतु जातवेदाः ॥२०॥

té manvata prathamam nāma dhenóḥ triḥ sapta mātūḥ
paramāṇi vindan | tāj janatīr abhy ānūshata vrū āvir bhu-
vad aruṇīr yaśāsā goḥ ॥ 16 ॥ nēṣat tamo dudhitam rocata
dyaūr ūd devyā ushāso bhanūr arta | ā sūryo bṛihatās ti-
shṭhad ājñā rjñā mārteshu vṛjina ca pāsyant ॥ 17 ॥ ād it
paścā bubudhānā vy ākhyant ād it rātnam dhārayanta
dyūbhaktam | vīṣve vīṣvasu dūryāsu devā mītra dhiyē va-
ruṇa satyām astu ॥ 18 ॥ āchā voceya śuśucānām agnīm hō-
tāram viśvābharasam yājñishṭham | śūcya ūdho atṛiṇan nā
gāvām āndho nā pūtām pārishiktam anṣōḥ ॥ 19 ॥ vīṣveshām
ādītir yājñīyānām vīṣveshām ātithir mānushāṇām | agnir
devānām āva avṛiṇanāḥ sumṛṣṭīkō bhavatu jātāvedāḥ
॥ 20 ॥

Devoted to their Father, the pre-divine three people, with minds intent upon restoring cattle, brotherhood, with divine wisdom, the enclosing obstructions, consisting of solid mountains confining cows, — the stable full of cattle. 15

They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun. 16

The diffused darkness receded, the firmament glowed with radiance, the lustre of the divine dawn arose and then the sun ascended above the wide expanses, beholding deeds of men, good and evil. 17

Thereupon awakening, the enlightened devotees obtain celestial treasures of knowledge, and thereon the universal godly men assemble in the congregation. O Lord of cosmic light and intelligence, may the aspirations and efforts of your worshippers be effective and fruitful. 18

May I now glorify the present radiant fire-divine, the invoker of Nature's bounties, the supporter of the universe, and most adorable, though the udder of the cow has not been milked, nor the sanctified and strained libation drawn up by the sun. 19

The universal fire divine is the mother of all these divine powers, to whom the worship is offered. May He be dear like a guest to all men. Receiving the offered homage, may He, the knower of all that is born, be gracious to us. 20

(२) द्वितीयं सूक्तम्

(१) विन्दुचम्पारय सुतस्य पतिमो वामदेव ऋषिः । मरिचिदेवता । विष्णु छन्दः ।

॥१५॥ यो मर्त्येष्वसृजं कृतावां देवो देवेष्वरतिर्निधायि ।
 होता यजिष्ठा मन्त्रा शुचिर्ध्वं हृष्येरमिर्मनुष ईर्यर्ध्वं ॥१॥
 इह त्वं मनो सहसो नो अद्य जातो जातो तुमयो अन्तरि ।
 दूत ईयसे युयुजान ऋष्य ऋजुमुष्कान्वर्षणः शुक्रांश्च ॥२॥
 अत्या वृषष्ट रोहिता घृतम् कृतस्य मन्ये मनसा जविष्ठा ।
 अन्तरीयसे अरुषा युजाना दुष्मांश्च देवान्विषा आ च मतीन् ॥३॥

2.

Yó mártyeshv amṛita ṛitāvā devó devéshv aratír ni-
 dhāyi | hótā yājishtho mahná śucádhyai havyaír agnér má-
 unsha irayádhyai | 1 || iha tvám sūno sahaso no adyá jātó
 jātān ubhāyān antár agne | dūtā iyase yuyujānā ṛishva ṛi-
 jumushkán vṛishanaḥ śukráṅś ca || 2 || átyā vṛidhasnū ró-
 hitā ghṛitāsnū ṛitāsyā manye mánasā jáviṣṭhā | antár iyase
 arushā yujānó yushmāṅś ca devān víṣa ā ca mātān || 3 ||

अर्यमणं वरुणं मित्रमेष्टमिन्द्राविष्णू मरुतो अश्विनोत् ।
 स्वश्चो अग्ने सुरयः सुराधा एदं वह सुहविषे जनाय ॥४॥
 गोमौ अग्नेऽविमौ अश्वी यज्ञो नृवत्सखा सद्मिदंप्रमृष्यः ।
 इक्षावौ एषो अमुर प्रजावन्दीर्घो रयिः पृथुवृधः सुभावान् ॥५॥

aryamāṇam vāruṇam mitrāṇi eshām indrāvīṣṇu marúto
 aśvinotā | svāśvo agne suráthaḥ surádha éd u vaha suba-
 víshe jánāya || 4 || gómāñ agné 'vimāñ aśví yajñó nṛvátśa-
 khā sādama id apramṛishyāḥ | ślāvān eshó asura rajāvān
 dīrghó rayiḥ prithubudlmāḥ sabhāvān || 5 ||

He, the fire-divine, has been installed immortal among the mortals, the observer of truth, the invoker of natural powers and triumphant among them, the most diligent. He has been placed upon the altar to brighten the ceremony by his lustre, and for the elevation of mankind through oblations in celestial regions. 1

O divine fire, embodiment of strength, kindled today at this place of worship, and invoker of Nature's bounties, may you fair as an intermediate envoy between both (Nature's forces and men), harnessing your vigorous, robust and resplendent flames. 2

I acknowledge with reverence the reddish, prosperity-bestowing, water-shedding and swifter-than-mind-moving, steeds (radiant beams), of Lord, the Truth. Yoking the brilliant pair, you pass between the celestial divine forces of yours and the human beings. 3

Possessed of brilliant flames, an excellent chariot and abundant nourishment, O fire-divine, may you bring the blessings of the cosmic all-pervading powers of light, life, waters, law and order, winds, twin-divines among these worshippers for the benefit of mankind. 4

O mighty fire-divine, may our benevolent actions, celebrated by your worshipper and instituted by the priests be productive of cows, sheep and horses and remain ever uninterrupted. May it grant wisdom, progeny, long continued and broad-based affluence, and social status. 5

॥ ३ ॥ यस्ते दृष्टं जभग्मिप्सिद्वानो मूर्धनं वा तत्पते त्वाया ।
 भुवस्तस्य मर्तवोः पावुरग्ने विश्वस्मास्मिमाद्युत उरुष्य ॥६॥
 यस्ते भगदक्षियते चिदग्रं निशिषन्मन्द्रमर्तिधिमुदीरत ।
 आ देवयुरिनयत दुरोणे तस्मिन्नयिर्भुवो अरुत दास्वान् ॥७॥
 यस्त्वो दोषा च उपसि प्रशंसार्तिप्रयं वा त्या कृणवते हविष्मान् ।
 अथो न मे दम् आ हेम्यवान्तमहंसः पीपरो दाश्वान्सम ॥८॥
 यस्तुभ्यमग्ने अमृताग् दाशदुवन्वे कृणवत युतस्रुक ।
 न स गुया शशमानो वि योषन्ममहः परि वरदघायोः ॥९॥
 यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य मुधितं रराणः ।
 प्रीतिर्दसुद्धोत्रा मा चैविष्टान्सम यस्य विधतो वृधामः ॥१०॥

yás ta idhmāṁ jabhírat sishvidāno mūrdhānam vā ta-
 tápate tvāyá | bhúvas tāsya svátavāñḥ páyūr agne víśva-
 smat sīm aghāyati urushya || 6 || yás te bhárad ánniyate
 cid ánnam niśśhan mandráṁ átithim udírat | á devayúr
 inádbhate duroné tásmim rayí dhruvó asta dāsvār || 7 || yás
 tvā doshú yá ushási prasāṁsāt priyám vā tvā kṛṇávate
 havishmān | asyo ná své dáma á hemyāvān tām áñhasaḥ
 pīparo dāśvāñsam || 8 || yas túbhyam agne amṛitāya dāśad
 dúvas tvé kṛṇávate yatásruk | ná sá rāyá śasamāno vi yo-
 shan naṁnam áñbaḥ pári varad aghāyóḥ || 9 || yāsya tvām
 agne adhvarám jújoshó devo mártasya súdhanam ráraṇaḥ |
 prítéd asad dhótrā sá yavishthāsāma yāsya vidható vṛdhā-
 saḥ || 10 ||

॥ ४ ॥ चित्तिमचितिं चिनयद्दि विद्वान्पृष्ठेयं विता वृजिना च मर्तव ।
 राये च नः स्वपत्याय देव दितिं च रास्वदितिमुत्पत्य ॥११॥

cittim ácittim cinavad ví vidvān prishthéva vitá vṛi-
 jiná ca mártān | rāyé ca naḥ svapatyāya deva ditiṁ ca
 rāsváditim urushya || 11 ||

O fire divine, may you be the munificent recompenser of the person, who, sweating with toil, brings you fuel, and in your service exhausts out himself to full capacity and may you protect him from every one that seeks to do him evil. 6

May the worshipper, who, desirous of food, presents reverential homage and constantly offers sweet devotional prayers to you, and also who welcomes you as a guest and devoutly kindles you in his home, be blessed with a son, firm in devotion and liberal in offerings. 7

May you, fire-divine, as if a horse with golden caparisons rescue from evils the bounteous worshipper, who glorifies you morning and evening, and, presenting homage, does what is acceptable to you in his own home. 8

O immortal fire-divine, let not the one, who is dedicated and serves you with repeated praises and who pours out butter with uplifted ladle, be devoid of wealth and let not the wickedness of a malevolent overwhelm him. 9

O fire-divine, gracious and youngest amongst the divines, may that prayer be agreeable to you, which is uttered by the man, with whose well-conducted worships you are well-pleased, and may we be the promoters of the worshipper when he adores you. 10

The all-wise Lord discriminates between virtue and vice, straight between man and man like the groom distinguishing between sturdy and weak backs of horses. O Lord, enrich us with wealth and virtuous children; may you award us the ephemeral wealth, and also protect the non-ephemeral one. 11

कविं शशासुः कवयोऽदब्ध्या निधारयन्ते दुर्यास्वायोः ।
 अतस्त्वं ददयीं अग्नं एतान्पदिः पश्येरद्विजो अर्यं पर्वे ॥१२॥
 त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
 रत्नं भर शशमानाय घृष्वे पृथु भृन्दमवसे चर्षणिप्राः ॥१३॥
 अथा ह यद्वयमग्ने त्वाया पृदिर्हस्तेभिश्चक्रमा तनूभिः ।
 रथं न क्रन्तो अपसा भुरिजोऽक्रितं येमुः सुध्य आशुषाणाः ॥१४॥
 अथा मानुसपसः सप्त विप्रा जायेमहि प्रथमा वेधसो नृन् ।
 दिवस्पुत्रा अङ्गिरसो भवमाद्रि रुजेम धनिर्न शुचन्ते ॥१५॥

kavīm śaśāsuh kavāyo 'dabdhā
 nidhārāyanto duryasv āyoh | ātas tvām drīṣyañ agna etān
 padbbhīḥ pasyer ādbhutāñ arya évaiḥ || 12 || tvām agne vā-
 ghāte supránītiḥ sutāsomaya vidhaté yavisbtha | rātnam
 bhara śaśamānāya ghṛishve prithū ścandram āvase carsha-
 nīprāḥ || 13 || ādhā ha yād vayām agne tvāyā padbbhīr hā-
 stebhiḥ cakṛimā tanúbhiḥ | rātham nā krānto āpasā bhur-
 ior ṛitām yemuḥ sudhya āśushāṇāḥ || 14 || ādhā mātūr ushā-
 sah saptā viprā jāyemahi prathamā vedhāso nṛñ | divās
 putrā āṅgirasas bhavemādrin rujema dhanīnam śucāntaḥ
 || 15 ||

॥१॥ अथा ययो नः पितरः परासः प्रजासो अग्नं क्रतुमाशुषाणाः ।
 शुचीदयन्दीधितिमुक्षुशसः क्षामा भिन्दन्तो अरुणीरपं वर ॥१६॥
 सुकर्माणः सुरुचो देवयन्तोऽग्नौ न देवा जनिमा धमन्तः ।
 शुचन्तो अग्निं ववृधन्त इन्द्रमुर्वं गव्यं परिषदन्तो अग्नम् ॥१७॥

ādhā yāthā naḥ pitaraḥ pārāsaḥ pratnāso agna ṛitām
 āśushāṇāḥ | śucīd ayan dīdhitim ukthasāsah kṣāmā bhin-
 dānto aruñīr āpa vran || 16 || sukārmanah surūco devayānto
 'yo nā devā jānimā dhāmantah | śucānto agnīm vavṛi-
 dhānta indram ūrvām gavyam parishādanto agman || 17 ||

O fire-divine, the unreviled wise persons always welcome with reverence wise men in their homes. May you also proceed with rapid footsteps to meet and bless these remarkable and marvellous men of wisdom. 12

Resplendent and ever youthful fire-divine, you are the satisfier of the wishes of men, and giver of good guidance to the participants, who serve you with loving devotion. May you bestow joy-yielding and abundant wealth for the preservation of the participant, who praises and worships you with full dedication. 13

O fire-divine, we churn you, the eternal truth, out with hands and feet, and all our members, the pious experts of the technique, exercise their arms in the work of attrition just as those who fabricate laboriously a car. 14

May we, the seven divine sons, first in order, become the wise fire technicians, and engender as if from the dawn the front rank people, and being well-versed, break open rocks. 15

Thus, O adorable Lord, our virtuous and ancient forefathers, institutors of holy rites based on immortal truths, attain pure light, and reciting sacred hymns and dispersing gloom make purple dawns manifest. 16

Performers of benevolent works, brilliant and aspirants of divinity, make their life free from impurity, as a smith heats iron. Enkindling the fire-divine, and exalting the resplendent Lord, and wandering about in search, they reach the vast mystic source of wisdom and speech. 17

आ वृधेन धुनति पक्षो वरपदेवानां वज्रनिमान्बुधम् ।
 मनीषां चिदुर्वेदीगृध्रमूधे चिदुर्वे उपरस्वयोः ॥१८॥
 अकर्म ते स्वपसो अभूम श्रुतमवत्तनुपसो विमृतीः ।
 जननमग्निं पुरुषा सुधन्द्रं देवस्य ममृजतुश्चाह चक्षुः ॥१९॥
 एता ते आ उचर्यानि वेधोऽवीचाम कवये ता जुषस्य ।
 उच्छोऽस्म कृणुहि वस्वसो नो महो सुयः पुरवार प्र वीन्धि ॥२०॥

ā yūtheva kṣumati pasvo akhyat devānām yāj jānimānty
 ugra | mātānām cid urvāsir akripran vridhe cid aryā ūpa-
 rasyāyoh || 18 || ākarma te svāpas) abhūma ritām avasraṇa
 nishaso vibhātī | ānūnam agnīm parudhā suścandram de-
 vāsya māmriṇatas cānu cākshuh || 19 || etā te agna ucā-
 thani vo iho 'vo āma kavaye tā juṣasva | ūc chocasva kṛi-
 nuhi vasyate no mahó rāyāḥ puruvāra prā yandhi || 20 ||

(१) वृषीयं भूतम्

(१-१९) पौरुषार्थेऽप्यस्य श्रुतस्य गीतमेव वागदत्तं कृतिः । (१) प्रथमपौऽग्नी ऋते वा ।

(२-१९) द्वितीयपौरुषार्थेऽप्यस्य श्रुतस्य गीतमेव वा । चिदुर्वे उपरः ॥

॥१८॥ आ वो राजानमध्युरस्य रुद्रं होतारं सत्ययजुं रोदस्योः ।
 अग्निं पुरा तनयित्नोरचित्तादिरप्यरूपमवसे कृणुध्वम् ॥१९॥
 अयं योनिश्चकुमा यं वयं ते जायेव पत्य उशती मुवासीः ।
 अर्वाचीनः पारिवीतो नि पदिमा उ ते स्वपाक प्रतीचीः ॥२०॥

3.

A vo rájanam adhivarasya rudrām hótāram satyayajam
 ródasyoh | agnīm purā tanayitnór acittād dhīranyarūpam
 āvase kṛiṇudhvan || 1 || ayām yóniṣ cakṛimā yām vayām
 te jāyeva pátya uṣatí suvāsāḥ | arvācīmāḥ pārivīto ní shi-
 demā u te svapāka pratīcīḥ || 2 ||

O the powerful fire-divine, the self proclaims the near presence of the rayetic source of wisdom, as the herd of cattle in a food full pasture, and the enlightened participants then plan out the details of attaining this widely-loved wisdom, and having attained it, the master of the family is rendered competent to provide for the increase of posterity and the support of dependents. 18

We have worked for you, O fire universal; we have nobly laboured; the bright dawns have shed their lustre upon our worship—adding the beauty to the perfect fire-divine, and God's bounteous eye, the Sun, that shines for ever. 19

O all-wise creator, fire-divine, we have repeated these praises to you; may you accept them. May you blaze aloft; make us epulent; may you, being glorified by all, bestow upon us ample wealth. 20

3

Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is presiding Lord of worship, the invoker, the affliecter of adversaries, the institutor of sacrificial cosmic order between the earth and heaven, and the one invested with golden colours. 1

This is the altar, which we have decorated for you, as a wife attached to her husband puts on elegant garments. O accomplisher of good works, may you, sit down in our presence, invested with radiance, while these flames incline towards you. 2

आभूष्यते अद्रिपिताय मन्म नृचक्ष्मे सुमृत्लीकाय वेधः ।
 देवाय शस्तिममृताय शंस यावेव सोता मधुषुच्यमीळे ॥३॥
 त्वं विन्नः शम्या अग्ने अस्या ऋतस्य बोध्यतचित्स्वाधीः ।
 कदा ते उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥४॥
 कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कत आगः ।
 कथा मित्राय मीळहुपे पृथिव्यै ब्रवः कर्दम्यो कद्रगाय ॥५॥

āsrinvatē adripitāya mánma
 nrīcākshase sumṛīlikāya vedhaḥ | devāya śastīm amṛi-
 tāya śansa grāveva sōtā madhusūdyāmīḷe || 3 || tvām
 cin naḥ śamyā agne asyā ṛitasya bodhy ṛitacit svādhīḥ |
 kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gṛihé
 te || 4 || kathā ha tād vāruṇāya tvām agne kathā divé gar-
 hase kán na ágaḥ | kathā mītrāya mīḷhúshe pṛithivyai
 brávaḥ kád aryamné kád bhágāya || 5 ||

१३११ कद्दिष्ण्यामु बृधसानो अग्ने कद्वाताय प्रतवसे शुभये ।
 परिज्मने नासत्याय क्षे ब्रवः कर्दमे रुद्राय नृधे ॥६॥
 कथा महे पुष्टिमराय पूष्णे कद्रुद्राय सुमग्वाय हविर्दे ।
 कद्दिष्णाव उरुगायाय रेतो ब्रवः कर्दमे शरवि बृहत्ये ॥७॥
 कथा शर्धाय मरुतामृताय कथा सुरे बृहते पूच्छयमानः ।
 प्रति ब्रवोऽदितये तुगाय साधो दिवो जातवेदभक्तित्वान् ॥८॥

kád dhīshnyāsu vṛidhasānó agne kád vātāya prátavase
 śubhamyé | párijmane nāsatyāya kshé brávaḥ kád agne ru-
 drāya nrighné || 6 || kathā mahé pushtimbharāya pūshné
 kád rudrāya sūmakhāya havirdé | kád vishṇava urugāyāya
 réto brávaḥ kád agne śarave bṛihatyaí || 7 || kathā śārdhāya
 marútām ṛitāya kathā sūré bṛihaté pṛichyāmanah | prāti
 bravó 'ditaye turāya sādḥā divó jātavedaḥ cikitván || 8 ||

Repeat, O priest, the praise, the prayer, to the attentive and affable fire-divine, to the perceiver of mankind, the giver of felicity, to the divine, the immortal; to him the worshipper, while offering homage, like the stone pressing the juice repeatedly sings in a loud voice. 3

May you, fire-divine, the cognizant of truth, the author of good works, be responsive to our adoration. When shall your exhilarating hymns be chanted? When shall our friendship with you be established in our heart and home? 4

O the glorious one like fire, why this complaint to virtuous, and why to the enlightened? What is our offence? Why repeat it to the bountiful friend, to the mother earth, to the ordainers or to the gracious? 5

Why repeat it when exalted in holy ceremonies? Why tell it to the mighty, benevolent, circumambient truthful wind? Why, O the glorious one like fire, to the earth? Why to the afflicter, destroyer of men? 6

Why to the great and nutriment-conveying sustainer? Why to the afflicter, the object of worship and the giver of oblations? Why to the many-hymned protector? Why tell our sin to the mighty destructive forces? 7

Why tell it to the voracious vital principles? Why, even when asked, to the mighty sun? Why repeat it to eternity or to the swift wind? May you, cognizant of all that exists fulfil your divine responsibility. 8

कृतेन कृतं निर्वर्तयति आ गोममा सत्वा नपुंसकस्यम्भ ।
 कृष्णा सती रंजिता अर्गर्गभेदा अमर्षण पयसा पीयय ॥९॥
 कृतेन त्रिष्मा दुग्धमभिवृद्धः पुनर्वा अर्गम पयसा वृष्टेन ।
 अमर्न्दमानो अचरद्वयोधा वृषा भृकं ददुष्टे पृथिव्यम्भ ॥१०॥

riténa ritam nirvatam ita a gor amasava madhanat pakyam
 agne | kṛishnā sati rānjitā argargbheda amarṣaṇa payasa
 pipaya || 9 || riténa triṣma dūghamabhidhṛta cid aktaḥ punan
 agnīḥ payasā pristhityena | āspandamano acarad dvayodha
 vṛishā bhṛkām duduste pṛthivīyam 10

कृतेनाष्टि व्यस्तभिदन्तः समक्षिरसो नवन्त गोभिः ।
 शुने भरः परि पदक्षुपासमापिः स्वर्गभयज्ञाने शुभो ॥११॥
 कृतेन देवीरमृता अमृता अपीभिगणे मधुमद्विरभे ।
 वाजी न सर्गेषु प्रस्तुमानः प्र सदमित्त्रधितवे दधन्तुः ॥१२॥
 मा कस्य पुत्रं सदमिद्वरो गा मा वेष्टम्यं प्रमिनतो मापेः ।
 मा भ्रातुरभे अर्गुमोर्कुण पेमा सव्युर्दक्षं रिपोर्भुजम् ॥१३॥
 रक्षा णो जम् तप रक्षणेभी गरक्षणेः सुमय प्रीणानः ।
 प्रति पुर वि रंज वीद्धते जति रक्षे मति चिदावृधानम् ॥१४॥

riténāṣṭim vy āsan bhidāntaḥ sām angirasō navanta
 góbbhiḥ śunam bharaḥ pari śhadann uśhāsam āvīḥ svār
 abhavaj jāte agnau |, 11 || riténa devīr amṛtā amṛiktā ar-
 nobhir āpo mādhumadbhir agne | vājī nā sārgeshu prastu-
 bhānāḥ prā sādām it srāvitave dadhanyuḥ | 12 || mā kāśya
 yakshām sādām id dhuro gā mā veśasya praminatō mā-
 pēḥ | mā bhratur agne anṣyor rinam ver mā sākhyur dā-
 ksham ripor bhujema || 13 || rakshā no agne tāva rakshaṇe
 bhī rārakshanāḥ sumakha prīṇānah | prati shphura vi rāja
 vīdy ānto jāhi rāksho māhi cid vāvṛidhanām || 14 ||

I solicit, O divine fire, the truth of the speech sustained by the natural law itself, though immature she possesses the sweetness of the ripe. Like a cow, black may she be, yet with her bright nutritious milk, she maintains mankind in existence. 9

The powerful fire-divine, the showerer of benefits, is kindled by the genuine sustaining milk; the giver of strength proceeds unswerving from his course, and the sun, the shedder of rain, draws the cosmic vapours from the udder of the firmament. 10

By the force of natural laws, the fire priests, rending the mountain assunder, throw it open, and restore the lost wisdom. The leaders arrive happily at the dawn and soon after the sun manifests as the fire ritual is lighted. 11

By the force of eternal truth, O fire divine, the divine channels, immortal, unobstructed, continue to flow perpetually with sweet waters, like a horse, that is being urged in his speed. 12

Go not ever, fire-divine, to the invitation of any one who harms us, nor to that of a malevolent neighbour; nor to unworthy kinsman. Accept not the dues from an insincere brother. Let us not rely on the might of a crooked friend or a deceptive foe. 13

O earnestly honoured, fire-divine, ever-guarding, propitiated by our offerings, keep us safe with your protective power; enlighten us and entirely extirpate our sins. May you destroy the wicked when he waxes mighty. 14

एभिर्भय सुमना अग्ने अर्कैरिमात्स्पृश मन्मभिः शूर वाजान ।
 उत ब्रह्मण्यङ्गिरो जुषस्य सं ते शरितर्जव्याना जरेत ॥१५॥
 एता विश्वा विदुषे तुभ्य वेद्यो नीयान्यग्ने निष्ठा वचंसि ।
 निवचना कवये काव्यान्वशीसिपं मुनिभिर्विधे उक्ताः ॥१६॥

ebhír

bhava sumánā agne arkaír imān sprīṣa mánmabhiḥ śura
 vājān | utá bráhmāny angīro juṣhasva sām te śastir deva-
 vātā jareta ॥ 15 ॥ etá víśvā vidúṣhe túbhyaṁ vedho nīthāny
 agne ni . vá vácānsi | nīvacanā kavāye kāvyaṁ anyāśīṣaṁ
 matibhir vípra ukthaiḥ 16 ॥

(४) ऋग्वेद सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तस्य गीतमो वामदेव ऋषिः । रक्षोहर्ताऽर्द्धवेता । त्रिवृत् छन्दः ॥

॥१॥

कृणुष्व पाजुः प्रसितिं न पृथ्वीं याहि राजेवामया इभेन ।
 तूर्ध्वामनु प्रसितिं द्रुणानोऽस्तासि विश्वं रक्षस्तपिष्ठे ॥१॥
 तव भ्रमाम आशुया पतन्त्यनु स्पृश धृपता गोमुचानः ।
 तपूष्यमे जुद्धा पतद्गानसदितो वि सृज विष्वगुक्ताः ॥२॥
 प्रति स्पृशो वि सृज तूष्णितमो भवो पावुर्विशो अस्या अदब्धः ।
 यो नो दूरे अघशीसो यो अन्त्यमे माकिश्ते व्यथिग दक्षपीति ॥३॥

4.

Kṛiṇuṣhvā pájah prásitim ná prithvīm yāhi rájevāma
 vāñ ibhena | trishvīm ānu prásitim drūṇānó 'stāsi vídhya
 rakshásas tápishṭhaiḥ | 1 | tāva bhramāsa āśuyā patanty
 ānu sprīṣa dhīśhatā śosueānah | tūpūnshy agne juhvā pa
 tamgān āsamdito ví śṛija víshvag ulkāḥ || 2 || prāti spaṣo
 ví śṛija tūṇitamo bhavā payūr viṣo asya ādabdhah | yó
 no dūré aghāśānsi yó anty āgne mākish te vyāthir ā da-
 dharshīt || 3 ||

Be propitiated fire-divine, by these hymns; accept, O brave, the sacred homage, offered with praises; be pleased, O fire flames, by our prayers; may the adoration addressed to Nature's forces exalt you. 15

O fire-divine, the all-wise, acquainted with the agreed upons, to you I address these wise meaningful hymns. I sing to you, O sage, the charming words of wisdom, these ever-to-be recited poems, composed with discretions and praises. 16

4

O adorable Lord, put forth your vigour, as a hunter speeds his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. 1

O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames, and sparks, and fire brands all around you. 2

O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or nigh, prevail against us, your worshippers. 3

उदमे तिष्ठ प्रया तनुष्व न्वमित्रो ओषताग्निमहेते ।
 यो नो अगतिं समिधान चक्रे नीत्वा तं धेयवतसं न शुष्कम् ॥४॥
 ऊर्ध्वो भव्यं प्रति विश्वाद्यस्मदुविष्कृणुष्व देवपन्थसे ।
 अवे स्थिरा तनुहि वातुज्जनां जामिमजामिं प्र मृगीहि अजने ॥५॥

ūd agne tishṭha prāty á tanushva ny amitrān
 oshatat tigmahete | yó no arātim samidhāna cakré nicā tāṃ
 dhakshy atasām ná śushkam | 4 || ūrdhvó bhava prāti vi-
 dhyādhy asmād āvish kṛiṇushva daivyāny agne | āva sthirā
 tanuhi yātujñāṃ jāmin ājāmin prā mṛiṇiḥi śātrūn || 5 ||

॥४॥ स ते जानाति सुमतिं यविष्ठु य इवन्त ब्रह्मणे गानुमेत ।
 विश्वान्यस्मे सुदिनानि गयो द्युमान्यर्यो वि दुरो अभि योति ॥६॥
 रोदमे अस्तु सुभगः सदानुर्यस्त्या नित्येन हविषा य उक्थेः ।
 पिप्रीषति स्व आयुषि दुरणे विश्वेदस्मे सुदिना ससदिष्टिः ॥७॥
 अर्चामि ते सुमतिं धाव्याकम् ते वायानां जगतामियं गीः ।
 स्वश्वास्त्वा सुरथां मर्जयमान्मे क्षत्राणि धारयन्तु धृन् ॥८॥
 इह त्वा भूर्या चरेदुष त्मन्दोषावस्तदीन्द्रियांसमनु धृन् ।
 क्रीडन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम् ॥९॥

sá te jānāti sumatīm yavishtṭha yá ivate bráhmaṇe gā-
 tīm aīrat | víśvāny asmai sudínāni rāyó dyumnāny aryó
 ví dúro abhí dyaut || 6 || séd agne astu subhágah sudānur
 yás tvā nītyena havishā yá ukthasṭ | píprishati sva áyushi
 duroṇé víśvéd asmai sudina sásad ishtīḥ || 7 || ārcāmi te su-
 matīm ghóshy arvāk sām te vavātā jaratām iyāṃ gīḥ |
 sváśvās tvā suráthā marjayemāsmé kshatrāṇi dharayer ānu
 dyún || 8 || ihá tvā bhúry á cared úpa tmán dóshāvatar
 didivāṁsam ānu dyún | krīlantas tvā sumānasah sapemābhī
 dyumná tasthivāṁso jānānām || 9 ||

Rise up, O sharp weaponed divine fire! Spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire-divine! Burn down that one like a piece of dry wood, who acts as an enemy towards us. 4

Rise up, O divine fire! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bow-strings (i.e. the threatening weapons) of the malignant foes. Destroy those, who are hostile, whether friend or alien. 5

O ever-young (fire-divine), the one who inspires devotion towards the other, well-versed in divine knowledge experiences your excellent favour. May you bestow upon him all happy days, and magnificence of riches, and as a Lord shine upon his dwelling. 6

O fire-divine, may he who propitiates you with constant oblations and praises be prosperous and liberal giver. May all his days and his sacred acts be blessed by you. 7

I adore your gracious favour, O fire-divine, may this reiterated and resounding hymn convey my love to you; may we be possessed of good horses and good cars, so that we may pay you homage and may you, day by day provide us with protections. 8

O re-plendent fire-divine, may every one of his own accord diligently serve you, day by day, shining evening and morning. So, may we enjoying and sporting, be blessed with your favour, keeping in consonance with the glory of common men. 9

पस्वज स्वधेः सुहिरव्यो अंस उपयाति वसुमता रथेन ।
ततो वृता भवति तस्य नाशं वस्तं आतिथ्यमानुषगुणेपत ॥१०॥

yās tvā svāśvaḥ suhi-
raṇyo agna upayati vāsumatā rāthena | tāśya trātā bhavasi
tāśya sākḥā yās ta atithyām anuśāg jūjoshat || 10 ||

महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्यथाय ।
त्यं नो अस्य वचसश्चाकिदि होतर्धमिग सुक्रतो दमृताः ॥११॥
अस्वप्राजतरणस्य सुदया अतन्द्रासीऽवृषा अश्रमिष्ठाः ।
ते पापयः सध्वयो निषयांसि त्यं नः पान्तवमूर ॥१२॥
ये पायया मामनय ते अंस पश्यन्तो अन्धे दुरितादरक्षन् ।
ररक्ष तान्सुकृतो विश्वेवेदा दिप्सन्त इद्विषयो नाह देभुः ॥१३॥
त्वयो वयं सध्वन्वस्त्योतास्तव प्रणीत्वय्याम् वाजांन् ।
उभा अंसां सुदय सत्वतानिऽनुष्ठया वृष्णहृदयाण ॥१४॥
अया ते अंस समिधा विधेम प्रति स्तोमं अस्यमानं गृभाय ।
दहृशंसो रक्षसः पृथग्ऽस्मान्द्रुहो निदो भिन्नमहो अवद्यात् ॥१५॥

mahó rujāmi bandhūtā vācobhis tām mā pitúr gótamād
ānv iyāya | tvām no asyā vācasas cikiddhi hōtar yavishṭha
sukrato dāmūnāḥ || 11 || āsvapnajas tarāṇayaḥ saśéṽ ātan-
draso 'vrikā āsramishṭhāḥ | té pāyávaḥ sadhryāñco nishá-
dyāgne tāva naḥ pāntv amūra || 12 || yé pāyāvo māmāte-
yām te agne páśyanto andhām duritād árakshan | raráksha
tām sukṛito viśvávedā dípsanta íd ripávo náha debhuḥ
|| 13 || tváyū vayām sadhanyās tvótās tāva prāṇity aśyāma
vājān | ubhá śānsā sūdaya satvatāte 'nushṭhuyā kṛiṇuhy
ahrayaṇa || 14 || ayā te agne samídhā vidhema práti stōmaṁ
śasyámanam gribhāya | dāhāśāso rakshāsah pāby āsmān
druhó nidó mitramaho avadyāt || 15 ||

You, O fire-divine, become the protector of him, and his friend who possesses good horse-like vigour and a golden chariot-like wisdom, and approaches you with a chariot laden with treasure of knowledge and who gratifies you by the due performance of hospitality to you. 10

O fire divine, every-thing and invoker of Nature's bounties, possessed of excellent wisdom, through holy texts received from the ancestry of my most revered preceptor, I demolish the powerful evil forces. May you, be aware of our devotions to you, O humbler of foes. 11

O all-wise fire-divine, may your protecting radiance, unslumbering, alert, propitious, ever-friendly, benignant, unwearied, and co-operating, be enshrined in our hearts and homes, and preserve us. 12

O fire-divine, your on-looking protecting radiance, saves the ignorance born of egoism and misfortune. He, the omniscient one, rewards the righteous acts and then his foes, intending to destroy him, would wrought him no harm. 13

O fire-divine, may we, aided by you, become opulent. May we gain strength and attain abundant food, through your guidance. O ever-truthful, destroy both sorts of calumniators, those who are near, and those who are far off, and in due course fulfil our aspirations. 14

O fire-divine, may we propitiate you, with the fuel of our dedication. May you accept the praise, that is recited by us. May you consume the unfaithful wicked. O Lord, rich in friends, preserve us from the reproach of the oppressor and the reviler. 15

How shall we offer, with one accord, our devotion to the bounteous, extremely radiant, supreme leader who holds the universe with His vast, self-sustained body, as a pillar bears the roof. 1

Do not reproach the fire-divine who is self-reliant, and who accepting the offerings, bestows prosperity to his mortal worshipper of mature intellect. He is wise, immortal, discriminating, chief conductor, most powerful, and supreme leader. 2

The divine fire, spreads his flames both (in celestial and midspace) regions. He is intensely-matured, full of thousandfold vigour, and strong as bull. He comprehends, by his wisdom, the mysterious sacred hymns, concealed like the foot-steps of missing cow. May he reveal that secret knowledge to me. 3

May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws-like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. 4

Like youthful women, who have no close relatives, or like damsels, who unaccommodating with their husbands, go astray; the wicked persons become sinful untrue, and unfaithful;—such people give birth to the deep abysmal state of life. 5

इमे मे अग्नौ विधीते पावकामिनते गुरु भारं न सन्ने ।
 बृहद्व्याधं धृता गभीरं युद्धं पुष्टं प्रथमा सप्तधातु ॥६॥
 तमिहोऽयं समन्ता समानमभि कर्त्वा पुनती धीतिरश्याः ।
 समस्य चर्मघ्रात्र चारु पृश्नेरथे रूप आरुपितं जवारु ॥७॥
 उवाचं वचसुः किं मे अस्य गुहा हितमुपं निणिग्वदन्ति ।
 यदुस्त्रियाणामप वारिव व्रन्यानि प्रियं रूपो अग्रं पदं वेः ॥८॥
 इदमु त्वन्मतिं महामनीकं यदुस्त्रिया सचत पुर्व्यं गोः ।
 कृतस्य पदे अधि दीद्यानं गुहा रघुष्वद्रघुवर्हिषद ॥९॥
 अथं युजानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः ।
 मातृष्पदे परमे अन्ति पदोर्वृष्णः शोचिषः प्रयनस्य जिह्वा ॥१०॥

idām me agne kīyate pāvakāminate gurūm bhārāṃ nā
 mānna | bṛhād dadhātha dhrishatā gabhīrām yahvām pri-
 shṭhām prayasā saptādhātu || 6 || tām in nv evā samanā sama-
 nām abhi krātvā punatī dhītīr asyāḥ | sasāsya cārmann ādhi
 cāru priṣner āgre rupā ārupitam jābāru || 7 || pravācyam vāca-
 saḥ kīn me asyā gūhā hitām ūpa niṇig vadanti | yād usriyā-
 nām āpa vār iva vrān pāti priyām rupó āgram padām vēḥ
 || 8 || idām u tvān māhi mahām ānikam yād usriyā sācata
 pūrvyām gauḥ | rītāsya padé adhi dīdyanam gūhā raghu-
 shyād raghuśād viveda || 9 || ādha dyutānāḥ pitrōḥ sácāsā-
 manuta guhyam cāru priṣneh | mātūsh padé paramé ānti
 shād gōr vṛishṇaḥ śocīshah prāyatasya jihvā || 10 ||

१० कुनं वेचि नमसा पृच्छयमानस्तयाशसा जातवेदे यदीदम् ।
 त्वमस्य क्षयसि बह्व विथी दिवि यदु द्रविणं यत्पृथिव्याम् ॥११॥

rītām voce nāmasā prichyāmānas tāvāśasā jātavedo yā-
 dīdām | tvām asyā kshayasi yād dha vīśvam divi yād u
 drāviṇam yāt prithivyām || 11 ||

O purifying fire-divine, feeble and innocent as I am, you have boldly given a heavy burden to me of exceedingly profound, enjoyable, deep, mighty and tangible wealth of seven elements. 6

May our self-purifying, heartfelt praise, suited to his glory, reach rapidly and mount like the sun above the immovable heaven. This the supreme leader, the sun, treats everyone equal, and his swift-moving brilliant orb is stationed on the east of the earth. 7

What can be objectionable about my this utterance? The ancient sages also affirm that the milk which people ought to have obtained with ease like water has been hidden in secret (by the supreme leader), who protects earth's best and well-lived places. 8

I have known the great one's mighty assemblage (i.e. the solar orb) which from an old radiant milk-shedding cow (i.e. the dawn) has followed,—the one (i.e. the solar orb) shining brightly above the waters (i.e. firmament), in secret, swift gliding and swift moving. 9

The great sun, shining amidst the parents (heaven and the earth) drinks the agreeable secretion of clouds in the mid-space. In the similar way, the tongue of the assiduous resplendent and intensely dedicated devotee avails the divine milk quite close from the source. 10

Interrogated, with reverence, I declare the truth, that all this (wisdom etc.) is acquired by your praise, O omniscient Lord. You rule all-over the worldly prosperity. You are the sovereign owner of all the wealth, contained in the celestial and earthly regions. 11

किं नो अग्न द्रविणं कद् गच्छे वि नो वाचो नातवेदश्चिन्विताम् ।
 गुहायेन परमे वतो अस्म रकु पदं न निदाना अगन्म ॥१२॥
 का मयादा वृद्धता कर्तुं वाममच्छा नमेन रचयो न वाजम् ।
 कदा नो देवीरमृतस्य पत्नीः सरो वर्णेन नतनवृषासः ॥१३॥
 अनिरेण वाचसा धृग्वेन प्रतीथेन कृधुनातृपासः ।
 अधा ते अग्ने किमिहा वेदन्त्यनायुवास आमता मचन्ताम् ॥१४॥
 अस्य श्रिये संनिधानस्य वृष्णे वसाग्निकं दम आ हरोच ।
 रुद्रशानः सुदर्शिकरुपः क्षितिर् न राया पुरुवारो अद्यौत ॥१५॥

kīm no asya drāviṇam kad
 dha rātānam ví no natavedas cikivtān | gūhādhyanaḥ
 paramāna vān ro asya reku padām ná nidānā āganma
 '12', ka mayāda vayenā kad dha vāmām āebā gamema
 ragbhāvo ná vajam | kadā no devīr amṛitasya pātniḥ sūro
 vārṇena tatanann ushāsaḥ | 13 | anirēṇa vācasā phalgvēna
 pratītyena kṛidhinātripāsaḥ | adhā té agne kīm ihā va-
 danty anāyudhāsa āsatā sacantām || 14 || asya śriyē samidhā-
 nāsya vṛiṣṇo vasa ānikam dama ā ruroca | rūṣad vāsānaḥ
 sudṛiṣikarūpaḥ kshitir ná rāyā puruvāro adyaut || 15 ||

(६) १५ पृथग्

॥ ११ ॥ एकादशवर्षास्य (इत्यत्र होतरो वाग्देवः कृषिः । अग्निश्च ताः । विष्णु उ-च-)

॥१॥ ऊर्ध्वं तु पु णो अध्वस्य होतुरग्ने तिष्ठं देवताता यजायान ।
 तं हि विश्वमभ्यसि मन्म प्र वेधसांश्चित्तिरसि मनीषाम् ॥१॥

6.

Ūrdhvā u shu no adhvarasya hotar āgne tishṭha devā-
 tātā yājīyān | tvām hí vīśvam abhy āsi māmna prā vedhā-
 saḥ cit tirasi manīśhām || 1 ||

O divine fire, knower of all that is born and exists ! What is the value of this wealth to us, and what is its advantage ? Tell us, O omniscient Lord, for you know what is the best secret course for us so that we may follow it unobstructed, as if, it is the direct road. 12

What is the limit ? What are the objects ? Which is the desirable end to which we rush, like swift horses to the battle ? When will the dawns-like divine wisdom, the brilliant inseparable spouse of the immortal sun-like self spread over us the divine splendour. 13

Even ordinary men are not satisfied by unproductive, frivolous, scanty and inconclusive speech. Then O divine fire, wherefore do they address you here ? Let those who have no implements suffer from poverty. 14

The splendour of this kindled one, which is mighty, and giver of dwellings, shines for glory in the hearts and abode of all beings for the prosperity of the institutor of worship. He is clothed in radiance, beautiful in semblance, glorified by all, and shines like the earth with riches. 15

O fire-divine, presenter of our worship, you are entitled to our adoration; may you adorn the highest pedestal amidst Nature's bounties. You are cognizant of all our innermost thoughts and inspire the wisdom of intellectuals. 1

अमुरो होता न्यगादि विवर्धमान्दो विवर्धेषु प्रवेताः ।
 ऊर्ध्वं भानुं सवित्राश्रमेतेन पुनं सभाषण्य याम ॥२॥
 यता सुजर्णी गान्त्री घृताती प्रदर्शयिष्यन्तीतिमुगणः ।
 उदु सवर्त्तवजा नाकः पृथो जर्नाकि सुधितः सुमेकः ॥३॥
 स्त्रीर्णी बर्हिषि समिधाने अमा ऊर्ध्वो अध्वर्युर्नुचुषाणो अस्थित ।
 पर्यसि पशुपा न होता त्रिविष्ट्येति मुद्रिय उगणः ॥४॥
 परि त्मना मितद्रुरिति होतमिमन्दो मधुवचा प्रतयो ।
 त्वन्वस्य वजिनो न शोका भवन्ते विश्वा भवेना सदश्रित ॥५॥

āmūro hōtā ny āsādi vikshv
 āgnīr mandrō vidatheshu pracetaḥ || urdhvām bhanūm savi-
 tévāśren mīteva dhamam stabhāyad ūpa dyām | 2 || yatā
 sujūṇī ratinī ghrītācī pradakṣhiṇād devatātim uraṇāḥ | ūd
 u svārur navaja nākrāḥ paśvō anakti sudhitah sumekah | 3 ||
 stīrṇō barhiṣhi samidhāne agnā urdhvō adhvaryūr juju-
 shāṇō asthāt | pāry agnīḥ paśupā nā hotā trivishty eti pra-
 dīva uraṇāḥ || 4 || pāri tmānā mitadrur eti hōtāgnīr mandrō
 mādhuvaḥ pītāvā | drāvanty asya vajino nā sokā bhāyante
 vīśvā bhūvanā yād ābhrāt || 5 ||

॥२॥ भद्रा ते अग्ने न्यनीक सङ्दग्धेरस्य सतो विदुषस्व चारुः ।
 न यते शोचिस्तमसा परन्तु न ध्वस्मानस्तन्वीर्ये रेणु आ धुः ॥६॥
 न यस्य सातुर्जनितोरवारि न मातराप्तिरा नृ चिच्छिष्टे ।
 अधो मित्रो न मुधितः पावकोऽमिदीडाय मानुषीषु विशु ॥७॥

bhadrá te agne svanika saṁdgrīḥ phorāsyā satō vīshu-
 nasya cāruḥ | nā yāt te śocīs tāmasā vāranta nā dhvasmā-
 nas tanvī rēpa ā dhuḥ || 6 || na yāsya sātur jānitor āvāri
 nā mātārāpitārā nū cid iṣṭau | ādha mitrō nā sūdhitah
 pāvako 'gnīr didāya mánushīshu vikshu || 7 ||

The unerring, the sagacious, exhilarating fire-divine, the ministrant priest is enshrined amongst men and in our holy synods. Like the sun, he spreads splendour above, and like a man of authority, spirals the smoke rising up in the sky. 2

The glowing ladle, filled with the butter of devotion, is raised high for offering; invoking Nature's bounties, inspiring the worship, it circumambulates. The newly born sun of wisdom has come up. The fire-divine is shining with his apparently stationary, still moving with speed, beautifully glowing, illuminating and revealing flames. 3

As in the radiant vast firmament, the sun, with his brilliance and activity rises up and circumambulates across the sky, in the similar way, may the priest, the preserver of men and cattle, rise to his task rejoicing, when sacred grass is strewn and fire is kindled of the ritual. 4

The flames of the cosmic fire-divine, cheerful, conveyer, true to natural laws, move periodically of their own accord. The effulgent flames spread around like vigorous courser; all are frightened, when the fire blazes. 5

O bright shining cosmic fire, beautiful and auspicious is your aspect, and you are terrible and wide-spreading. Your splendour is not covered by darkness, and wicked forces leave no stain on your body. 6

The bounteous, purifying cosmic fire shines like a friend in all fields of human activities. He is the progenitor (of mankind), and his benevolence remains unimpeded. Even parents (heaven and earth) are unable to impose restrictions on his aspirations. 7

हिंयं पञ्च जीवन्तसंयन्तः । स्वन्तरि जशि सानुषिषु विष्टु ।
 उपर्वन्मर्ष्यते न दन्तं शुकं त्वानं पश्ये न तिमस ॥८॥
 तत्र त्वे अग्निं हवितो धृतुस्तो गेहिनाम क्रज्यशुः स्वयः ।
 अष्टपामो वृषण क्रजुमुष्म आ देवतातिमहन्त इष्मः ॥९॥
 ये ह त्वे ते महमाना अयासन्त्वेपामो अग्ने अर्चयधर्मिन् ।
 ज्येष्ठानो न दुषन्तानो अयं तुविष्पण्यो मारुतं न जयं ॥१०॥
 अकारि ब्रह्म समिधानं तुभ्यं संसंयुक्तं यजते व्य धा ।
 होतारन्ति मनुषो नि गेदुर्मन्वानं उद्दिशुः संसमायो ॥११॥

dvir yām

pāñca jīvanan samvāsanaḥ svāntaro agnīm manushishu vi-
 kshū | uharbudham atharyo na dantam sukram svāsam pa-
 raśūm nā tigman ॥ ८ ॥ tāva tve agne harito ghrishana rō-
 hitāsa rjivāñcaḥ svāñcaḥ | arushāso vṛishana rjijumushkā ā
 devātātim ahvanta dasnāḥ ९ yé ha tyé te sāhamānā
 ayāsas tveshāso agne arcāyaḥ cāranti | syenāso nā duvasa-
 nāso ārtham tuvishvanāso mārutam nā gārdhaḥ ॥ १० ॥ ākāri
 brāhma samidhāna tubhyam samsāty ukthām yājate vy ū
 dhāḥ | hōtāram agnīm manusho nī shedur namasyānta uśi-
 jah sāsam āyoh ॥ ११ ॥

(७) सतमं सुकम

(१-११) एकादशर्चस्याग्नौ शुकस्य गीतमो वामद्व कषि । धर्मिष्ठेयः । (१) प्रथमर्चो अग्नी,

(३-६) द्वितीयादियज्यानामनुष्टुप्, (७-११) सप्तम्यादियज्यानाम विष्टुप् छन्दांसि ॥

११॥

अयमिह प्रथमो ध्यायि धातृभिर्हन्ति यजिष्ठो अच्यरेष्वीद्व्यः ।
 यमप्रवानो भृगवो विरुचुर्वनेषु चित्रं विन्ध्यं विशेविशे ॥१॥

7.

Ayām ihā prathamó dhāyi dhātṛibhir hótā yājishtho
 adhvaréshv idyah | yām āpnavāno bhrīgavo virurucūr vā-
 neshu citrām vibhvaṁ viśé-viśé ॥ १ ॥

The flames of the inner fire of human body are awakened at dawn and gradually fed on experiences. They are brilliant like a spear's tooth, sharp as an axe, and are engendered by two sets of five sisters (five sense organs and five vitals). 8

These experiences are of multi-forms—some sanctified by love, some straight-going, some well-motivated, others sturdy and vigorous; some sincere and honest, others graceful; all are summoned to serve the divine complex of human system. 9

These flames of experiences of inner fire are triumphant, wide spreading, radiant, adorable and go like falcon hastening to their goal, roaring loudly like an army of thundering clouds. 10

O well-kindled inner fire, for you, the prayer has been composed; may the priest propitiate you by his praise, the devotee offer worship, and may you bestow upon us manifold wealth. Men have established the divine fire as the invoker of Nature's bounties, to be adored by mankind. 11

7

This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages, and their descendents harness for domestic purposes and for the benefit of mankind. 1

अग्ने कदा तं आनुषग्भुवश्चिन्तयन् ।
 अधा हि त्वां जग्गिभ्ररे मर्तासो विदधीदयम् ॥२॥
 ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तुभिः ।
 विश्वेषामध्वराणां तस्वर्गं दमेदमे ॥३॥
 आशु दूतं विवस्यन्तो विश्वा यक्ष्मर्षणीरभि ।
 आ जंभुः केतुमायवो भुगवाणं विशेविशे ॥४॥
 तनीं होतारमानुषक्चिकित्वांसं नि पैदिर ।
 रणं पावकशोचिषं यजिष्ठं सप्त धामनिः ॥५॥

āgne kadā ta ānushāg

bhúvad devásya cétanam | ádhā hí tvā jagṛibhriré mártāso
 vikshv idyam || 2 || ṛitāvanam vicetasam pasyanto dyām iva
 strībhiḥ | viśveshām adhvarāṇām haskartāram dāme-dame
 || 3 || āśuṁ dūtām vivāsvato viśvā yaś carshaṇīr abhi | ā
 jabbruḥ ketum āyāvo bhrīgavāṇam viśé-viśé || 4 || tām im
 hótāram ānushāk eikitvānsam ní shedire | raṇvām pāvakā-
 śocisham yājishṭham sapta dhāmabhiḥ || 5 ||

॥३॥

ते शश्वतीषु मातृषु वन आ वीतमश्रितम् ।

चित्रं सन्तं गुहां हितं सुवेदं कृचिदुयिनम् ॥६॥

समस्य र्हियुता मस्मिन्नुधनृतस्य धामंज्जणयन्त देवाः ।

महां अग्निर्ममसा रातहव्यो वेरध्वराय सदुमिदतायां ॥७॥

वेरध्वरस्य दृत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वात् ।

दूत इयसे प्रदिवं उराणो विदुष्टरो दिव आगोधनानि ॥८॥

tām śaśvatishu mātṛishu vāna ā vitām āśritam | citrām
 śāntam gūhā hitam suvedam kūcidarthīnam || 6 || sasāsya
 yād víyutā sāsminn údhan ṛitāsya dhāman raṇáyanta de-
 vāḥ | mahāñ agnir nāmasā rātāhavyo vér adhvarāya sādām
 id ṛitāvā || 7 || vér adhvarāsyā dūtyāni vidvān ubhé antā
 ródasī saṁcikitvān | dūtā iyase pradīva urāṇó vidúshṭaro
 divā āródhanāni || 8 ||

O fire-cosmic, when shall your glory, as the shining lord, be manifested, since mortal men have accepted you to be adored in their hearts and homes. 2

You are known to be true to natural laws, intelligent, most sapient like the starry heavens, illumining with cheerful rays each solemn activity in every home. 3

Wise men have enshrined you. O cosmic fire, in each and every individual. You are banner and representative of the sun, the source of universal light. 4

The worshippers enshrine him with delight who is the invoker of Nature's bounties, the intelligent, the graceful, purifying and radiant in seven regions. 5

Worshippers enshrine him as he abides in motherly cosmic elements of sky, and in the woods. He is loved, yet unapproachable, wonderful, hidden in a cave, endowed with knowledge, and accepts oblations from all quarters. 6

The enlightened devotees propitiate him every morning at his very source of cosmic water. Great cosmic fire, when served with reverence, accepts oblations readily as if by flying. 7

You, being a knower, are aware of the functions of a messenger; you are widely present in both heaven and earth, and that which lies between them. You go up the ascents of heaven, as you are one among the earliest and an envoy, amplifying and willing. 8

कृष्णं तु एतं रजतः पुगे भाक्षं गिष्यश्चिरं पुषाभिर्दक्षः ।
यदप्रवीता दधते ह गर्भं मयाश्चक्रतो भग्मीदु दृतः ॥९॥
मृद्यो जातस्य दर्शानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मार्मतसेषु जिह्वां म्यग चिदन्ना दयते वि जम्भे ॥१०॥
तृषु यदन्ना तृषुषो वयश्च तृषु दृतं वृणुते यद्वो अङ्गः ।
वातस्य मेळि मंचते निजुर्विज्ञाशुं न वाजयते हिन्वे अर्वा ॥११॥

krishṇām ta śma rasataḥ puró bhāś
carishṇv āreśr vāpushām id śkam | yād āpravitā dādhat
ha gārbham sadyās cij jātó bhāvasīd u dūtāḥ ॥ 9 ॥ sadyó
jātāsya dādriṣānam ōjo yād asya vāto anuvāti śociḥ | vṛi-
ṇākti tigṇām atasēśhu jihvām sthirā cid ānna dayate vi
jāmbhaiḥ ॥ 10 ॥ tṛishú yād ānnā tṛishúnā vavāksha tṛishúm
dūtām kṛiṇute yahvó agniḥ | vātasya melīm sacate nijūr-
vam āśum ná vājayate hinvé árvā ॥ 11 ॥

(८) अष्टमं सूक्तम्

(१-८) अष्टमस्यास्य सूक्तस्य गौतमो नामदेव ऋषिः । अग्निर्देवता । गायत्री उ ३ ।

॥८॥ दृतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमुज्जसे गिरा ॥१॥
स हि वेदा वसुधितिं महौ आरोधनं दिवः । स देवां एह वक्षति ॥२॥
स वेद देव आनमं देवां कृतायते दमे । दाति प्रियाणि चिहसुं ॥३॥

8

Dūtām vo viśvāvedasaṁ havyavāham āmartyam | yāji-
shṭham riṇjase girā ॥ 1 ॥ sá hí vēda vāsudhitim mahān aró-
dhanam divāḥ | sá devāñ éhā vakshati ॥ 2 ॥ sá veda devā
ānāmam devāñ ṛitāyate dāme | dāti priyāṇi cid vāsu ॥ 3 ॥

O bright Lord, dark is your path, the light is before you, and your moving radiance is the chief of all luminous bodies. When the worshippers take up the germ, you are generated by attrition from sticks and then become indeed the messenger. 9

The light of the speedily generated is apparent, and when the wind fans the fire, he spreads his blazing tongue-like flames amongst the vegetation, and between his grinding jaws consumes at will the standing fuel as his food. 10

When quickly, with rapid radiance, he consumes all forms, the mighty sacred fire makes (himself) the speedy envoy of the worshippers; he follows the rustling of the wind, and as a horse-man drives the swift horse onwards, so the rapid-going fire-divine invigorates and urges his flames. 11

8

I propitiate with praise the omniscient, the bestower of blessings, immortal, the ordainer, the dispeller of gloom. 1

The mighty one knows how to bestow the desired wealth upon the worshipper. He knows the deep recesses of the heavenly world. May He inspire and guide Nature's bounties in this creation. 2

He, the divine, knows how Nature's bounties are to be guided to the sincere worshipper, in His dwelling, He gives them treasures that He loves. 3

स होत॑ म॒दु इ॒त्ये चि॒दि सं॑ अ॒न्तरी॑यते । वि॒द्वान् आ॒रोध॑नं इ॒व ॥ ४ ॥
 ते स्त॒ान ये॒ जे॒ता ददा॑जु॒ह्वय॑ताभिः । य ई॒ पु॒ष्यन्त॑ इ॒ध्वने॑ ॥ ५ ॥
 ते रा॒या ते॒ सूर्या॑योः स॒सांसो॑ वि शृ॒ण्विरे॑ । ये अ॒ग्रा दी॑धिर॒ द्रुवः॑ ॥ ६ ॥
 अ॒स्मे रा॒यो दि॒वेदि॑वे सं च॒रन्तु॑ पु॒रुस्पृ॑ह । अ॒स्मे वा॒जास॑ ई॒रता॑म् ॥ ७ ॥
 स वि॒प्रश्वा॑प॒णीनां॑ अ॒यसा॑ ना॒नुपा॑याम । अ॒र्ति क्षि॑पे॒व वि॒ वनि॑ ॥ ८ ॥

sá hotā sed u dutyam cikītvā antár īyate | vidvān ārō-
 dhanam divāḥ ' 4 | té svāna yé agnāye dadāśūr havyādā-
 tibhiḥ | yā im pūshyanta indhaté ' 5 | té rāyā té suviryaṇiḥ
 sasavāṁso ví śṛṇvire | yé agnā dadhiré dūvaḥ ' 6 || asmé
 rāyo divé dive sām carantu purusprīhaḥ | asmé vājāsa īra-
 tāṃ || 7 | sá vipraś carshaṇinām śāvasā mānushāṇām | āti
 kshipréva vidhyati || 8 ||

(९) नवमं सूक्तम्

(१) अष्टाविंशत्यस्य सूक्तस्य ऋषिर्वायव्यः रुद्रः । अग्निर्विष्णोः । मन्त्रा ३३ ॥

अ॒ग्ने मृ॒ळ म॒हा अ॑सि॒ य ई॒मा दे॒व्यु॒ज॒नम् । इ॒वैथ॑ ब्र॒ह्मस॑द॒म् ॥ १ ॥
 स मा॒नुषी॑षु दू॒ळभो॑ पि॒क्षु प्र॒वीर॑म॒र्त्य । दू॒तो वि॒श्वपां॑ भु॒वत॑ ॥ २ ॥
 स म॒दु परि॑ णी॒येत॑ हो॒ता म॒न्द्रो दि॒र्विष्ट॑पु । उ॒त पो॒ता नि॑ शी॒दति॑ ॥ ३ ॥
 उ॒त मा॑ अ॒ग्निश्च॑र॒त उ॒तो गृ॒हपा॑ति॒र्दमे॑ । उ॒त ब्र॒ह्मा नि॑ शी॒दति॑ ॥ ४ ॥

9.

Āgne mṛilā mahān asi yā im ā devayūm jānam | iyē-
 tha barhīr āśadam ' 1 || sá mānushishu dulābho vikshú prā-
 vīr āmartyaḥ | dūtó viśveshām bhuvat ' 2 || sa sādma pári
 ṇiyate hótā mandró dīvishtishu | utá pótā ní shīdati || 3 ||
 utá gnā agnir adhvará utó gṛihápatir dāme | utá brahmá
 ní shīdati || 4 ||

He is the guide of Nature's bounties, and He knows well the art of dispelling gloom, and knows the deep recesses of heaven. 4

May we be dear to you, like those who propitiate you with devotion and cherish and enlindle you to enhance your glory. 5

They are renowned for wealth and for progeny who serve adorable Lord reverently. 6

My riches, craved by all, come to us day by day, and may abundant strengthening food spring up for us. 7

May the wise adorable Lord entirely obviate and destroy by his swift arrows the evils of farsighted men. 8

9

O adorable Lord, make us happy. Supreme is your power. May you come to the pious devotee and be enshrined in his heart. 1

May that adorable Lord, who is invincible, immortal, pre-eminent among men, become dispeller of distress. 2

His glory is established all around the works to be adored. As a sanctifier He is enshrined in the hearts of men. 3

Adorable Lord is the tune of voice of sacred worship. He is the master in our homes, and sits down as a sovereign supreme. 4

वेषि हविषीयानुपजताः क्रतवस्तम् । तस्या च मानुषाणाम् ॥५॥
 वेषीयस्य दूष्यो यत्तु जुजोषो जायते । हव्यं मनस्य याजते ॥६॥
 अस्माकं जाप्यत्वरमस्माकं यज्ञमङ्गिर । अस्माकं शृणुहि हव्यम् ॥७॥
 परि ते दूष्टमो रथोऽस्मां अश्वान् निवतः । येन रक्षसि दासुः ॥८॥

vēshi hy adhvaniyātām upajaktā janitām
 havyā ca mānushaṇām ॥ 5 ॥ vēśhīd : asya dutyām yāsy
 jūjoshō adhvarām | havyām manasya yajate ॥ 6 ॥ asma
 kam jashy adhvarām asmākam yajñam angīrah | asmākam
 śṛiṇudhī hāvam ॥ 7 ॥ pāri te dūṣṭabho rātho 'aman aśnotu
 viśvātah | yēna rākshasi daruṣah ॥ 8 ॥

(१०) दशम सूक्तम्

(१-८) अहवस्यस्य सूक्तम् यज्ञस्य नामदेव इति । अहवस्यता । (१-३) प्रथमसूक्तस्य अहवस्य

(४, १, ३) चतुर्थसूक्तस्य अहवस्य । (५) अहवस्यस्य अहवस्यस्य

अहवस्यस्य अहवस्यस्य

॥१॥ अग्ने तमद्याधुन स्तेभिः स्तु न भद्रं दिवस्पृष्टोम । क्रुध्यामी त जेहिः ॥१॥
 अद्या ह्यमि क्रतोभद्रस्य दशस्य साधो । रथीकृतस्य वृद्धो बभूव ॥२॥
 एभिर्नो अकेश्वो नो श्रुवा इ स्पर्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनाकैः ॥३॥
 अग्निष्टे अद्य गीभिर्गृणन्ताग्ने दाशेम । प्रते दिवो न स्तनयन्ति शुष्मोः ॥४॥

10

Āgne tām adhvāṣvari nā stomaiḥ krātum nā bhadrām
 hṛdisprīṣam | rīdhyaṁa ta śhaiḥ ॥ 1 ॥ ādhā hy āgne krator
 bhadraśya dakshasya adhōh 'rathir ritāsya bṛihatī babhū-
 tha ॥ 2 ॥ ebhīr no arkair bhava no arvan svar jā jyōtiḥ |
 āgne viśvebhīḥ sumānā anikam , abhīṣh te adya girbhāḥ
 gṛiṇāntō 'gne dāśema pra te divo nā stanayanti śuṣmāḥ ॥ 4 ॥

You cherish the oblations offered by devotees, who perform sacred benevolent deeds and you lead them on right path. 5

You bless the sacrifices of the devotee who offers you sincere devotion and you dispell his gloom. 6

Be pleased by our dedication, O supreme vital force, give ear to our invocations. 7

May your inviolable chariots, whereby you continue to guard the dedicated, be everywhere around us. 8

10

We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. 1

O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths. 2

O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us, with all your hosts of radiance. 3

Glorifying you, O adorable Lord, today, with these our praises, may we offer you, our dedications. You are brilliant and roaring like a celestial thunder. 4

यस्वस्वदिष्टासि संवत्सरि दाचिदह्ण इदाचिदुक्तो । शिष्ये रुक्मो न रोचते उपके ॥५॥
 धूते न पुन तनुरसः शुचिं हिरण्यम् । तस्ते रुक्मो न रोचते स्वधातः ॥६॥
 कृतं चिदि प्मा सनेमि द्वेपोऽम् इतोऽपि मनीते । इत्था यजमानाहतावः ॥७॥
 शिवा नः सुर्या सन्तु भ्रात्राग्ने देवेषु युष्मे । सान्नो नान्निः सदेने ममिद्वयं ॥८॥

táva svádishthágne sãndrishtīr idá eid áhra idé eid
 aktóḥ | śriyó rukmó ná rocata upaké || 5 || ghrítām ná pū-
 tām tanūr arepāḥ śuci hīraṇyam | tát te rukmó ná rocata
 svadhāvaḥ || 6 || kṛítām eid dbí shmā sánemi dvéshó 'gna
 inóshi mártāt | itthá yájanānād ṛitāvaḥ || 7 || śivá naḥ sa-
 khyá sántu bhrātrágne devéshu yushmé | sá no nábhīḥ sá-
 dane sásminn údhan || 8 ||

(११) पञ्चादशं मूलम्

(१) पञ्चमस्याः मूलम् गौतमो नामदेव ऋषिः । अग्निर्देवता । त्रिषुप एवम् ॥

॥१॥ भुदं ते अग्ने महमिन्ननीकमुपाक आ रोचते सूर्यस्य ।
 रुशद्दशे ददशे नक्तया चिदरुक्षितं दृश आ रूपे अन्नम् ॥१॥
 वि पोह्यग्ने गृणते मनीषां त्वं वेपसा तुविजात स्तवानः ।
 विश्वेभिर्यद्वायनः शुक देवेस्तन्नो रास्य सुमहो भूरि मन्म ॥२॥

11.

Bhadrām te agne sahasinn ánikam upaká á rocate sūr-
 yasya | rūṣad dṛiṣé dadṛiṣe naktayá cid árūkshitam dṛiṣá
 á rūpé ánnam || 1 || ví shāhy agne gṛiṇaté manīshām khām
 vépasā tuvijāta stāvānaḥ | víṣvebhīr yád vāvānaḥ śukra de-
 vaís tán no rāsya sumaho bhūri mánma || 2 ||

O adorable Lord, whether by day or by night, your sweet radiance shines like an ornament to grant us glory. 5

O granter of sustenance, your favour is free from fault, like purified butter; your pure lustre shines like gold ornament. 6

O ever-true, adorable Lord, verily you remove from the devoted mortal, whatever hate and mischief, if committed by him in the past. 7

O adorable Lord, may our friendly and fraternal kinship to you and to Nature's bounties, be a blessing to us. May this our bond of kinship be the central focus of our benevolent deeds. 8

11

O powerful fire divine, your auspicious radiance shines upon the proximity of the sun by day; your bright and visible lustre is conspicuous even by night. The food offered to you becomes the part of you while it passes through flames. 1

O adorably, engendered repeatedly, and glorified by worship, set open heaven to him, who offers you adoration. O resplendent, may you bestow upon us that ample and acceptable wealth, which you, along with other Nature's bounties, have given to other worshippers. 2

त्वंशो दाया त्वत्प्रीयास्तदुक्था तामने गवर्धनि ।
 त्वर्धोऽग्नेः प्रीतो वीर्यं दत्त इति विधेः दायासु सत्याय ॥३॥
 त्वंजी त्वंसे विहता आर्नाष्टृजायते सत्ययुग्मः ।
 त्वर्धवर्धैरजृतो मयोमुस्तादाजुर्धनुवो जग्निं जग्मे ॥४॥
 त्वामग्ने प्रथमं देवयन्तो देवं मयी अचत मुन्द्रजिह्वम् ।
 देवोवृत्तमा विजग्मेनाग्ने निर्वृत्तसं गृहपतिममृगम् ॥५॥
 आग्ने अस्मदमर्तितमग्ने आग्ने अग्ने रिषां दुर्गतिं यत्तिपासि ।
 देवा इति मातः सूनो अग्ने यं देव आ विस्वये सग्नि ॥६॥

tvad agne

kāvya tvan manobhās tvād ukthā jāyante rādhyāni | tvād
 eti drāvinaṃ virap. sū itihādhiye dauche mārtyāya ॥३॥
 tvād vājī vājanbharo vikhyā abhishtīkṣj jāyate satyāsu-
 shmaḥ | tvād rayā devayūto mayobhūs tvad āsūr jñjuvāt
 agno ārvā ॥४॥ tvām agne prathamām devayānto devām
 mārta amṛita mandrājihvam | dveshoyūtam ā vivāsanti dhi-
 bhir dāmūnasam gṛhāpatim ānuram ॥५॥ āre asinād āma-
 tim āre āha āre viśvām durnatīm yān nipāsi | doṣhā śivāḥ
 sahasaḥ suno agne yām deva a cit sácase svastī ॥६॥

(१२) दायां प्रीत्य

(१-६) यद्वत्प्रीयासु सत्ययुग्मः प्रीतो वीर्यं दत्त इति विधेः दायासु सत्याय ॥

॥१२॥ यस्त्वामग्ने इन्धते यतस्तुविचन्ते जग्मे कृणवत्सस्मिन्नहं ।
 स मु शुभैरभ्यस्तु प्रसक्तव्यं कृत्वा जातवेदश्चकित्वान् ॥१॥

12.

Yās tvām agna inādhatē yatāśruk trīs te ānnaṃ kṛiṇā-
 vat sāsminn āhan sá sú dymnañr abhy āstu prasákshat
 tāva krátvā jātavedaṣ cikivān ॥ 1 ॥

O adorable, from you springs poetic wisdom, from you come effective thoughts and hymns of praise, and from you flow fame and wealth to the man, who worships with sincerity and offers oblations. 3

O adorable Lord, you are vigorous, sustainer of food and power, extensive, fulfiller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine, and source of happiness; also from you comes vigour which is swift and impetuous. 4

O immortal Lord, devout mortals worship you with holy actions, as you are the foremost divine. Your tongue like flames is exhilarating. You are dissipator of sin, the humiliator of evil forces and unerring. You are the Lord of their household. 5

O adorable Lord, the source of strength, since you protect your worshippers, may you remove far from us all iniquity; remove far from us sin, and remove far from us all evil thoughts. Verily blessed is he, whom you brighten even at night, and promote his well-being. 6

12

O omniscient Lord, just as sacrificial fire is kindled by uplifted ladle (full of butter), similarly you are invoked thrice every day by devotional prayers. May your devotee be blessed by you, so that he may excel all others in his attainments. 1

इ मे वसेत नभसिऽध्वसामो महो अग्नौ अनीकमा न्यवेत ।
 स इमान् प्रीति दुषामुषास पुष्यंश्वं मयं प्रतानवा ॥२॥
 अमित्रंश्च वृहन् धात्रिऽस्यमित्रंश्च परमस्य मयः ।
 दधाति रवी विधन् वविष्ठो द्यानुषऽन्वाय सधातम् ॥३॥

idhmām yās te jabhā-
 rac chaṣramānó mahó agne ánikam á saparyán | sá idhā-
 nāḥ prāti doṣham uṣhāsam puṣhyān rayīm sarate ghnām
 amitrān ॥ 2 ॥ agnir iso bṛihatāḥ kṣatriyaśānūr vājasya
 paramāsya rāyah | dādhati rātnam vidhaté yāvishtho vy
 ānushān mātṛāya svadhāvān ॥ 3 ॥

यच्चिदि ते पुरुषा यंगिष्टाचित्तिभिश्चकृमा काचदामः ।
 कृषी प्वस्मो अदितेरनागान्वेनीमि शिश्रथो विश्वमग्ने ॥४॥
 महाध्वंस एनसो अभीक इवाह्वानामुत मर्त्यानाम् ।
 मा ते सताय सद्रुमिद्रिषाम यच्छा तेकाय तनवाय शं वोः ॥५॥
 यथा ह त्वहमगो गौर्यं चित्पदि पितामसुजता वज्रा ।
 एवो प्वस्मन्नुजता व्यहः प्र नार्यम प्रतुरं न आयुः ॥६॥

yāc cid dhi te puruṣha-
 trā yavishthācittibhiḥ cakṛimā kāc cid āgaḥ | kṛidhī shv
 āsmān āditer ānāgān vy énānsi śiṣṛatho víshvag agne
 ॥ 4 ॥ mahāś cid agna énaśo abhika ūrvād devānām utā
 mātṛyānām | mā te saktāyah sādām id rishāma yāchū to-
 kāya tānayāya śāp yoh ॥ 5 ॥ yātha ha tyād vasavo gau-
 ryām cit padī shītām amuñcatā yajatrāḥ | evó shv āsmān
 muñcatā vy ānhāḥ prā tāry agne pratarān na āyuh ॥
 6 ॥

O adorable, mighty and glorious Lord, who never ceasing diligently offers you oblations and who involves you, just as the sacrificial fire is kindled in the evening and at dawn, may he be prosperous, and may he be able to destroy his enemies, and acquire riches. 2

Adorable Lord is the possessor of sublime strength nourishing food and other riches. He is ever young, ever inspiring and self-sustained. He gives to the mortal devotee precious treasures according to his merit. 3

O adorable, ever young Lord, whatever sin through folly, we, as human beings, have committed against you make us free from that. In sight of Mother Infinity, O Lord, may you efface entirely our offences. 4

O adorable Lord, we are your devoted friends. Let us not ever suffer harm from any great or comprehensive offence against either Nature's divinities or mankind. May you bestow health and happiness upon our sons and grandsons. 5

O adorable bounteous divines, as you have been always liberating the bonded intellects, the same way set us free entirely from affliction; may our long life be further extended. 6

१३. यत्पदा सुभा

(१-२०) यत्पदास्य सुभास्यौ नो यत्पदास्यौ नो भविष्यतां वा देवता । विदुषः पदम् ॥

॥१३॥

प्रत्यक्षिष्यन्तामग्रमग्न्यदिनार्त्तानां मुमनां रज्ज्वयवम् ।
 युतमश्विना मुहूर्तो दुरेणमुत्सृज्यो ज्योतिषा देव गति ॥१॥
 ऊर्ध्वं भानुं सीमिता देवा अश्वेष्टसं दक्षिणहविषो न सत्वा ।
 अनु व्रतं वरुणा वसि मित्रो वन्धुर्ध्वं विष्वागेतवन्ति ॥२॥
 यं सीमकृष्यन्तमग्ने विप्रचे ध्रुवक्षेमा अन्तमवन्तो अर्थम् ।
 ते स्यै हग्निः सप्त यक्षीः स्वर्गं विप्रस्य जगतो वाहन्ति ॥३॥

13.

Prāty agnir ushāsām āgām akhvad vibhātīnām sumānā
 ratnadhēyam | yātām asvinā sukrito duronām ūt sūryo jy-
 otiṣhā devā eti || 1 || ūrdhvām bhānūm savitā devō asre-
 drapsām dāvidhvad gavishō nā sātṛvā | ānu vratām vāruṇo
 yanti mitrō yāt sūryam divy ārohāyanti || 2 || yām sīm ākri-
 ṇvan tāmase viprche dhruvākṣemā ānavasyanto ārtham |
 tām sūryam haritaḥ sapṭā yabvī spāṣam viśvasya jāgato
 vabanti || 3 ||

वहिषिभिर्विहरन्त्यासि नन्तुमव्ययसितं देव वरम् ।
 दक्षिणतो रश्मयः सूर्यस्य चर्मैवावाधुस्तमो अप्स्यन्तः ॥१॥
 अनायतो अर्निवद्धः कथायं न्यङ्कुत्तानोऽग्ने पद्यते न ।
 कथां याति स्वधया को ददर्श दिवः स्कम्भः समृतः पति नार्कम् ॥२॥

vāhishṭhebbir vibhāran yāsi tāntum avavyāyaam
 āsitam deva vāsma | dāvidhivato raṣmīyah sūryasya cārme-
 vāvādhus tāmo apsv āntāḥ || 4 || ānāyato ānibaddhah kathā-
 yām nyānūn uttānō 'va padyate nā | kāyā yāti svadhāyā kō
 dadarṣa divā skambhāḥ sāmritaḥ pāti nākam || 5 ||

Benevolent cosmic fire manifests its radiance by bestowing its constant light to the resplendent dawns; proceed, O pair of twin divines (wind and lightning), to the homes of the pious worshippers. The divine sun is rising with his splendour. 1

Like a vigorous bull arden for the cow, the divine sun diffuses his light on high, dispersing the dew. Then cosmic forces, such as cosmic light and plasma, and other divinities hasten to perform their function while the sun is ascending in the sky. 2

Seven great coursers convey the sun, the animator of the whole world. Then cosmic forces, occupants of enduring regions, diligently perform their assigned functions, for driving away darkness from the world. 3

O radiant sun, you proceed with most powerful horses, spreading your web of rays, and cutting down the black mantle of night. The tremulous rays of the sun throw off the darkness, which is spread like a skin over the mid-region. 4

How is it that the unbound and unsupported sun does not fall, although directed downwards ? By which self-sustenance does he moves ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar ? 5

(१४) चतुर्वेदा सूक्तम्

(१४) पञ्चवक्त्रस्य सृष्टस्य रश्मिः रश्मिदेव रश्मिः रश्मिर्देवता वा देवताः । नमः ॥

॥ १४ ॥

प्रत्यग्निरुषसो जातवेदा अन्वदेवो गेचमाना महोभिः ।
 आ नासत्योरुगाया रथेनमे युजसुष तो वातमच्छ ॥१॥
 इत्ये केतुं सविता देवो अश्रेय्योतिर्विश्वस्मै भुवनाय कृषन् ।
 आप्रा व्याप्रापृथिवी अन्तरिक्षे वि सूर्यो रश्मिभिश्चेकितानः ॥२॥

14.

Práty agnir ushāso jātāvedā ākhyad devó rócāmānā
 māvobhiḥ | ā nāsatyorugāyā rāthenemām yajūām ūpa no
 yātam ācha | 1 | ūrdhvām ketum savitā devó agrej jyōtir
 vīśvasmai bhūvanāya kṛiṇvān | āpra dyāvāpṛthivī antāri-
 kṣam vī sūryo rāsmibhiḥ cēkitanah | 2 |

आवहेन्त्यरुणां त्व्योनिषागोन्मही चित्रा रश्मिभिश्चेकिताना ।
 प्रवोचयन्ती सुविताय देव्युपा इयेन सुयुजा रथेन ॥३॥
 आ यां वहिष्ठा इह ते वेहन्तु ग्या अथास उपसा व्युष्टो ।
 इमे हि यां मधुपेयाय सोमा अस्मिन्यजे वृषणा मादयेथाम ॥४॥
 अनायतो अनियद्दः कथायं न्ययुक्तानोऽत्र पश्येत् न ।
 कया यानि सध्या को ददर्श दिवः स्मृमः समृतः पान्ति नाकम ॥५॥

āvāhanty aru-

nir jyōtishāgān mahi citrā rāsmibhiḥ cekitānā | prabodhā-
 yanti suvitāya devy ushā iyate suyujā rāthēna || 3 || ā vām
 vāhishṭhā ihā té vahantu rāthā āśvaśa ushāso vyūṣṭau |
 imé hí vām madhupeyāya sōmā asmīn yajñé vṛiṣhaṇa mā-
 dayethām || 4 || ānāyato — || 5 ||

The resplendent fire-divine, by whom all is known, manifests dawns, radiant with lustre. Come with your chariot, O widely travelling non-ephimeral twins, to our place of worship. 1

The divine creator displays his banner on high, illuminating the entire creation. Making his presence effective, the sun has filled the firmament, the earth and heaven with his rays. 2

The great and intelligent dawn, variegated with many coloured rays of purple tint, bringing opulence, has come with her lustre. The divine dawn, awaking men, proceeds with her well-harnessed chariot to bestow happiness. 3

May those robust and active horses and chariot bring you (O pair of divines, the morning breeze and morning light) hither, at the breaking of the dawn, and may these morning splendours delight you at our places of work and worship. 4

How is it that the unbound and unsupported sun does not fall, although directed downward ? By which self-sustenance does he move ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar. 5

(५) पञ्चदश सूक्तम्

(१-१०) इत्यर्चयन्त्य सन्त्येव गीत्सो अन्तेव सन्ति । (१-१) प्रथममग्निहोत्रम् । (२) सप्तममग्निहोत्रम् । (३) सप्तममग्निहोत्रम् । (४) सप्तममग्निहोत्रम् । (५) सप्तममग्निहोत्रम् । (६) सप्तममग्निहोत्रम् । (७) सप्तममग्निहोत्रम् । (८) सप्तममग्निहोत्रम् । (९) सप्तममग्निहोत्रम् । (१०) सप्तममग्निहोत्रम् ।

११० अग्निर्होता नो अध्वरे वाजी सन्पारि णीयते । देवो देवेषु यज्ञियः ॥१॥
 परि त्रिविष्टपसुरं यात्यग्नी रयीरिय । आ देवेषु प्रयो दधत् ॥२॥
 परि वाजपतिः कविरग्निर्होत्रान्वकमीत । दधद्वातिं दास्यते ॥३॥
 अयं य. सृष्टवे पुरो देवयाने समिध्यते । द्युमां अमित्रदम्भतः ॥४॥
 अस्य वा यार ईवतोऽध्वरीशितु मर्त्यः । तिम्रजम्भस्य मीळुशतः ॥५॥

15.

Agnir hōtā no adhvarē vājī sām pāri ṇiyate | devō dē
 vēshu yajñīyah ॥ 1 ॥ pāri trivishṭy ādhvarām yāty agnir ra-
 thir iva | ā devēshu prāyo dādhat ॥ 2 ॥ pāri vājapatih ka-
 vir agnir havyaṇy akramit | dadhad ratnāni dāśūshe ॥ 3 ॥
 ayam yāḥ sṛjūjaye purō daivavātē samidhyāte | dyumān
 amitrādāmbhanah ॥ 4 ॥ āsya ghā virā ivato 'gnēr īṣita mār-
 tyah | tigmājambhasya mīlūśah ॥ 5 ॥

११० तमर्चन्त्यो न सान्तिमर्त्यं न दिव्यः शिशुम् । समुज्यन्ते दिवेदिवे ॥६॥
 बोधयन्मा हरिभ्यां कुमारः साहदेव्यः । अच्युता न हत उदरम् ॥७॥
 उत त्या यंजता हरीं कुमारान्साहदेव्यात् । प्रयता सद्य आ ददे ॥८॥

tām ārvantam nā sanasīm atushām nā divāḥ bṛṣam |
 marmrijyānte divā dive ॥ 6 ॥ bōdhad yān mā hāribhyām
 kumārāḥ sāhadevyāḥ | āchā nā hūtā úd aram ॥ 7 ॥ utā tyā
 yajatā hārī kumārāt sāhadevyāt | prāyatā sadyā ā dade ॥ 8 ॥

The fire of the altar, the herald like a horse, and most illuminating amidst all luminaries is brought to our place of ceremony. 1

The fire is brought to our place of ceremonial altar; thrice a day it carries the essence of the oblation to the environmental Nature's bounties with swiftness of the charioteer. 2

This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. 3

This resplendent fire of the altar, the subduer of foes, is kindled in the east as has been always kindled for the victories performed by enlightened devotees. 4

That mortal becomes hero, who strenuously worships this fire of the altar, the possessor of sharp flames and bounteous. 5

They, the devotees, diligently serve him day to day, as they clean a horse. He is liberal and resplendent as the child of heaven. 6

When fire, most youthful among sub-natural forces, along with fast-moving twins (wind and light), assures me its help and summons me, I do not decline. 7

I immediately accept the favour of those two excellent and well-trained twins, the associates of the spiritual fire, most youthful among sub-natural forces. 8

एष वाँ देवार्वाधना कुमारः तत्तयेव्यः । दीर्घायुरस्तु सोमकः ॥९॥
तं युवं देवार्वाधना कुमारं तत्तयेवम । दीर्घायुषं कृणोतन ॥१०॥

eshā vaim leṭāv asvina kumarāḥ śhadevyāḥ | dīrghā-
yur astu somakāḥ | 9 tam yuvam devay asvinā kumārāṇi
śhadevyam | dīrghāyusham kṛinotana | 10

। ११ । पोटशं प्लव

(१-२१) एषाग्निवद्वृषस्यस्य भक्तस्य गीतमो वासवेन कृतिः । इत्येवमत्र विष्णु उच्यते ॥

॥१॥ आ सन्वो यानु मय्यां कनीयां द्रवन्त्यस्य हरय उपेतः ।
तस्मा इदन्वः नृपुमा सुदक्षमिताभिधिः, कर्णे गृणानः ॥१॥
अयं स्य शृगध्वनो नान्तेऽग्निधो अयं सर्वं मन्दध्वं ।
शंसात्पुक्थमुशनैर वेधाश्चिक्विनुषे अमयाय मन्म ॥२॥
कविर्न लिप्यं विदधानि माध्वन्वृषा यत्सेकं विपिपानो अचात ।
दिव इत्था जीजनत्सप्त कृन्तन्त्वा चिचकुर्वनुनां गृणन्तः ॥३॥
स्वर्धेदि मुदृषिकमुर्मेहि ज्योतीं रक्तचुर्धद यस्तोः ।
अन्या तमासि दुधिता विचक्षे नृभश्चकार नृतेमो अभिष्टो ॥४॥

16.

Ā satyó yātu magbhávaṁ r̥ijishí drávantv asya háraya
úpa nah | tásmā id āndbah sushumā sudáksham ihábhipi
tvám karate gr̥iṇānāḥ || 1 || áva sya śūrād̥hvano nānte 'smín
no adyá sāvane mandalhyai | sāṁsāty uktham usāneva ve-
dhās eikitúshe asuryāya mánma | 2 || kavir ná ninyám vi-
dāthāni sādhan vṛisha yát sékam vivipano arcāt | divá itthā
jījanat saptá kārūn āhna eie cakrur vavuna gr̥iṇāntah || 3 ||
svār yád védi sudṛśikam arkair máhi jyóti r̥urueur yád
dha vástob | andhā támānsi dudhita vieakshe m̥ibhyaṣ ca-
kāra nr̥ítamo abhīshṭau || 4 ||

O twin-divines, may this spiritual fire, most youthful among sub-natural forces be gladdening and of long durability. 9

O twin-divines, may this spiritual fire, most youthful among sub-natural forces long live. 10

16

O ever true, ever righteous, bounteous Lord, may you come to us. May your blessings hasten to us. To Him we surrender our worldly possessions. When sincerely praised, He fulfils all our aspirations. 1

O brave resplendent Lord, allow us to delight you at the end of this worship. May the worshipper repeat an agreeable prayer, to you, the all-wise, the destroyer of infidels, like the brilliant pious sage. 2

Like a sage, knowing the secret of wisdom, and who performs all sacred ceremonies, the resplendent sun drinking copiously the effused herbal essence, exults in the draughts, and thus generates the seven rays from celestial regions. Then devotees perform their duties in the light of day. 3

When the vast luminous heaven, manifested by the rays of light, is displayed, then homes of men also shine at the break of morning. He, the illustrious leader—the sun, having risen scatters thick gloom, so that men may see clearly. 4

ववक्ष इन्द्रो अभितमूर्जस्युभि जा पप्रौ रोदसी महिषा ।
अतश्चिदस्य महिमा वि रस्यभि यो विश्वा भुवना वभूव ॥५॥

vavakshā indro ānitam rijishy
ūble ā paprau rōdasi mahitvā ॥ ātas cid asya mahimā vi
reecy abhi yo vīśva bhavana babhūva ॥ 5 ॥

विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामिः ।
अश्मानं चित्रे विनिर्दुष्योत्तमर्जं गोमन्तमुजिजो वि वव्रु ॥६॥
अपो वृधं वव्रिषांसं पराहन्प्रावत् पत्रं पृथिवी सचेताः ।
प्राणामि समुद्रियाण्येतोः पतिर्भवज्जलवंसा शूर धृष्णा ॥७॥
अपो यदद्रिं पुरुत ददर्शविभुवत्सर्मा पश्ये ते ।
स नो नेता वाज्रमा दर्शि मूर्तिं गोत्रा रुजन्नङ्गिर्गोभिर्गृणानः ॥८॥
अच्छा कविं नृमणो गा अभिष्टौ स्वर्पाता मघवन्नाथमानस ।
ऊतिभिस्तमिषणो युन्नहन्ते नि मायावानब्रह्मा दस्युरर्ता ॥९॥
आ दस्युघ्ना मर्तमा याह्यस्तं भुवन्ते कुत्सः सख्ये निकामः ।
स्वे योनौ नि पदन्तं सरूपा वि यौ चिकित्सदत्तचिद्ध नारी ॥१०॥

vīśvani śakro nāryaṇi vidvān apó rīreeḥ sakhibhīr ní
kāmaih ॥ āśmanam cid yó bibbidūr vācobhīr vrajām go-
mantam usjjo ví vavruh ॥ 6 ॥ apo vṛitrāṇ vavriṇasam pá-
rāhan prāvat te vajram pṛithivī sáchetah ॥ prañāsi sanu-
dríyāny ainoḥ patir bhāvañ chavasa sūra dhṛishṇo ॥ 7 ॥
apó yád adrim purukuta dardar ávir bhavat sarama pur-
vyām te ॥ sá no netá vájam á darshi bhūrim gotrá rujān-
āṅgirobhīr grīṇanāḥ ॥ 8 ॥ ácha kavīm nṛmanō gā abhīsthan
svāishātā maghavan madhamanam ॥ utibhis tām ishano dya-
mnābhūtan ní mayāvan abrahmā dasyur arta ॥ 9 ॥ á dasyu-
ghnā mánasā yāhy āstas bhāvat te kútsah sakhyé níka-
mah ॥ své yónau ní shadatam sarapā ví yau cikitsad ṛita-
cíd dha nārī ॥ 10 ॥

Resplendent sun, who relishes the effused saps of plant juices, sustains infinite greatness and with his vastness fills earth and heaven. And beyond this, his majesty extends in magnitude. 5

The radiant sun, knowing all human actions, has let loose the waters, in association with his friends -the cloud bearing winds. They with their loud shouts cleave even the clouds open and desiring to fulfil their work, take over the control of pastures of cattle. 6

Your protecting thunder-bolt destroys the dark clouds, obstructing the flow of waters; the conscious earth co-operates with you. O valiant hero, preserver of the earth, may you through your power, send down the waters of the firmament. 7

Invoked by all, when you divide the obstructing clouds of ignorance sending rain water down, the dawn of wisdom makes her appearance. And you, glorified by fire-priests, the granter of abundant food, shows us favour, breaking open the cluster of clouds. 8

O bounteous Lord, friend of men, the sage, come to the devotee for bestowing wealth, who solicits your aid in contest for sun-light. May you speed him with help in his inspired invoking, and defeat the purposes of guileful wicked outlaws. 9

May you come to us resolving to destroy the outlaws. The wise sage is eager to win your friendship. Now alike in form, you both (wicked and virtuous) sit in the same dwelling. And the lady (the intellect) finds it difficult to have her choice between the two. 10

वासि वृक्षेन सरसं प्रपुन्यते वासस्य त्वयि गीताति ।
 कक्षा वाजं न नाथं युयुषन् त्वयि हृन्वेदपात्राय भूपति ॥११॥
 कुक्ष्येन जगन्मरुतं नि बर्हीः प्रापय अक्षुः कुक्ष्यं मुहस्रं ।
 मया दत्तस्य मृण कृष्णं प्र मृगश्चकं वृहतादुर्भक्ति ॥१२॥
 त्वं पिपे जुगो अश्रुवांसं मुजिगं वैद्युत्तिनाय रर्यीः ।
 पुनः पुनः पुनः न पुरो जरिमा वि ददः ॥१३॥
 नरे उपाके तन्वं दधानो वि यत्ते चेत्यमृतं वर्षे ।
 पुनः पुनः पुनः त्वयि मुपाणः सिंहे न भीम जायुः तु वि ब्रह्म ॥१४॥
 इन्द्रो यमा यस्यन्ते अगमन्त्वमीन्द्रो न मया चकृत्वाः ।
 अमरत्वे जगत्पुत्रांस्ते उदयेगेव न रणा मृडां वि पापुः ॥१५॥

vāsi kṛte na sarātham avayva todo vātasya hāryor īṣa-
 nah | rīpī vājam na gadhyam yūyūshan kavir yād āhan
 pāryaya bhūshāt | 11 | kṛtsāya śūshṇam aśūsham ni barhīḥ
 prapitvė ālmah kūyavam sahasrā | sadyo dāsyūn prā mṛiṇa
 kutsyena prā sūraś cakrīm vṛiḥatād abhīke || '2 || tvām
 pīprum mṛigayam sūśuvāṁsam ṛiṣivane vaidathināya ran-
 dhīḥ | pūnāsāt kṛiṣṇe nī vapah sahasrātkaṁ nā pūro ja-
 rimā vi dardah || 13 || sūra upāke tanvaṁ dādhdhāno vi yāt
 te cėty amṛitasya vārpah | mṛigó ná hasti távishīn ushānāḥ
 sīṁhó na bhīmā áyudhāni bíbhrat || 14 || indram kāmā vasū-
 yānto agman svamīḥ nā sāvane cakānāḥ | śravasyā-
 vah śaśamanāsa ukthair ōko ná raṇvā sudṛiṣīva puṣṭīḥ
 || 15 ||

॥१२॥

तमिदं इन्द्रं मुहूर्त्तं हुवेम यस्ता चकार नर्यो पुच्छति ।
 यो मार्यते जारित्रे गध्यं चिन्मधु वाजं भरति स्पृहरीषाः ॥१२॥

tām id va indram suhāvam huvema yās tā cakāra ná-
 ryā purūṇi | yó māvate jaritrė gadhyam cin makshū vājam
 bhāratī spārhārādhāḥ || 16 ||

On the day when discriminating mind prepares to cross over the sea of perturbation, you, the destroyer of evil forces, yoke your straight-going powerful wind-like speedy steeds (sense organs) to the chariot (of body) and take the disturbed mind along with you to defend him. 11

For the protection of disturbed discriminating mind, you destroy the powerful devil of pettiness, and in the very start of the day thousands of longings and lingerings and with your adamant determination, you instantly lay off the rest of the evil tendencies and with the solar wheel, cut them to pieces in the struggle. 12

You subjugate egoistic and extremely violent destructive forces for the sake of righteous and disciplined pious men. You destroy the fifty thousand (innumerable) other dark forces, and, as age consumes garments, you demolish the strongholds of law-breakers. 13

While you set in proximity of the sun, your form, immortal one, seems expanding and you look like a mighty wild elephant; and when you wield your weapon, you are like a terrible lion, capable of consuming the strength of strong foes. 14

In the struggle of life, as if shining in battle, relying upon resplendent Lord for protection, desirous of riches, and food, (the devoted ones) approach Him, for the Lord is the refuge of His worshippers, and is the semblance of the lovely maiden of nutrition. 15

Let us invoke that gracious resplendent Lord, who does so much for the benefit of man; who, bestowing enviable opulence, quickly grants agreeable food to a worshipper like myself. 16

तिग्मा यदन्तराशनिः पतति कर्मभिन्तुर मृतकं जनीनाम् ।
घोरा यदयः सृष्टिर्भूतत्वयं स्मा नस्तस्या बोधि गोपाः ॥१७॥
भुवोऽविता वामदेवस्य धीतां भुवः सार्जद्वयो वज्रसाली ।
त्वामनु प्रमतिमा तग्नमोक्षसो जरित्रे विश्वस्य स्याः ॥१८॥
प्रभिरुभिरिन्द्र त्वायुभिर्वा सचवद्विर्मघवृन्निधे आसी ।
यातो न व्युत्तरेति नन्तो ज्यैः क्षया मदम शरदश्च पूर्वा ॥१९॥

tigmā yād antār aśaniḥ pātati
kāsmiñ cie chūra muhuké jānānām | ghorā yād arya samri-
tir bhāvāty ādha smā nas tanvò bodhi gopāḥ || 17 || bhūvo
'vitā vāmādevasya dhinām bhūvaḥ sakhavrikò vājasātaḥ |
tvām ānu pramatita a jaganmorasaṁso jaritré viśvādha syāḥ
|| 18 || ebhir nṛibhir indra tvayūbhish tvā maghāvadbhir ma-
ghavan viśva ājaú | dyāvo ná dyumnair abhi sānto aryāḥ
kshapo madema śarādaḥ ca pūrvāḥ || 19 ||

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवे न रथम् ।
नू चिद्यथा नः सन्ध्या वियोपुदसन्न उग्रोऽविता तनूपाः ॥२०॥
नू पुन इन्द्र नृ गृणान इयं जरित्रे न्योऽत्र न पीपिः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd indrāya vṛi-
shabhāya vṛishṇe brāhmākarma bhṛīgavo ná rātham | nū
cid yāthā naḥ sakhyā viyóshad āsan na ugrò 'vitā tanū-
pāḥ || 20 || nū shtutā indra nū gṛiṇāná iśham jaritré nadyò
ná pīpeḥ | ākāri te harivo brāhma nāvyaṁ dhiyā syāma
rathyāḥ sadāsāḥ || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21

२१० त्वं मया इन्द्र नृपतिर्गताः पशुः पशवः सन्ति मया ॥
 त्वं वृधे जगता जगन्नाथः पशुः पशवः सन्ति मया ॥१॥
 त्वं पशुः जगन्नाथः पशुः पशवः सन्ति मया ॥
 कृपायन्ते मया पशवः पशवः सन्ति मया ॥२॥
 भिनन्ति जगता जगन्नाथः पशुः पशवः सन्ति मया ॥
 पशवः पशवः सन्ति मया पशवः पशवः सन्ति मया ॥३॥

17

Tvám mahāt indra mahātmā pśuḥ pśavaḥ santi mahāt
 mahātā manyata dyauh | tvām mahātmā pśuḥ pśavaḥ jagbhvān
 srijāḥ sūdhūm āhinā jagbhvān | tvaḥ tvāho janīman
 rejata dyaú réjad bhūmir bhiyāt svaya manyoh | pśū
 yānta subhvāḥ pārvatāya ardan dhānvani sarāyanta apah
 || 2 || bhinād girīm śāvasā vājram iṣṭān āviṣkriṣvanāḥ
 sahasānā ōjah | vādhid vṛtrām vājreṇa mandasānāh cāraun
 āpo jāvasā hatāvriṣmāḥ || 3 ||

सुर्विन्द जगता मेन्यतु यगिन्द्र जगता स्वर्गममो भूः ।
 य ई जगता मेन्यतु सुवज्रमनपयुतं सदासो न भूमा ॥१॥
 य एक इन्द्रायति प्र भूमा गता कृष्टिनां पुरुषत इन्द्र ।
 सत्वमेनुमनु विश्वे मदन्ति सति देवस्य गृणतो मघोनः ॥२॥

suviras te janitā manyata
 dyaūr indrasya kartā svāpastamo bhūt | yā īm jajāna svar-
 yaṃ suvājram ānapatyutam sādaso nā bhūma || 4 || yā ēka
 ic cyāváyati prā bhūmā rājā kṛiṣṭinām puruhūtā indrah |
 satyām enam ānu viśve madanti rātīm devāsya gṛinato ma-
 ghōnāḥ || 5 ||

Great are you, O resplendent self, the earthly body and the illuminated mind accept your superiority. You by your vigour destroy evils and set free the streams of noble thoughts from the clutches of dragon of evil desires. 1

On your awakening, the earthly body and mind tremble through fear of your wrath; the mighty mountains of sin get shaky; the stream of free thoughts flow through the arid land (barren mind). 2

The subduer of foes, manifesting his energy and hurling his adamantine will power, shatters the mountain of darkness by his strength; he in exhilaration lays off evil forces with the bolt of his will, and the thoughts, whose obstructor was destroyed, rush forth with rapidity. 3

You are the progenitor of your grandeur like the sun of his own effulgence. May you, resplendent self, be the accomplisher of a most excellent work; you furnish yourself with undecaying adamantine will power for attaining happiness. Indeed you are endowed with supreme greatness. 4

He is sovereign king of men and adored by all, who alone casts down many evils. All godly men, speak high of the munificence of this divine and bounteous self. 5

सत्रा सोमा अभवत्तस्य विश्वं सुत्रा मदांसो बृहतो मदितुः ।
 सुत्रामेवो वसुपतिर्वसुनां दात्रे विश्वा अधिधा इन्द्र कृष्टो ॥६॥
 त्वमघं प्रथमं जायमानोऽमे विश्वा अधिधा इन्द्र कृष्टो ।
 त्वं प्रति पुरतं आशयानमहि वज्रेण मघर्षि बृहत् ॥७॥
 सत्राहणं दाधृषि नुम्रानन्दं महामघारं वृष्टमं सुवज्रम् ।
 हन्ता यो वृत्रं सन्तितेन वाजं दानां मुघानि मुघयो मुघयोः ॥८॥
 अयं वृत्तश्चातयते समीचीर्य आजिषु मघवा शृण्व णकेः ।
 अयं वाजं भर्गु यं सुनोत्यस्य प्रियामः सत्ये न्यानि ॥९॥
 अयं शृण्वे अघ जयन्तुत घ्नन्तयमुत प्र कृणुते कुवा गाः ।
 यदा सत्यं कृणुते मुन्युमिन्द्रो विश्वं कृष्टं भयत् णजदस्मात् ॥१०॥

satrá sómā abhavann asya víṣve satrá mādāso bṛihatō
 mādishthāḥ | satrábhavo vásupatir vásūnām dátre víṣvā
 adhithā indra kṛishṭīḥ || 6 || tvām ádha prathamām jáya-
 mānó 'me víṣvā adhithā indra kṛishṭīḥ | tvām prāti pra-
 váta āśáyānam áhiṃ vājreṇa maghavan ví vṛiṣeḥ || 7 || sa-
 trāhāṇam dádbhṛishim tūmrām índram mahām apārām vṛi-
 shabhām suvájram | hantā yó vṛitrām sánitotá vājam dátū
 maghāni maghāvā surádhāḥ || 8 || ayām vṛitas cātayate sa-
 mīcīr yá ājishu maghāvā śṛiṇvá ékaḥ | ayām vājām bharatī
 yām sanóty asyá priyāsah sakhyé syāma || 9 || ayām śṛiṇve
 ádha jáyann utá ghuann ayām utá pra kṛiṇute yudha gáh |
 yadá satyām kṛiṇuté manyúm índro víṣvam dṛiḥbām bha-
 yata éjad asmāt || 10 ||

॥१०॥ समिन्द्रो गा अजयन्तं हिरण्या समश्चिवा मघवा यो ह पूर्वीः ।
 एभिर्नृभिर्नृतमो जस्य शाकै रायो विभक्ता गैभश्च वस्यः ॥११॥

sām índro gá ajayat sām hīraṇya sām aśviyā maghāvā
 yó ha pūrvīḥ | ebhīr nṛībhīr nṛitamo asya śakāś rāyó vi-
 bhaktā sambharāś ca vásvaḥ || 11 ||

Truly, he deserves all loving devotion; all those exhilarating experiences are centred in the mighty soul. Indeed you are the Lord of treasures; you support all people devoted to cultivation and reward them with riches. 6

O resplendent self, as soon as you enter body, you strike terror into all the other physical forces; you strike with your adamantine will power, the dragon of sinful mind, who obstructs the flow of divine thoughts. 7

We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures. 8

This bounteous soul alone enlightens the ignorant, and sustains right type of desires; in the inner struggles he procures nourishment which he provides. May we be held dear in his friendship. 9

This soul is renowned, whether conquering or slaying evils or whether in conflicts, he recover; wisdom. When he shows his wrath, all that is stationary or movable is afraid of him. 10

The resplendent self, the Lord of opulence, completely recovers the cow of wisdom, prosperity, and vitality. With all his vigour, he is the chief leader. Praised by all his worshippers, he distributes riches, still with his treasures full. 11

कियंस्त्रिद्विन्दो अर्धेति मातुः कियंस्त्रिजर्जितुर्व्यो जजनं ।
 यो अन्त्य शुष्मं मुहुर्कस्यति वातो न जतुः स्तनयोद्विन्दो ॥१२॥
 क्षियन्ते त्वमक्षियन्तं कृणोतीत्यति रेणुं मघवा समोहम् ।
 विभज्जनुशनिमो इव योहत स्तोतारं मघवा वमौ धात ॥१३॥
 अयं चक्रमिषणुसूर्यस्य न्येतारं रिरमत्समृजाम् ।
 आ कृष्ण ई जुहुगुणो जिघाति त्वचो पुत्र राज्ञो अस्य योनी ॥१४॥
 असिक्त्वा यजमानो न होतौ ॥१५॥

kīyat svid indro ádhy

eti mātub kīyat pitur janitur vó jajāna | yó asya śúshmam
 mubukair iyarti vāto ná jūtá stanáyadbhir abhraiḥ || 12 ||
 kshivántam tvam ákshiyantam kṛnotīyarti reṇúm maghávā
 samoham | vibhañjanur asanimān iva dyaaur utá stotāram
 maghávā vásau dhāt || 13 || ayám cakrām iṣhaṇat sūryasya
 ny étaṣam rīramat sasṛimāpām | á kṛishṇá īm juburāṇō ji-
 gharti tvacó budhné rájaso asyá yónau || 14 || ásiknyām
 yájamāno ná hótā || 15 ||

॥२४॥

गव्यन्त इन्द्रं सख्याया विप्रा अश्वयान्तो वृषणं वाजयन्तः ।
 जनीयन्तो जनिदामक्षितिमा च्यावयामोऽवते न कोशम् ॥१६॥
 श्रुता नो बोधि दर्शान आपिरभिर्यता मर्दिता सोम्यानाम् ।
 सखा पिता पितृन्मः पितॄणां कर्तेषु लोकमुञ्जते वयोधाः ॥१७॥
 सखीयतामयिता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।
 वयं ह्य ते चक्रमा सखा आभिः शमीभिर्मह्यन्त इन्द्र ॥१८॥

gavyánta indram sakhyāya viprā aśvāyānto vṛiṣhaṇam
 vājāyantah | janiyānto janidām ákshitotim á cyāvayāmo
 'vaté ná kōṣam || 16 || trātá no bodhi dādrīṣāna āpīr abhi-
 khyātá marditá somyānām | sákhā pitá pitṛítamaḥ pitṛīṇām
 kártem u lokám usaté vayodhāḥ || 17 || sakhiyatām avitá
 bodhi sákhā gṛiṇāná indra stuvaté váyo dhāḥ | vayám hy
 á te cakrimá sabādha ābhīḥ sámibhir mahāyanta indra

Some portion of his strength, the self derives from mother (physical realm); and from his father (spiritual realm). He, the supreme progenitor, has created the world and animates its vigour repeatedly as the wind is animated by thundering clouds (mental realm). 12

You are the bounteous one, who makes destitute prosperous, who scatters from his worshipper the accumulated dust of sin. He is the destroyer of evils, like the lightning of cloud. He is bounteous, who enriches the devotee. 13

He urges forward the wheel of intellect—the sun, source of illumination, and stops horses of vital senses in inner conflicts. The dark undulating clouds of physical form keep the self, the root of radiance, within the inner-space (between mental and physical realms). 14

Like the worshipper, the householder, at night (rejoicing whilst performing daily duties). 15

May we who are wishing for cows, for horses, for nourishment and for women through his friendship induce the inner self, the showerer of benefits, the giver of wives (or mothers), the unwearied granter of protection, to come down, as a bucket is lowered into a well. 16

May you be our preserver, watching and blessing all and bestowing felicity on those who are worthy and offer libations. May you be a friend, a sire, most fatherly of fathers, giver of food, bestowing heavenly bliss upon him who desires it. 17

O resplendent self, may you regard yourself as a protector of those who seek your friendship. Be a friend deserving of commendation and grant food to him who praises you. Suffering difficulties, we make our supplications to you, glorifying you with these holy hymns. 18

रुत इन्द्रो मघवा यद् दधा भूमिपतेना अप्रतीति हन्ति ।
 अस्य मिथो जगिता वस्य जर्मतकिर्तुवा कारयन्ते न मर्ताः ॥१९॥
 एषा न इन्द्रो मघवा शिरसा करत्सत्त्वा चर्षणीधृदनवा ।
 त्वं राजा जनुषां धेनुस्मे धावि श्रेयो नाहिने चञ्जरिवे ॥२०॥
 न एत इन्द्र न गुणान इषं जरिवे नद्योऽ न पीपिः ।
 अक्षरि वि हरिगो वपु नव्यं धिया स्याम नृग्यः सदासाः ॥२१॥

stuta índro maghava yád dha vritrá bhūmny éko
 apratim Lanti asya priyo jaritá yásya śarman nákir devá
 vārayante na martāb 19 eva na índro maghavā virapśī
 karat satya carahandbrid anarvā | tvām rája janúshāṃ
 ddehy asmé ádhi gravo máhinam yáj jaritré 20 || ná śhṭutá
 indra — || 21 ||

(१८) महादेशं मूलम्

(१. १३) प्रयोदशवर्षावन्तः मूलस्य (१) प्रथमस्य इन्द्र (२. ३, ४ - १३) द्वितीयवर्षावन्तः धनुष्याः
 पूर्वधेनुषां धेनुषां च योमो वसिष्ठः सः ४. १. ३. चतुष्पा उत्तमधेनु पञ्चम्यदि
 मूलस्य सार्धितरुणिका (१. ४ - ३) प्रथमवधनुष्या उत्तमधेनु पञ्चम्यदि
 न वसिष्ठः (२. ३. ४ - १३) द्वितीयवर्षावन्तः धनुष्याः पूर्वधेनुषां धेनुषां च
 योमो वसिष्ठः इत्येतत् । विदुषः उच्यते ॥

॥२५॥

अयं पन्था अनुवित्तः पुगणो यतो देवा उदजायन्त विश्वे ।
 अतश्चिदा जनिषीष्ट प्रवृद्धो मा मात्रममुया पत्ति कः ॥१॥
 नाहमनो निग्या दुर्गहनत्तिरश्वतो पार्श्वान्निर्गमाणि ।
 ब्रह्मि मे अकृता कर्तव्यानि युध्यं त्वेन सं त्वेन पृच्छे ॥२॥

18.

Ayám pánthā ánuvittāḥ purāṇó yato devá udájayanta
 víṣve | átaṣ cid á janishuṣṭa prāvṛiddho má mātáram
 amuyá páttave kaḥ || 1 || náhám áto nír ayā durgáhaitát
 tiraścátā pārṣván nír gamāni | bahūni me ákrītā kártvāni
 yúdhyaí tvena sám tvena pricchai || 2 ||

When the opulent inner self is glorified, he singly destroys many unyielding formidable evils. That worshipper is dear to him, who relies on his protection. Neither Nature's forces nor men can molest him. 19

Only the possessor of manifold power and opulence, the sustainer of men, the irresistible self may truly fulfil our aspirations, as he is the divine ruler of our existence. May he grant abundant wealth and fame which is rightly due to a worshipper. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 21

18

This hymn deals with the first dawn of creation. Dialogue between Resplendent Lord, the creator, and the soul and the Mother Nature.

(Resplendent Lord) This is the ancient and accepted path, by which all divine luminaries come into existence. So, however mighty he be, let him (bonded individual soul) be born in the same manner; let him not injure, otherwise, the mother (the embryo of his mother). 1

(The individual self speaks) I shall not come forth by this path, for this passage is hard to break; let me come forth obliquely from the side. Many acts unperformed by others are to be accomplished by me; let me contend (in one life) with one opponent. 2

परायती मातरमन्वचष्ट न नानु गान्पनु नृ गमानि ।
 त्वष्टुर्गृहे आपवत्सोमामन्दः शतधन्यं चम्वोः सुतस्य ॥३॥
 किं स ऋधकृणव्यं सहस्रं मासो जगार शरदध्वं पूर्वीः ।
 नही न्वस्य प्रतिमानमन्वन्तर्जनिपुत ये जनित्याः ॥४॥
 अवद्यमिष्ट मन्वमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम् ।
 अधोदस्थान्वयमर्कं वसान आ रोदसी अपृणज्जयमानः ॥५॥

parāyatīm mātāram

ānv acashṭa nā nānu gāny ānu nū gamāni | tvāṣṭur gṛihé
 apibat sómam índrah śatadhanyām camvoḥ sutasya || 3 ||
 kíṃ sá ṛṣṭbak kṛṇavad yām sahásram māsó jabhāra śarā-
 daṣ ca pūrvīḥ | nahí nv āsya pratimānam āsty antár jāté-
 shūtá yé jānitvāḥ || 4 || avadyām iva mányamānā gūhākar
 índram mātá viryēṇā nyṛishṭam | áthód asthāt svayám
 átkam vásāna á ródasi aprīṇāj jáyamānaḥ || 5 ||

॥३॥ पुता अर्षन्त्यललाभवन्नीक्षितावरीरिव संकीर्तमानाः ।
 पुता वि पृच्छु किमिदं भनन्ति कामापो अद्रिं परिधिं रुजन्ति ॥६॥
 किमु प्यिदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्तु आपः ।
 ममेतान्पुत्रो महता वधेन वृध्नं जघन्वा जघज्जहि मिन्धून् ॥७॥
 ममञ्चन त्वा युवतिः पुराम् ममञ्चन त्वा कृषवा जगार ।
 ममञ्चिदापः शिशवे ममृवुर्ममञ्चिदिन्द्रः सहस्रोदतिष्ठत् ॥८॥

etā arshanty alalābhāvantīr ṛitāvarīr iva saṁkrōṣamā-
 nāḥ | etā vi prīcha kíṃ idám bhananti kām āpo ádriṁ pa-
 ridhīm rujanti || 6 || kíṃ u shvid asmai nivído bhanantén-
 drasyāvadyām didhishanta āpaḥ | māmaitān putró mahatá
 vadhéna vṛitrām jaghanvāñ asṛijad ví síndhūn || 7 || māmāc
 caná tvā yuvatīḥ parāsa māmāc caná tvā kushāvā jagāra |
 māmāc cid āpaḥ śṣave mamṛidyur māmāc cid índrah sá-
 hasód atishṭhat || 8 ||

(Soul) It may cause the death of my mother; let me not proceed by the usual way, but proceed quickly, according to my will. In the nearness of creator, he enjoys the exhilaration of life in hundredfold ways. 3

(Mother Nature) What irregular act does he commit, whom, I, his mother, bear him (the impregnated life) for a thousand months and for many years? There is no analogy between him and those who have been or will be born hereafter. 4

Deeming it a strange act, his Mother Nature endowed him (the impregnated life) with extraordinary vigour; therefore, as soon as born, he assumes his vesture and fills both heaven and earth (physical and mental realms). 5

These rivers filled with water, flow whispering, as if, expressing the feeling of joy. Ask them to let you know what the streams of water, have been saying, what rocks they have been encircling and break through, whilst they move forward. 6

What do these playful whispers speak to us? They speak of the glory of the resplendent Lord.

Resplendent Lord speaks : My son, the sun, destroys obstructing clouds with his mighty thunderbolt and sets those rivers free. 7

Resplendent Lord to the personified new born life : Once the exulting, youthful mother eternity has brought you in existence, while the unfavourable environments have tried to swallow you, but exulting waters provided delight to the infant, and once again the resplendent life has arisen by its innate strength. 8

ममयत्त वि मयाम्भसो निर्गिर्यां अप त्वं जहान् ।
 अथ निर्विदु उत्तरा वध्नाऽऽमे वृषस्य नं पित्रस्येन ॥ ९ ॥
 गृष्टि सन्तुज स्थविरे तयुगामेनावृष्यं वृषभं तुग्रनिन्दम् ।
 अरिष्टं पत्त चरथाय माता स्वयं गातुं तन्वं इच्छमानम् ॥ १० ॥
 इत माता महिषमन्वेनवृषी त्वां जहति पुत्र देवाः ।
 अथान्वीदुर्गमिन्दो हनिष्यन्मये विष्णो मितं वि क्रमस्य ॥ ११ ॥

māmac canā te magbavan vyāṁso ni-
 vivī llyan āpa hānū jaghāna | ādha nīviddha uttaro babhu
 vān chiro dasya sām pinak vadhēna || 9 || gṛisṭīḥ sasūva
 sthāvīram tavātam anādhriṣhyām vṛishabhām tūmram in-
 dram | ariḥham vatsām carāthāya matā svayam gātum tanvā
 ichamānam | 10 | uta mātā mahiṣhām ānv avenad amī tvā
 jahati putra devāḥ | athābravid vṛitrām indro hanishyān
 sākhe viṣṇo vitarām vī kramasva || 11 ||

कस्ते मातरं विधातमन्वच्छयुं कस्यामेतिधास्तुचरन्तम् ।
 कस्ते देवो जतिं मर्दिकं असीत्यप्राक्षिणाः पितरं पादुगृह्य ॥ १२ ॥
 अथैवां युतं आन्वाणि पेचे न देवेषु विविदे मर्दितारम् ।
 अपश्यं जायाममहीयमानामर्धं मे श्येनो मध्या जभार ॥ १३ ॥

kās te mātāram
 vidhāyam acakrae chayūm kās tvām ajigbhānsae cārantam |
 kās te devō ādhi mārḍikā āsid yāt prākṣhiṇāḥ pitāram pā-
 dagṛīhya | 12 || āvartya śuna āntrāṇi pece nā devēṣhu vi-
 vide mardītāram | āpaśyam jāyām āmahīyamānām ādbā me
 syeno mādhy ā jabhāra || 13 ||

O bounteous life, once the ravaging force again tries to smite upon your face, whereupon, being so smitten, you prove stronger, and crush the head of the ravaging forces, with your adamantine will to survive. 9

As a leifer bears a calf, the eternal Mother Nature bears the organic life, mature (in years), strong, irresistible, vigorous, energetic, invincible, destined to follow his own course and heedful of its own person. 10

Then from the evolved organic life, the Mother enquired : My son, do Nature's forces desert you and try to harm? Then the personified life answering in affirmative further speaks to the omnipresent Father : May you exert your prowess with a desire to destroy demonic obstructing forces. 11

Who has made your Mother Nature a widow? Who has been the person who tried to slay you whilst you were unconscious or in sleep in wakeful state?

O Child, you have neglected your father as if having seized him by foot and not caring for him. Who could have been more gracious to you than He? 12

Finally the self, so lamented, in extreme destitution : What a shame to me that I have committed a heinous crime as if cooking the entrails of a dog (having forgotten my Lord). I could find no comfort among Nature's material forces. Before my own eyes I have seen my wife, the beloved, disrespected. Then the enlightenment, in the form of falcon from heaven, comes down and brings the sweet water. 13

(१५) पञ्चोपनिषद् मूलम्

(१) अक्षयस्त्वयस्वसः श्रुत्वा त्वं च वक्ष्यामि । इत्यो वक्ष्या । निबुध् ७२ ॥

॥१॥ एवा त्वानिन्द्र वज्रिणः विश्वे देवसः सुहृदोऽसौ उमाः ।
 महामुभे गेहंसी वृद्धनृपां निरिगमिदं जने वृत्रहर्त्रे ॥१॥
 अवाक्ष्यन्तु जिवयो न देवा भुवः सद्योऽिन्द्र सत्ययोनितः ।
 अहन्नहिं परिशयानमर्षः प्र पर्तनीरदो विश्वयन्ताः ॥२॥
 अतृप्नुवन्तु वियतनवुष्यन्त्यधमाने सुषुपानमिन्द्र ।
 मस प्रति प्रवर्त आशयानमहिं यजेण वि रिणा अपर्वन् ॥३॥

19

Evā tvām indra vajriṇa ātra viṣve devāsaḥ suhāvūsa
 ūmāḥ | mahām ubhē geḥsī vṛddhān riṣhvām nīr ekam id
 vṛṇate vṛtrahātṛe || 1 || āvāsiṇanta jīvrayo nā devā bhū-
 vaḥ samrāḥ indra satyāyonih | āhann āhim pariśayānam
 ārnaḥ prā vartanīr arado viśvādhenāḥ || 2 || ātriṇnavantam
 vīyatam abudhyām ābudhyamānaṁ sushupāṇām indra | aptā
 prāti pravāta āśayānam āhim vājreṇa vī riṇā aparvān || 3 ||

अक्षोदयच्छर्वसा क्षमं वृधं वार्णं वानस्तविषीभिर्निन्द्रः ।
 हृच्छान्योभ्रादुशमानं ओजोऽर्वाभिनत्कुक्कुभः पर्वतानाम् ॥४॥
 अभि प्र देद्रुर्जनयो न गर्भं रथा इव प्र ययुः साकमद्रयः ।
 अतर्पयो विष्टुत उह्य उर्मिन्त्वं वृतां अरिणा इन्द्र सिन्धून् ॥५॥

ākshodayae chāvasa kṣamāṁ budhnām vār nā vātas tāvi-
 śhībhir indrah | dṛiḥhāny aubhnād uśāmāna ōjō 'vābhinat
 kakubhaḥ pārvatanām || 4 || abhi pra dēdrur jānayo nā gār-
 bham rāthā iva prā yayuh sākām ādayaḥ | a'arpayo viśṛta
 ubhā ūrmīn tvām vṛitān ariṇā indra sīndhen || 5 ||

O resplendent self, wielder of the adamantine will-power, all the protecting Nature's forces, who are reverently invoked, and both heaven and the earth (physical and spiritual realms of body) glorify you. You are verily unparalleled, eternal and lefty capable of destroying evil forces. 1

As elders urge their young, so the sense-organs urge you to fight evil forces; then you, O inner-self, become the emblem of truth, the sovereign ruler of the human body, and you lay off the morbid impulses and mark out the courses of all delighting channels of thoughts. 2

In no time, you cut down with your adamantine will-power, the insatiable, hard to awaken, ignorant, unapprehending lazy dragon of evil impulses, who obstructs the free flow of seven prone streams of virtuous thoughts. 3

The inner-self with his strength, awakens, the exhausted nerves of body and mind, in the same manner as wind stirs the water with its fury. Striving with strength, he bursts the solid clouds of ignorance asunder and shatters the high walls of obstructing adversaries. 4

The vital principles hasten to you like mothers to their young; and like chariots who rush (in battle); you, O inner-self, refresh the flowing streams of thoughts; and shatter the clouds of ignorance. You set free the obstructed streams of virtuous thoughts. 5

॥१॥ त्वं मूर्ध्निमयानि विध्वंसितां त्वीर्यसे वयसां धरन्वसि ।
 अरम्यो नमस्तेऽपि नृणां अङ्गुलीरन्ध्रं सिन्धुव ॥२॥
 प्राग्रयो नभ्योऽं न वक्ता धृत्वा अर्ध्यायुनीकृतज्ञाः ।
 धन्वायुत्री अपृणक्तृषाणां अद्योगिन्द्रं स्तयोऽं तंमुपसीः ॥३॥
 पूर्विस्वमः शरदक्ष गूतां युवं जयन्तो अम्भजां सिन्धुव ।
 परिश्रिता अतृणहृद्भक्षणाः सीरा इन्द्रं न्यविसे पृथिव्या ॥४॥
 वृत्रीभिः पुत्रमुद्युते जवाने त्रिविजानाद्वारम् जा जभय ।
 व्योन्वो अरम्यदक्षिमाद्वानो त्रिविजानाद्वारम् ॥५॥

tvām mahīm avanīm viśvādhenām turvītave vayyāya
 kshārantīm | arama- o nāmasaṁjad āraṇaḥ sutanānām akṛiṇor
 indra śīndhūn || 6 || prāgrūve nabhantō nā vākvā dhvasrā
 apinvad yuvatīr ritajūāḥ | dhānvāny ājraṇ aprīnak trīshā-
 nāḥ ādhog indra staryō dāmsepantīḥ || 7 || purvīr ushāsah
 śarādaḥ ca gūrtā vṛitrām jaghanvām asṛijad vī śīndhūn |
 pāriśhṭhitā atriṇad badbadhānāḥ sīrā indraḥ śrāvītave pṛi-
 thivyā || 8 || vāmṛībhiḥ putrām agrūvo adānām nivṛṣanād
 dhariva ā jabhartha | vy āndhō akhyad āhim ādadānō nīr
 bhūd nkhachīt sām aranta pārva || 9 ||

प्र ते पूर्वाणि करणानि विप्राविद्धां अहं विदुषे करीसि ।
 यथायथा वृष्ण्यानि स्वगुर्तापांसि राजन्नर्याविविषीः ॥१०॥
 नृ हृत इन्द्र नृ गृणान इषं जग्निरे न्योऽं न पीपिः ।
 अकारि ते हरियो ब्रह्म न्ये धिवा न्याम रथ्यः सद्वासाः ॥११॥

prā te pūrvāṇi kā-
 raṇāni viprāvidvān aha vidūshe kāraṇsi | yāthā-yathā vṛi-
 shnyāni svāgurtāpaṇsi rajan nāryāviveshiḥ || 10 || nū śhṭutā
 — || 11 ||

O inner-self, you, for the benefit of vigorously generous and vigilantly learned devotees, make the physical body cherishing and exuberant with abundant wisdom. You control the violent passions and thus make the rivers of life easy to be crossed. 6

Like the fierce army marching on, the resplendent self has let youthful channels of thoughts flow forth which are law-abiding, resourceful and the corroders (of their banks). They inundate the dry lands and the thirsty (mind), and milk out the barren intellect, whom the evil thoughts have become the lords of. 7

Through many a morn and many a lovely autumn, having dispelled dark evils of ignorance, he sets free many channels of dawn-like intuitive thoughts, which were swallowed up by dark prejudices. The inner-self releases the imprisoned rivers of thoughts, encompassed (by clouds) to come out in the world. 8

Lord of vital senses, you extricate out the creative ability of man from its source, where it has been devoured by ants of petty impulses. When extricated, though blind, it distinguishes the dragon of sin. The creative ability is fully restored to health like a creature whose broken joints in the ant-hill have been again fully united. 9

O man of wisdom, I have been knowing and praising the deeds you have been performing ever since. They are generative of rain, spontaneous and beneficial to men. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 11

२०) विष्णो मृत्यु

(१-११) एकवचनस्यैव मृत्युस्य मृत्योः समदः कर्तुः । इत्येव इत्यादि विष्णुः ॥

॥१॥ आ न इन्द्रो वृद्धश्रवा नो आनादभिष्टुतव्यो नो वामदुश्र ।
 ओजिष्ठेर्निर्मुपनिषेवशातुः संगे सुमन्तुं दुर्जयिः पृतन्यून ॥१॥
 आ न इन्द्रो वृद्धिर्भयान्वच्छांवाचीनोऽवसो गपस्य च ।
 निष्ठति वृद्धी मघवा विरप्तीमं यजमनु नो वाजस्तातो ॥२॥
 इमं यज्ञं त्वमस्माकमिन्द्र पुनो दधत्सन्निष्यन्ति क्रतुं नः ।
 अग्नीं वज्रिन्सुनये धर्मानां त्वया वयमस्य आजिं जयेम ॥३॥

20.

Ā na indro dūrād ā na āsād abhishtikrīd āvase yāsad
 ugrāḥ | ōjishthebhir nṛpātir vājrabāhuḥ saṁgē samātsu tur-
 vāṇiḥ pṛitanyūn '1 | ā na indro hāribhir yātv āchārvācīnō
 'vase rādhasa ca | tishthāti vajrī maghāvā virapsīmām ya-
 jñām āna no vājasātau || 2 || imām yajñām tvām asmākam
 indra purō dādhat sanishyasi krātum naḥ | svaghnīva va-
 jrin sanāye dhānānām tvāyā vayām aryā ājīm jayema || 3 ||

उग्रान्नु धु णीः सुमनां उपार्क सोमस्य नु सुपुतस्य स्वधायः ।
 पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा समदः पृष्ठयेन ॥१॥
 वि यो रंग्श क्रपिभिर्नैर्विभृक्षो न एकः सृष्टो न जेता ।
 मयो न योपामिभि मन्यमानोऽच्छा विवकिम पुरुहुतमिन्द्रम् ॥२॥

uśānn u shū ṇaḥ sumānā upāké sōmasya nū sūshutasya
 svadhāvaḥ | pā indra prātibhṛitasya mādhvah sām āndhasā
 mamadah pṛishthyēna '4 || vī yō rarapṣā ṛishibhir nāvebhir
 vṛikshō nā pakvāḥ srīṇyo nā jētā | māryo nā yōshām abhī
 mānyamānō 'chā vivakmi puruhūtām indram '5 ||

May the resplendent self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection whether from far or near. 1

May the resplendent self, affectionately inclined to us, equipped with its vital faculties come to us for our protection. He is the possessor of adamantine will-power bounteous and powerful. He remains always with us to help in our benevolent noble deeds 2

O resplendent self, may you, honouring our benevolent acts, give us strength and fill us full with courage to acquire the benefits. O holder of adamantine will-power, may we remain with you, and like a hunting creature subdue our evils. May we be victorious in our conflicts. 3

O resplendent self, glorious in your own greatness, may you be favourably disposed, and gracious to us. May you relish the ecstacy of spiritual joy and be pleased to accept the sacrificial homage offered by us at the back (i.e. in silence). 4

I, like a lover boasting of his beloved, glorify that resplendent self, adored by all sages, past and present. He is praised like a tree with ripe fruit and like a victor trained and disciplined. 5

१०१ गिरिर्न यः स्वतर्जो कृष्ण इन्द्रः सनादेव सहस्रे जात वज्रः ।
 आदर्ता वज्रं स्वजिरं न भीम उद्वेज कोशं वसुना न्यृष्टम् ॥६॥
 न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य ।
 उद्वेजपाणस्तविषीव उग्रस्मभ्यं दद्धि पुरुहूत रायः ॥७॥
 ईक्षे रायः क्षयस्य नर्पणीनामुत व्रजमपवर्तसि गोनाम् ।
 शिशानुरः समिधेषु प्रहायान्वस्यो राशिनमिनेतासि भूरिम ॥८॥

gīrir nā yāḥ svātavañ śishvā indrah sanād evā sāhaso
 jātā ugrāḥ | ādartā vājraṁ sthāviram nā bhīmā udnēva
 kōṣam vāsunaṁ nyṛisṭam || 6 || nā yāsyā vartā janūbhā nv
 āsti nā rādhasa āmaritā maghāsya | udvāṛishānās tavishīva
 ugrāsmābhyam daddhi puruhūta rāyāḥ || 7 || īkṣhe rāyāḥ
 kṣhāyasya carshaṇinām utā vrajām apavartāsi gónām | śi-
 kshānaráḥ samithēshu prahāvān vāsvo rāśim abhinetaśi
 bhūrim || 8 ||

कया तच्छृष्टे शच्या शविष्ठे यया कृणोति मुहु का चिदुष्यः ।
 पुरु दाशुषे विचयिष्ठे अहोऽथा दधाति द्रविणे जरित्रे ॥९॥
 मा नो मर्धीग भरा दद्धि तद्रः प्र दाशुषे दत्तये भूरि यत्ते ।
 नव्ये देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥
 नू द्रुत इन्द्र नू गृणान इषं जरित्रे तयोऽ न पीपिः ।
 अकारि ते हरित्रो ब्रह्म नव्यं धिया स्याम मयः सदासाः ॥११॥

kāyā tāc chṛiṇve śācyā śācisṭho yāyā kṛiṇóti
 mūhu kā cid śishvāḥ | purū dāśuṣhe vícayishṭho āñbhú 'thā
 dadhāti dráviṇam jaritré || 9 || mā no mardhīr ā bharā dad-
 dhī tán naḥ prá dāśuṣhe dātave bhūri yāt te | nārye
 deshñé śasté asmín ta ukthé prá bravāma vayām indra
 stuvāntaḥ || 10 || nū shtutā — || 11 ||

The vast and self-sustained like a mountain, the radiant and formidable resplendent self, ever ready for conquest, is the wielder of the adamantine will-power, and is charged with splendour, like a jar fully filled with water. 6

Whom, from ancient times there has not been one to oppose, none to curtail the riches of His bounty, and who accomplishes pious works, may that powerful resplendent self, the showerer of benefits, invoked by all, pour forth riches on us. 7

You rule over the riches and the dwellings of men; you are the rescuer of the store of wisdom; you are the giver of instructions, the winner in all conflicts; may you lead us to the heaps of riches. 8

By what great wisdom is He renowned as the wisest? Wherewith does the mighty Lord repeatedly perform great deeds? He is the best comforter of manifold sorrows of the worshipper and bestows wealth upon His adorer. 9

Harm us not, but cherish us, O Lord! May you bestow upon us that abundant wealth which you provide to the dedicated worshipper. Praising you, we extol you at this new, well-awarding and excellent ceremony. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water O Lord of vital forces, we continue composing new hymns for you. May we, car-borne, be the victors for ever. 11

(२१) एकविंशं सूक्तम्

(१-११) एकदशविंशत्याम्भ्यः सूक्तस्य गोतमो रामदेवः कविः । इन्द्रो देवता । त्रिषुषु इन्द्रः ॥

॥ १ ॥

आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः ।
 वावृधानस्तविधीर्यस्य पूर्व्यीर्योर्न क्षत्रमनिभृति पुण्यात् ॥१॥
 तस्य दिह स्तव्यं वृष्ण्यानि तुविद्युन्नस्यं तुविराधसो नृन् ।
 यस्य क्रतुर्विदुष्योऽन सन्नाद साद्धान्तरुत्रो अभ्यस्ति कृष्टीः ॥२॥
 आ यात्विन्द्रो दिव आ पृथिव्या मक्ष समुद्रादुत वा पुरीषात् ।
 स्वर्णरादवसे नो मरुत्वान्परावतो वा सदेनाहृतस्य ॥३॥

21.

Ā yātv indrō 'vasa ūpa na ihā stutāḥ sadhamād astu
 śūrah | vāvṛidhānās tāvishīr yasya pūrvīr dyaúr ná ksha-
 trām abhībhūti pūshyāt || 1 || tāsyéd ibā stavatha vṛishṇyāni
 tvidyumnāsya tuvirādhaso nṛīn | yasya krātur vidathyò ná
 samrāt sāvhn tāntro abhy āsti kṛishṭīḥ || 2 || ā yātv indro
 divā ā pṛithivyā makshū samudrād utā vā pūrīshāt | svār-
 narād ārase no marūtvan parāvāto vā sādānād ṛitāsya || 3 ||

स्थूरस्य रायो बृहतो य ईशे तमु एवाम विदथेऽपिन्द्रम् ।
 यो वायुना जयति गोमतीषु प्र वृष्णुया नयति वस्यो अच्छ ॥४॥
 उप यो नमो नमसि स्तभायन्निर्यति वाचं जनयन्त्यजस्ये ।
 ऋञ्जसानः पुंस्वार उक्थरेन्द्रं कृष्वीत सदेनेषु हाता ॥५॥

sthūrāsya rāyò bṛihatò yá īše tám u shtavāma vidātheshv
 indram | yò vāyúnā jāyati gómatishu prā dhṛishṇuyā náyati
 vāsyo ácha || 4 || ūpa yò námo námasi stabhāyāun fyarti
 vācam janāyan yājadhīyai | ṛiñjasānāḥ puruvāra ukthair én-
 dram kṛiṇvita sādāneshu hótā || 5 ||

May the resplendent self, radiant like sun, intrinsically vigorous, come to us for our protection. May he, being praised, here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force. 1

May you glorify the powerful leader of that renowned and opulent resplendent self, whose victorious and protecting forces rule over men, like a universal sovereign remarkable among mighties. 2

May the resplendent Lord, accompanied by the vital principles, come quickly for our protection, from the sky, from the earth, from the firmament, from the waters, from the blissful regions, and even from the distances far and beyond. 3

In the assembly of pious devotees, we glorify the resplendent Lord who is the sovereign of massive and extensive riches; who by His prowess is victor over hostile/hosts, and who by His munificence brings excellent wealth to the worshippers. 4

Let the priest, with many hymns, invoke that resplendent Lord, who, sustains universe, gives food in return to our offerings, and who, with divine voice, inspires men to worship. He is to be propitiated by praises, and adored by all. 5

॥९॥

धिषा यदि धिषण्यन्तः सर्ग्वान्तसदन्तो अद्रिमोशिजस्य गोहे ।
 आ दुरोषाः पास्त्यस्य होता यो नो महान्तं वर्णेषु वह्निः ॥६॥
 सत्रा यदी भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।
 गुहा यदीमोशिजस्य गोहे प्र यद्विष प्रायसे मदाय ॥७॥
 वि यहरांसि पर्वतस्य वृष्ये पयोभिर्जिन्वे अपां जवामि ।
 विदह्नोरस्य गवयस्य गोहे यदी वाजाय सुध्वोऽे वहन्ति ॥८॥

dhishā yādi dhishanyāntaḥ saranyān sādanto ādrim au-
 sijāsya gōhe | ā durōshāḥ pāstyāsyā hōtā yō no. mahān
 samvārapeshu vāhniḥ ' 6 ' satrā yād im bhārvarāsya vṛ-
 ṣṇaḥ śiṣhakti śūshma stuvatē bhārāya | gūhā yād im au-
 sijāsya gōhe prā yād dhiyē prāyase mādāya || 7 || vī yād
 vārāṅsi pārvatasya vṛṣṇe pāyobhir jinve apām jāvāṅsi |
 vidād gaurāsya gavayāsya gōhe yādī vājāya sudhyo vā-
 hanti || 8 ||

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारां स्तुवते राध इन्द्र ।
 का ते निषत्तिः किमु नो ममत्सि किं नोदुद हर्षसे दान्वा उ ॥९॥
 एवा वस्व इन्द्रः मत्स्यः सुभ्राह्मन्तो वृत्रं वरिविः पुरवे कः ।
 पुरेष्टुत कृत्वा नः शग्धि रायो भक्षीय तेऽवसो देव्यस्य ॥१०॥
 नू द्रुत इन्द्र नू गृणान इषं जरित्रे नद्योऽे न पीपिः ।
 अकोरि ते हरिवो ब्रह्म नद्यं धिया स्वांम रथ्यः सदासाः ॥११॥

bhadrā te hāstā sūkṛitotā pāṇī prayantārā stu-
 vatē rādha indra | kā te nishattiḥ kīṃ u nō mamatsi kīṃ
 nōd-ud u harsbase dātavā u ' 9 ' evā vāsya indraḥ satyāḥ
 samrād dhāntā vṛitrām vārivāḥ pūrāve kaḥ | pūrushṭuta
 krātvā naḥ ṣagdbi rāyō bhakshiyā tē 'vaso daivyasya || 10 ||
 nū śhṭutā — || 11 ||

When sitting and pondering in deep devotion in the priest's abode, the grinder of jewels piles with his pressing stones, may the Lord, who is superb in contests and whose wrath is formidable, come to aid as the house-lord's priest. 6

True it is, that the power of the sustainer of the world, the showerer of benefits, favourably helps the offerer of praises. It prevails upon the secret thoughts of the sincere seeker, lying hidden in the priest's abode, for his accomplishments, desires and delight. -

When he sets asunder the clouds of ignorance, and amply supplies the rapid flow of thought, the wise, leads him on to vigorous search of truth, and he thereupon finds in the hidden corner, the manifested intellect and its counterpart, the subconsciousness. 8

O resplendent Lord, your auspicious arms are accomplisners of noble deeds, and your two hands confer wealth to your worshippers. Why is this delay? Why do you not invigorate us? Why are you not delighted for granting us riches? 9

Thus glorified, the resplendent Lord, the truthful, the master of treasures gives freedom to man by dispelling the devil of ignorance. O Lord adored by all, may you grant us strength for doing noble acts, so that we may enjoy the fruits of your protective divine favour. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२२) द्वाविंश सूक्तम्

(१) ॥ १ ॥ पक्ष्मदन्तं चैव न्यस्य गृध्राणां गोतमो यामदेव क्रपि । इन्द्रो देवता । विष्टप ॥ २ ॥

॥ ३ ॥

यज्ञ इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित् ।
 ब्रह्म स्तोमं मध्वता सोममुक्त्वा यो अश्मानं शर्वसा विभ्रदेति ॥ १ ॥
 वृषा वृषन्धिं चतुरश्रिमन्त्रुग्रो बाहुभ्यां नृतम् शर्चीवान् ।
 श्रिये परुष्णीमुपमाण उर्णां यस्याः पर्वीणि मुख्याय विष्ट्वे ॥ २ ॥
 यो देवो देवतमो जायमानो महो वाजेर्मर्महद्विभ्र शुष्मैः ।
 दधानो वज्रं दाद्धोऽहान्तं याममेन रेजयत्य मूर्म ॥ ३ ॥

२२.

Yán na índro jujushé yác ca vásbhti tán no mahán ka
 rati śushmy á cit | bráhma stómam maghávā somam ukthá
 yó áśmānam śávasā bibhrad éti || 1 || vṛishā vṛishandhim
 cáturaśrim ásyann ugró bāhúbhyām nṛttamah śácivān |
 śriyé páruśhṇīm ushāmāṇa ūrṇām yásyāḥ párvāṇi sakhyáya
 vivyó || 2 || yó devó devátamo jáyamāno mahó vájebhir ma-
 hádbhiḥ ca śúshmaiḥ | dádhāno vājraṁ bāhvór usántam
 dyām ámena rejavat pra bhúma || 3 ||

विश्वा रोधींसि प्रवतश्च पूर्व्याङ्गुष्वाङ्गनिमन्त्रेजत क्षाः ।
 आ मात्रा भरति शुष्म्या गार्नुवत्परिजमन्नोनुवन्त वाताः ॥ १ ॥
 ता तृ त इन्द्र महता महानि विश्वेष्वित्सर्वनेषु प्रवाच्या ।
 यच्छ्रैर धृष्णो धृष्टता दधुष्वानहि वज्रेण शत्रुमाविर्वेषीः ॥ २ ॥

vīśvā ródhānsi pra-
 vátaḥ ca pūrvāṛ dyaúr ṛishvāj jānimān rejata kshāḥ | á mā-
 tārá bhārati śushmy á góṛ nṛivat párijman nonuvanta vá-
 tāḥ || 4 || tá tú ta índra maható maháni vīśveshv ít śáva-
 nesbu pravácya | yác chūra dhrishṇo dhrishbatá dadhrishván
 áhim vājreṇa śávasāviveshiḥ || 5 ||

The personality of resplendent great and mighty Lord is manifested along with His punitive justice in His strength. He loves and welcomes our gifts, and desires them to be offered to Him by us. May He, the possessor of opulence, accept our hymns, our praises, our loving devotions and devotional songs. 1

He, the showerer of benefits, the fierce, the foremost, and the brilliant, wields with his power the four-edged justice for granting prosperity. He, dispelling the wickedness of our mind, releases virtues through channels of wisdom and thus inspires us through friendly favours for spiritual progress. 2

He, the divine, most divine as soon as manifested, endowed with glories and great energies, holding, as if, in his arms the adamantine justice makes both heaven and earth oscillate with vigour. 3

As soon as He ordains, all the hills, flooded rivers, heaven and earth start oscillating with vigour. Through His firm determination, the parent-like mighty Lord sustains both heaven and earth. Cosmic winds make loud noise like a crowd of men in mid-region. 4

O resplendent Lord, great are the deeds, to be proclaimed at all our congregations. O brave Lord, the sustainer of universe bearing the adamantine force, you annihilate the dragon of sinful mind. 5

१८१

ना तु ते सत्या नैविशुष्म विश्वा प्र धेनवः स्मिरते वृष्ण उग्रः ।
 अथा ह त्वद्वेषमणो भियज्ञाः प्र मिश्रयो जायता चक्रमन् ॥६॥
 अत्राह ते हरिवस्ता उ देवीरयोभिर्मिन्द्र स्तवन्त स्वसारः ।
 यत्सीमनु प्र मुचो बद्धधाना दीर्घमनु प्रमितं स्पन्दयथ्ये ॥७॥
 पिपिले अंशुर्मयो न मिश्रुग त्वा शमी शशमानस्य शक्तिः ।
 अस्मद्रयंकशुचुचानस्य यम्या अयुर्न रश्मि तुन्योजसं नाः ॥८॥

tā tū te satyā tuvinīṣṣa viśvā prā dhēnāvah śirate
 vṛiṣṇa údhnah | ádhā ha tvād viśhamāṇo bhiyānāḥ prā
 sindhavo jávasā cakramanta || 6 || atrāha te harivas tā u de-
 vīr ávobhir indra stavanta svāsārah | yāt sīm ānu prā mucó
 badbadhānā dīghām ānu prāsitiṃ syandavādhyai || 7 ||
 pipilē aṅśūr mādyo ná sindhur ā tvā śāmi śaśamanāśya
 śaktiḥ | asmadrīyak chuśucānāśya yamyā āśūr ná raśmīm
 tavyójasam góḥ || 8 ||

अस्मे वार्षिष्ठा कृणुहि ज्येष्ठां नृम्णानि सत्रा सहस्रे सहसि ।
 अस्मभ्यं वृत्रा सहस्रानि रन्ध्रं जहि वर्ध्वनुषो मर्त्यस्य ॥९॥
 अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्रां उप माहि वाजान् ।
 अस्मभ्यं विश्वा इषणः पुरंधीरस्माकं सु मघवन्बोधि गोदाः ॥१०॥
 नृ धृत इन्द्र नृ गृणान इषं जरित्र न्योऽं न पीपिः ।
 अकारि ते हरियो ब्रह्म नच्यं धिया स्याम रथ्यः सदासाः ॥११॥

asmé varshiṣṭhā kṛiṇuhi jyēṣṭhā
 nṛimṇāni satrá saḥure sáhāṅsi | asmábhyam vṛitrā saḥānān-
 randhi jahí vādhar vanúṣho mārtyasya || 9 || asmā́kam ít sú
 ṣṛiṇuhi tvām indrasmábhyam citráṁ ūpa mahi vājān | asmá-
 bhyam viśvā iśhanah páramdhīr asmā́kam sú magbavan
 bodhi godāḥ || 10 || ná śhṭutá — || 11 ||

Most powerful Lord, all your accomplishments are verily true. O showerer of benefits, the cows give milk from their udders through your grace. And, O benevolent Lord, the rivers flow with rapidity fearing you at your command. 6

O Lord of speed and vitality, the divine sister-like streams of rivers offer reverence to you for protection, when you set them free to flow, after their having been impeded by the obstructive forces through a long confinement. 7

The exhilarating melodies of devotional songs have been repeatedly sung for you, as if a herb properly crushed beneath stones (for extraction). Now, may the streams of our love flow to you, and so let the expiatory power of the illustrious utterer of praise be directed towards us, as if a horse directed by reins. 8

O victorious Lord, bless us with excellent, superior and overpowering vigour. And may you make evil forces easy to be conquered. May you demolish the weapon of malevolent man. 9

Graciously listen to our praises, O Lord, and bestow upon us many kinds of prosperity and fulfil all our aspirations, and O bounteous, be delighted to grant us wisdom. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. 11

(२३) यजोर्विंशं सूक्तम्

(१-१०) पञ्चमस्तोत्रस्य सूक्तस्य योनेर्मा वामदेवः कृतिः । (१-३, ११) यथमादिशतर्को
मेकादशराधायः (१-१०) भद्रमादित्यस्येन्द्रः कर्तुं वा देवता । विदुषः छन्दः ॥

१२८

कथा महामवृधकस्य होतुर्यज्ञं जुषाणो अभि सोममृधः ।
 पिबन्नुदानो जुषमाणो अन्धो ववृध कल्पः शुचुते धनानि ॥१॥
 को अस्य वीरः सधमादमाय समानंता सुमतिभिः को अस्य ।
 कदस्य चित्रे चित्रिते कदती वृधे भुवश्चन्द्रमानस्य यज्योः ॥२॥
 कथा शृणोति हयमानमिन्द्रः कथा शृण्वन्नयमानस्य वेद ।
 का अस्य पूर्विरूपमातयो ह कथनमाहुः पपुर्णि जग्नि ॥३॥

23.

Kathā mahām avṛidhat kāsya hōtur yajñām jushāṇo
 abhī sōmam ūdhah | pibann usāno jushāmāno āndho vava-
 kshā rishvāḥ śucatē dhānāya || 1 || kō asya vīrah sadhamā-
 dam āpa sām ānāṇṣa sumatibhiḥ kō asya | kād asya citrām
 cikite kād utī vridhē bhuvac chasamānāsya yājyoh || 2 ||
 kathā śṛṇoti hūyāmānam indrah kathā śṛṇvānn āvasām
 asya veda | kā asya pūrvir ūpamātayo ha kathānam ābuh
 pāpurim jaritrō || 3 ||

कथा स्वाधः शशमानो अस्य नशदुभि द्रविणं दीध्यानः ।
 देवो भुवन्नवेदा म क्रतानो नमो जगृभ्यो अभि यजुजोषत ॥२॥
 कथा कदस्या उपसो व्युष्टो देवो मर्तस्य सख्यं जुजोष ।
 कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं तत्सत्वे ॥५॥

kathā sabādhah śaṣamāno asya nāśad
 abhī drāviṇam dīdhyānah | devō bhuvan nāvedā ma ritā-
 nām nāmo jagribhvān abhī yāj jūjoshat || 4 || kathā kād
 asyā ushāso vyūshṭan devō mātasya sakhyām jujosha | ka-
 thā kād asya sakhyām sākhibhyo yé asmin kāmam suyū-
 jam tatasré || 5 ||

In what manner should the devotee extol the mighty resplendent Lord and the sacrifice of which worshipper is favoured by the Lord when propitiated? Rejoicing with our devotional emotions and accepting the homage of the devotee, the mighty Lord bestows brilliant prosperity. 1

Who is that hero, who has enjoyed His fellowship? Who has been a partner in His loving kindness? What do we know of His wondrous acts? How often does He come to enhance the prosperity of the dedicated worshipper? 2

How does the resplendent Lord listen to the invocations of the worshipper? And after hearing, how does He know what one needs for help? What have been His blessings to us since ever? Why is He called the fulfiller of the wishes of His devotee? 3

Is it that in spite of adverse and opposing circumstances, he who glorifies and takes delight in the worship of resplendent Lord, obtains rewards? May the divine Lord appreciate my truthful praises, having received the homage which He loves. 4

When and in what manner, at the break of this dawn, does the divine Lord accept the friendship of a mortal? When and in what manner is His friendship extended to the friends who love Him and entwine in Him their firm affection. 5

४७०० किनादमेवं सख्यं सखिभ्यः कदा नु ते भावं प्र ब्राम ।
 श्रिये सुहृन् वपुस्तु सर्गाः स्वर्णं चित्रतर्मान् आ गोः ॥६॥
 द्रुहं जिघांसन्धर्ममेमनिन्द्रां तेतिक्ते तिम्रा तुजसे अनिका ।
 कृणा चित्रं कृणा न उग्रो दुरे अज्ञाना उपमो वधाधि ॥७॥
 कृतस्य हि शुक्रः सन्ति पूर्वोक्तस्य धीतिवृत्तिनानि हन्ति ।
 कृतस्य श्लोको वधिग ततर्द कणी वृष्टनः शुचमान आपोः ॥८॥

kīm ād āmatram sakhyām sakhībhyah kadā nū te bhrā-
 trām prā bravāma | śriyē sudṛiṣo vāpur asya sārgāḥ svār-
 nā citrātaman isha ā gōḥ || 6 || drūhaṃ jīghāṁsan dhvarā-
 sam anindrām tētikte tigmā tujase ānikā | ṛiṇā cid yātra
 ṛiṇayā na ugro dūre ājñātā ushāso babādhe || 7 || ṛitāsya hi
 śurūdhah śānti pūrvīr ṛitāsya dhītīr vṛijināni banti | ṛitā-
 sya śloko badhirā tatarda kārṇā budbānāḥ śucāmāna āyoh
 || 8 ||

कृतस्य द्रुहः धरुणांनि सन्ति पुरुणि चन्द्रा वपुषं वपुषि ।
 कृतेन दीर्घमिपणन्त पृक्षं कृतेन गावं कृतमा विवेशुः ॥९॥
 कृतं येमान कृतमिदंनोत्पुतस्य शुष्मन्तुरया उ गव्युः ।
 कृताय पृथ्वी बहूले गम्भीरे कृताय धेनु परमे दुहाते ॥१०॥
 नृ धृत इन्द्र नृ वृष्टान इपं जरिरे नद्योऽनु न पपिः ।
 अकारि ते हरियो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

ṛitāsya dṛiḥā dharūṇāni śānti purāṇi candrā vāpushe
 vāpūṁshi | ṛitēna dīrghām iśhaṇanta pṛikṣha ṛitēna gāva
 ṛitām ā viveśuḥ || 9 || ṛitām yemānā ṛitām id vanoty ṛitāsya
 śūśmas turayā u gavyūḥ | ṛitāya pṛithvī bahulē gabbhirē
 ṛitāya dhenū paramē dubāte || 10 || nū śhṛutā — || 11 ||

How and in what manner shall we proclaim your affection to your faithful devotees? When may we make known to every one your fraternal regards? The efforts of lustrous Lord are for the happiness of all. The astonishing glory of the Lord, as also of the sun, is manifest in His entire creation from earth (to the heavenly bodies). 6

Resolving to subdue the rebels and rivals, He sharpens His weapon to destroy them. The powerful Lord holds in abeyance for an indefinite period the payment of debts, till the approach of distant dawnny mornings. 7

Multifold are the bounties of eternal law since ever. The real understanding of eternal law destroys all iniquities. The intelligent and glowing tribute of eternal law opens even the deaf ears of living beings. 8

Many are the stable, sustaining and delightful forms of the embodied eternal law. The expectant devotees obtain long lasting food through the eternal law. By eternal law our senses are led to eternal truth. 9

The worshipper, abiding by eternal truth, verily enjoys the fruits of truth. Swift moves the might of law and procures benefits. The law is supreme over the wide and profound, from the depth of earth to the vastness of heaven. The cow is milked for the sake of eternal truth. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२४) चतुर्विंशं सूत्रम्

(१-११) एकादशर्षेत्वात् सप्तम्यर्थेतिमो वामद्वयः अग्निः । इन्द्रो दत्ता । (१-२, ११)

प्रथमादिनवर्षान्कादध्यासः (विष्टुषः १०) दशरथाश्चानुष्टुपः टन्दराः ॥

॥ ११ ॥

का सुष्टुतिः शर्वमः सनुमिन्द्रमर्वाचीनं राधम् आ ववर्तत ।
 दुदिहिं योगे गृणते यमन्ति स गोपतिर्निष्पिथो नो जनामः ॥१॥
 स वृत्रहत्ये हव्यः स ईद्व्यः स सुष्टु इन्द्रः सत्यगन्धाः ।
 स यामन्ना मघवा मर्त्याय ब्रह्मण्यते नुर्वाये वरिवो धातु ॥२॥
 तमिन्नगे वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृष्यत त्राम् ।
 मिथो यत्त्यागमुभयांसो अग्नन्तर्गस्तोकस्य तनयस्य सातो ॥३॥

24

Kā sushtutiḥ śarvasaḥ sūnum indram arvācinām rādhasa
 ā vavartat | dadīr hi vīro gṛiṇatē vāsūni sā gōpatir nishshī-
 dhām no janāsaḥ || 1 || sā vṛitrahātye havyaḥ sa īdyāḥ sā
 śushtuta indraḥ satyārādhaḥ | sā yāmanā ā maghāvā mār-
 tyāya brahmaṇyatē śushvaye vārivo dhāt || 2 || tām in nāro
 vī hvayante samīkē ririkvānsas tanvāḥ kṛiṇvata trām | mi-
 thō yāt tyāgām ubhāyāso āgman nāras tokāsya tanyasya
 sātau || 3 ||

कृतुयन्ति क्षितयो योगे उग्रशुषाणामो मिथो अर्णमातो ।
 स यद्विशोऽववृन्त युष्मा आदिन्नेम इन्द्रयन्ते अभीके ॥१॥
 आदिद् नेम इन्द्रियं यजन्त आदित्युक्तिः पुण्ड्रिजो रिरिच्यात् ।
 आदित्सोमो वि पृथ्यादसुर्वानादिल्लजोष वृषभं यजध्ये ॥२॥

kratūyanti kṣhitāyo yōga ugrāsushāṇāso mithō
 āṇasātau | sām yād viśō 'vavṛitranta yudhma ād in nēma
 indrayante abhīke || 4 || ād īd dha nēma indriyaṁ yajanta
 ād īt paktiḥ purolāṣaṁ riricyāt | ād īt sōmo vī papricyād
 āsushvīn ād īj jujoṣha vṛishabhām yājadhyai || 5 ||

What worthy praise may win the favour of the resplendent Lord, the source of strength, so that He may give us riches. O men, He is the supreme hero and the Lord of wisdom. He takes away the benefits from adversaries to give them to those who glorify Him. 1

He, the resplendent Lord, is to be invoked for the destruction of the devil of ignorance. He is to be adored and worshipped. He is the donor of lasting riches. He, the bounteous Lord, gives wealth to the mortal, who offers Him sincere devotion and dedication. 2

Men verily call upon Him in the times of adversities. When the devotees, men and women both, accept Him as their sole preserver, and approach Him, the bountiful Lord, they are blessed with the gift of sons and grandsons. 3

O powerful Lord, men variously put forth their vigour, striving together in the whirl of conflicts. While struggling against each other, they call upon Him for help. 4

Thereupon the offerer verily worships the powerful resplendent Lord and prepares oblation, as if a buttered cake, to offer to Him. Thereupon, the reciter of the devotional prayers turns out the unbelievers. And finally they take delight in worshipping the Lord, showerer of benefits. 5

॥६॥

कृणोतस्मै वरिवो य इत्थेन्द्राय सोममुदते सुतोति ।
 सुप्रचीरितं मनस्विनं तमिच्छामः वृद्धो समस्तु ॥६॥
 य इन्द्राय सुतवत्सामस्य पञ्चवलीकं भूजति धानाः ।
 प्रति मन्त्रोक्तयानि तर्कमिन्द्रायपुत्रं शुष्ममिन्द्रः ॥७॥
 यत्र सम्यं व्यवहृता दीर्घा यदात्मन्वयवर्चसः ।
 अथिक्कद्वर्षणं पञ्चवलीकं दुष्टेण आ निजितं नैसुमुष्टिः ॥८॥

kṛiṇóty asmai várivo yá itthéndrāya sómam usaté su-
 nóti | sadhricīnena mānasāvivenan tām it sákhāyam kṛiṇato
 samástu || 6 || yá indrāya sunávāt sómam adya pácat páktír
 utá bhṛijjāti dhānāḥ | prāti manasor nēthanī hāryan tā-
 smin dadhad vṛishanām aśhmanam indrah || 7 || yadā sa-
 maryāṁ vy áced rīgāva dīrghām yad aṣim abhy akhyad
 aryāḥ | áeikradad vṛishanām pátmy acchā duronā á nśītam
 somasúdbbhiḥ || 8 ||

भृयसा वस्त्रमचरत्कनीयोऽधिकीना अशानिषं पुनर्यन् ।
 स भृयसा कनीयो नारिरेचीदीना दश वि दृहन्ति प्र वाणम् ॥९॥
 क इमं दुर्गाभिर्ममेन्द्रं क्रीणानि धेनुभिः ।
 यदा वृत्राणि जहन्नुदर्थेन मे पुनर्ददत् ॥१०॥
 नू हृत इन्द्र नू गृणान इषं त्रिभि नद्योऽ न पीपिः ।
 अकारि ते हरिवो ब्राह्म नय्यं धिया त्पाम रथ्यः सदासाः ॥११॥

bhúyasā vasnám acarat káníyo 'vikrīto
 akānisham púnar yán | sá bhúyasā káníyo nārirecīd dīnā
 dáakshā ví duhanti prá vānām || 9 || ká imāṁ daśābhir má-
 méndram kṛiṇāti dhenúbhiḥ | yadā vṛitrāṇi jāṅghanad áthai-
 nam me púnar dadat || 10 || ná śhṛutā — || 11 ||

Resplendent Lord awards him with blessings, who emotionally worships Him. The Lord, moved by the devotion, makes the devotee an ally in his struggles of life. 6

To one who offers to the resplendent Lord his matured emotions and dedications, just as to a guest are offered refreshing drinks and rich cooked meals along with puffed corns, He, the Lord blesses him with vigour and fulfils his aspirations. 7

When the hero warrior of the cosmic world, destroyer of evils, marks out his opposing forces and when he describes his heroic actions done in the long range planned cosmic creation, the cosmic intelligence as a bride in her own dwelling, encouraged by the tributes offered by devotees, takes delight in the praises. 8

A man bids small price (his material gains) for an article of great value (spiritual). Lord, the seller, speaks to the buyer; this is still unpurchased (and you can have it). But He insists to get full price of the article. The purchaser, however, does not raise the offer. The seller sticks to his demand, and the purchaser on to his offer; both look to their own interests whilst milking the udder. 9

Who can purchase the entire spirituality for the humble price of ten cows? When one has destroyed the devil of malice, through the borrowed spirituality, it has to be returned back to the resplendent Lord. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11

(२५) पञ्चविंशं सूक्तम्

(१. ८) महर्षेभ्यो नमः । नमो नमो नमो नमो नमो । इन्द्रो देवा । विष्णु उच्यते ॥

॥ ३ ॥

को अद्य नर्यो देवकाम उग्रनिन्द्रस्य सुख्यं जुजोष ।
 को वा महर्षेभ्यो पार्याय समिद्धे अग्ने सुतसोम ईद्वे ॥३॥
 को नानाम् वर्चसा मोक्षाय मनायुर्वी भवति वस्तं उखाः ।
 क इन्द्रस्य युज्यं कः संखित्यं को भ्रात्रं वीष्टि कवये क उती ॥२॥

25.

Kó adyá náryo devákāma uśānn indrasya sakhyām ju-
 josha | kó vā mahé 'vase páryāya sāmiddhe agnaú sutá-
 soma itte || 1 || kó nānāma vācasā somyāya manāyúr vā
 bhavati vásta usráh | ká indrasya yújyam káh sakhítvām
 kó bhrātrām vashtī kavāye ká ūtī || 2 ||

को देवानामवो अद्या वृणीते क आदित्यौ अदितिं ज्योतिरीद्वे ।
 कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनुसाविवेनम् ॥३॥
 तस्मा अग्निभारतः शर्म यंसृज्योक्पेक्ष्यात्सूर्यमुच्चरन्तम् ।
 य इन्द्राय सुनवामेत्याह नरे नर्याय नृतामाय नृणाम् ॥४॥
 न तं जिनिन्ति बहवो न दुष्प्रा उर्वेष्मा अदितिः शर्म यंसत् ।
 प्रियः सुकृत्प्रिय इन्द्रे मनायुः प्रियः सुभ्रावी प्रियो अस्य सोमी ॥५॥

kó devānām ávo

adyá vṛṇīte ká ādityāñ áditim jyótir itte | kásyāśvināv ín-
 dro agnīḥ sutásyāñśoh pibanti ·mānasāvivenam || 3 || tásmā
 agnīr bhārataḥ śārma yañsaj jyók pasyāt sūryam uccāran-
 tam | yá indrāya sunāvāméty áha náre náryāya nṛitamāya
 nṛiṇām || 4 || ná táṃ jinanti bahávo ná dabhṛá urv āsmā
 áditih śārma yañsat | priyāḥ sukṛit priyá indre manāyúḥ
 priyāḥ supṛāviḥ priyó asya somí || 5 ||

Who is he, who, aspiring to be divine, yearns to enjoy the comradeship of resplendent Lord ? Or who with the extracted medicinal herbs and with enkindled fire (intense devotion and enthusiasm) adores Him to win His great and unbounded protection ? 1

Who has with prayer bowed to the Lord, the lover of devotion ? Who is earnestly devoted to Him ? Who is the admirer of the spiritual radiation emanating out of him ? Who seeks His communion ? His friendship ? His fraternity ? Who has recourse to the sage for help ? 2

Who solicits today the protection of Nature's bounties ? Who seeks eternity and the source of eternal light for spiritual enlightenment ? Propitiated by whose praise the pair of twin-divines—mental and spiritual faculties—the soul and the fire of vital forces, willingly accept the love of devotee ? 3

Whosoever says, "let us offer devotional love to the resplendent Lord, the guide of all ceremonies, the friend of man, the chief amongst leaders," to him the radiant, adorable Lord, the bearer of oblations, grants felicity, and he is blessed with long life to behold the rising sun. 4

Neither many collectively nor few individuals can overcome Him. The eternal Lord grants him infinite happiness. Dear to Him is one with noble acts and the one with noble thoughts and dear to Him is one who is particularly enlightened and the one completely dedicated to Him. 5

१७॥

सुप्राच्यः प्राशुषास्य विर मुप्यः पक्तिं कृणुते केवलन्द्रः ।
 नामुष्वेगुपितं सखा न जामिद्वेष्याच्योऽवहन्तेदवाचः ॥६॥
 न रेवता पुणितां मुन्यमिन्द्रोऽमुन्यता तुतपाः सं गृणीते ।
 आस्य वेदः विदति हन्ति नमं वि मुप्यि पुतये केवलो गृह ॥७॥
 इन्द्रं परेऽरे मध्यमास इन्द्रं यान्ताऽप्यसितासु इन्द्रंम ।
 इन्द्रं धियन्ते उत पुध्वमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥८॥

supravyāḥ prāśuśāḥ virāḥ sūshveḥ paktim kṛṇute
 kévaléndraḥ | nāsushver apīr nā sakhā nā jāmir dushprā-
 vyō 'vahantēd avacah | 6 | na revata paṇita sakhyām in-
 dro 'sunvatā sutapāḥ sam grṇite | asya vēdah khidati hanti
 nagnām vī sūshvaye paktāve kévalo bhut | 7 | indram parē
 'vare madhyamāsa indram yantō 'vasitāsa indram | indram
 kshiyānta utā yūdhyamānā indram nāro vājayānto havante
 || 8 ||

(२६) षड्विंशो सूक्तम्

(१-७) शतसंख्यास्य सूक्तस्य (१-३) प्रथमादितृचम्य गीतमो वामदेव इन्द्रो वा. (४-७) षट्पद्यादि
 चतसृणाञ्च गीतमो वामदेव ऋषिः । (१-३) प्रथमादितृचम्येन्द्र भान्ता वा । (४-७) षट्पद्यादि
 चतसृणाञ्च इत्यनो देवते । मिष्टुप् छन्दः ॥

०१५॥

अहं मनुरभवं सूर्यश्चाहं कक्षीयौ ऋषिरस्मि विप्रः ।
 अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥१॥

36

Ahām mánur abhavam sūryaś cāhām kakshivān īṣhir
 asmi vípraḥ | ahām kútsam ārjuneyām ny riñje 'hām kavir
 uśānā pásyatā mā || 1 ||

The almighty resplendent Lord, the preapt dispeller of darkness, accessible with sincere one, grants maturity to the zealous devotee. (On the contrary) He is neither a brother, nor a kinsman, nor a friend, nor a relation of him who offers no dedication. He is beyond access, and the punisher of him, who pays no tributes. 6

The resplendent Lord, the acceptor of loving devotion, keeps no alliance with the one who, though wealthy, is a black marketeer and who shows no devotion. He forfeits his wealth and destroys him when destitute. He is particularly friendly to him, who offers devotion and homage. 7

The resplendent Lord is invoked by the most exalted, the Lord invoked by the most humble, the Lord invoked by the intermediate ones. The moving ones invoke Him and so the stationary. He is invoked by those staying at home, and by fighters in the field. 8

I, so speaks the Supreme Self, am the prime source of contemplation and divine light. I am the far-seeing sage and centre of cosmic orbit. I am the accomplisher of piercing intellect. I am the poet, the well-wisher of all; so may you all behold me. 1

अहं भूमिमददामायायाहं वृष्टिं दाशुषे मर्त्याय ।
 अहमपी अनयं वावाशुना मम देवास्तो अनु केतमायन् ॥२॥
 अहं पुरे मन्दसानो व्येनं नवं साकं नवतीः शम्बरस्य ।
 शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् ॥३॥
 प्र सु प विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्या ।
 अचकया यत्स्वधया सुपर्णो हव्यं भग्न्मनवे देवजुष्टम् ॥४॥

ahām bhūmim adadām āryāyāhām
 vṛiṣhtīm dāśuṣhe mārtyāya | ahām apó anayam vāvaśūnā
 máma deváso ánu kétam āyan || 2 || ahām puro mandasāno
 vy airam náva sākām navatīḥ śambarasya | śatatamam ve
 śyām sarvatātā divodāsam atithigvām yád āvam || 3 || prā
 sū śhā vibhyo maruto vír astu prā syenāḥ syenébhya āśu-
 pátvā | acakrayā yát svadhayā suparnó havyām bhāran
 mánave devájusṭam || 4 ||

अथ यदि विरतो वेर्विजानः पयोरुणा मनोजया असर्जि ।
 तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥५॥
 ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।
 सोमं भद्रादृहाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥६॥
 आदाय श्येनो अभरत्सोमं सहस्रं सवां अयुतं च साकम् ।
 अत्रा पुरंधिरजहादरतीमिदं सोमस्य मूरा अमूरः ॥७॥

bhārad yādi vír áto vévijānaḥ
 pathórūṇā mánojavā asarji | túyam yayau mādhunā somyé-
 notá śrávo vivide syenó átra || 5 || ṛijīpī syenó dádamāno
 aṅśum parāvataḥ śakuno mandram mādham | sómam bha-
 rad dādrihāṇó devāvān divó amūshmād úttarād ādāya || 6 ||
 ādāya syenó abharat sōmam sahasram savāñ ayútaṁ ca
 sākām | átrā puraṁdhir ajahād ārātīr mādē sōmasya mūrā
 ámūrah || 7 ||

I give the earth to the virtuous men. I shower rain for the benefit of dedicated mortals. I let forth the resonating waters. All Nature's bounties do move with my will. 2

In the perfection of bliss, I send forth showers of ninety and nine (unbound) blessings of rain clouds. I give all round shelter to the followers of path of light. I give hundredfold habitation to the reverential people. 3

This divine bird (the sun), O cosmic vital principles, is pre-eminent over other birds,—may this fleet-winged falcon be supreme of other falcons (ever-moving planets), since he with a wheelless car, strong-pinioned, brings godly bliss to mankind, which henceforth has been dear to Nature's bounties only. 4

When this divine bird (the sun) overpowering physical forces, carries off the divine bliss from here, it flies, swift as thought, along the vast path of the firmament; it has flown rapidly with the sweet celestial elixir, and this falcon thence acquires glory in this world. 5

This straight-flying bird carries and brings the divine delightful elixir from afar. Having taken it from that lofty heaven, he brings this celestial blessing for humanity. 6

Having taken it, the bird brings the elixir with him to a thousand and ten-thousand sacred places of work and worship, and this being provided, the performer of many selfless deeds, the faultless Sun destroys all evil forces through the ecstasy of that divine elixir. 7

(२७) अक्षर, सं. शुद्ध

इति श्रीमद्भगवद्गीतायां अष्टाध्याय्योऽष्टमोऽध्यायः ॥ ४ ॥ अथानादिकृत्याः शैवेन ॥ (१) पञ्चम्याथ
शैवेन ह्येव वा शैवेन ॥ (१-४) अथानादिकृत्याः शैवेन ॥ (१) पञ्चम्याथ अहो ह्येव वा शैवेन ॥

॥१॥ गर्भे नु सत्तरेपामेदमह द्यानां जनिमानि पिश्या ।
 जने न्ना पुर जायमानिस्तथ द्येनो जयमा निरदीपय ॥१॥
 न पा न मामपु जोषं जनाग्नीनाम् तजसा वीरिण ।
 ईर्ष्या पूर्णवज्रादग्नीकृत पत्नी अत्तरचतुष्टयानः ॥२॥
 अब यच्छेनेन अम्भरीनाथ सौरि स्याद् पत्ने नहुः पूर्णधाम ।
 नृजयदग्ना जने त धिपञ्चां कृजापुरता मनस्ता भुरण्वय ॥३॥

27.

Gārbhe nū tann ānv eṣham avedam ahām devānam ja-
nīmāni viśvā | śatam me pūra āyasir arakṣham adha syenō
javāsa nīr adiyam || 1 || na gha sū mām āpa jasham jabhū
rābhīm asa tvakṣhasā vīryeṇa | īmā pūraṁdhīr : jahād ārā-
tīr uta vātān atarae chūṣvānaḥ || 2 || āva yāc chyenō āsva-
nūd adha dyōr vī yad yādī vāta ūbhū pūraṁdhīm | sṛijād
yād asmā āva ha kṣhipāj jyām kṛṣānur āstā mānasā bhu-
ranyān || 3 ||

वर्जित्य संनिव्रातो न भुव्य ख्येनो जंभार वृहतो अवि प्जाः ।

अन्तः पतत्पतन्त्यस्य पूर्णमभू यामन्ति प्रसितस्तु तदेः ॥४॥

अथ श्वेतं कलशं गोभिरुक्तमापिप्यानं मधुवा शुक्रमन्थः ।

अपयुनिः प्रयति मयो अत्रमिन्द्रो महाय प्रति धृत्पवध्वे जूरो महाय प्रति धृत्पवध्वे ॥५॥

riṣipya īm indrāvato nā bhujuṃ syerō jabhāra
brīhatō adhi śuṣh | antāḥ patat patatry asya parṇām ādha
yāmani prāsitasya tād vch || 4 || ādha syetām kalāsam gō-
bhīr aktām āpipyanām maghva sukām āndhaḥ | adhvar-
yūbhīḥ prāyatam madhvo agram indro mādāya prāti dhat
pibadhyai sūro mādāya prāti dhat pibadhyai || 5 ||

As I lay within the womb, I know all the births of these divinities in their order; a hundred fortresses of iron confine me, but as a falcon I come forth with rapid speed. 1

That embryo does not beguile me into perfect delight, and by the powerful vision of divine wisdom, I triumph over it. And being then the impeller of all, the sustainer of many, I destroy adversaries, and expanding, pass beyond the winds of worldly troubles. 2

When the divine falcon roars loudly with exultation, on his descent from celestial region, and the guardians of the elixir perceive that the elixir has been carried away by it, then the archer, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it. 3

The straight-flying falcon carries off the vast and lofty heaven, as the pair of twin divines, carries off the rescuer from the region of Supreme Lord. Then a falling feather, from the body of the divine bird, drops from him, wounded in the conflict. 4

Now after damage, let the bounteous (bird, the soul) drink the pure, nutritious, sacrificial elixir, filled in a bright pitcher, full of divine knowledge and devotion, offered by the pious priests. May he, the hero, drink this sweet spiritual elixir, drink it for his spiritual bliss. 5

(२८) ऋग्वेदोक्तम्

(१) पञ्चवेत्यात्म्यं मृतस्य गतिमो वासदेव उवाच । इन्द्र इन्द्रासोमी वा देवते । विष्णु एव ॥

॥ ३० ॥

त्वा युजा तव तत्सोमं सख्य इन्द्रो अपो मनवे स्मृतस्कः ।
 अहन्नहिमग्नितात्मसं मिन्धुनर्षावृणोदपिहितेव खानि ॥१॥
 त्वा युजा नि विदुस्सूर्यस्येन्द्रश्चक्रं सहसा सख्य इन्द्रो ।
 अधिष्णुना बृहता वर्तमानं महो द्रुहो अपं विश्वायु धायि ॥२॥
 अहन्नित्ठा अर्द्धदुग्निभिन्दो पुरा दस्यून्मध्यन्दिनादभीके ।
 दुर्गे दुर्गणे कृत्वा न यातां पुरु सहस्रा शर्मा नि ब्रहीत ॥३॥

28.

Tvá yujá táva tát soma sakhyá indro apó mánavo sa-
 srutáḥ kaḥ | áhann áhim áriṇat saptá síndhuṁ ápāvṛiṇod
 ápihíteva kháni || 1 || tvá yujá ní khidat sáryasyéन्द्रaḥ ca-
 krám sáhasa sadyá indo | ádhi shṇunā bṛihatá vártamānam
 mahó druhó apa viśvāyu dhāyi | 2 | áhann indro ádahad
 agnir indo purá dásyūn madhyámdinād abhíke | durgé du-
 rgé krátvā na yātām purú sahásrā śārvā ní bṛhīt || 3 ||

वि । स्वात्मीमधुमो इन्द्र दस्युन्विशो दासीरकृणोरप्रशस्ताः ।
 अर्धध्याममृणतं नि शत्रुनर्षिन्धामर्षचितं वर्धत्रे ॥२॥
 एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमभ्यु गोः ।
 आर्द्धदुग्निमपिहितान्वक्षा रिरिचयुः क्षाश्चित्तद्वाना ॥५॥

viśvasmāt sim adhamān indra dásyūn viśo dāsīr akrīṇor
 apraśastāḥ | ábādhetham áriṇataṁ ní śātrūn ávindetham
 ápacitīm vādhatraih | 1 | evā satyām maghavana yuvām tād
 índraḥ ca somorvām áśvyam gōḥ | adardṛitam ápihitāny
 áśnā riricāthuh kshāś eit tatṛidanā || 5 ||

Through that friendship, O blissful elixir, which unites you with your friend—inner self, he makes the thoughts flow for men; he destroys the devil of ignorance, and sends forth the faculties—seven senses. He opens the hidden divine wisdom. 1

With your alliance, O blissful, the soul quickly takes off by force the wheel of the chariot of the sun, the great oppressor, rolling far above in the high summit of the firmament. 2

The inner self destroys evils, O Lord of bliss, and divine fire consumes them before the noon worship. He casts down many a thousand fortresses of evils, usually difficult to be detected. 3

O resplendent self, you make these devils devoid of all benefits; you subdue the tendencies of oppression. May you, O soul and Lord of bliss, repel and destroy animosities and accept our homage for this glorious fight. 4

O soul and Lord of bliss, possessor of wealth, destroyer of evils, it is indeed true that you burst open the doors of wisdom and vitality, which lie concealed, and you restore the land, recovered by your strength. 5

Revered and lauded with sacred hymns, O resplendent Lord, most virtuous, and embodiment of truth, may you come with the speed of rays, through the ecstasy of your strength, to our places of work and worship, for our protection. 1

May He, the best friend of man, the omniscient, come to the place of worship, invoked by the singers of sacred hymns. He is possessed of vital energies, fearless, honoured by the seekers of spiritual joy. He rejoices the company of heroic forces. 2

May you make his ears listen, that he may be vigorous and show his delight from all sides. May He, the vigorous Lord, pouring forth his bounteous blessings, show us the right path and confer perfect safety, free from danger. 3

That resplendent Lord comes to His implorer, to the sage, who with his songs invites Him. He is armed with the bolt of punitive justice, and possesses hundreds and thousands of swift going horse-like vital elements in the shafts of His divine chariot. 4

O opulent resplendent Lord, may we, the singers, the highly enlightened priests, protected by you, share the riches, sent from lofty heaven, which yield brilliant wealth and abundant food, cherished by all. 5

(३०) त्रिशं मृतम्

(१. २४) चन्द्रशिशुमुच्यमानं हृत्पद्मं विभक्तं त्रयोविधं । १. २४. १ प्रसन्नमनसं
दादन्त्यदिबोधोदनात्तत्तत्तत् । (१. २४) त्रयोविधमुच्यते चन्द्रशिशुः । १. २४. २
प्रसन्नादित्तत्तत्तत् त्रयोविधं । (१. २४) त्रयोविधमुच्यते चन्द्रशिशुः । १. २४. ३

॥१॥ नर्किगिन्द्र त्वदुत्तरे न ज्यार्थो अस्मि वृत्रहन् । नर्किरेया यथा त्वम् ॥१॥
सत्रा ते अनु कृष्टया विश्वा चक्रे व वाहृतुः । सत्रा महां अस्मि ध्रुवः ॥२॥
विश्वे चनेदना त्वा देवामे इन्द्र युयधुः । वरहा नक्षत्रातिगः ॥३॥
यत्रोत बाधितेभ्यश्चक्रे कुत्साय युयुते । मुपाय इन्द्र सर्वम् ॥४॥
यत्र देवौ कषायतो विश्वा अपुंयु एक इत । त्वामेन्द्र वरुंग्रहन् ॥५॥

30.

Nákir indra tvád úttaro ná jyāyān asti vṛitrahā | ná-
kir evā yāthā tvām || 1 || satrá te ānu kṛishṭāyo víśvā ca-
kréva vāvṛituh | satrá mahān asi śrutāh || 2 || víśve canēd
anā tvā devāsa indra yuyudbuh | yād āhā náktam átirah
|| 3 || yátrotá bādhitébhyaḥ cakráṃ kútsāya yudhyate | mu-
shāyá indra sūryam || 4 || yātra devān ṛighāyató víśvān
áyudhya éka it | tvām indra vanūnīr āhan || 5 ||

॥२॥ यत्रोत मत्स्याय कमरिणा इन्द्र मयम् । प्रायः शर्चीभुगेतमम् ॥६॥
 किमादुतासि वृत्रहन्मध्वन्मनुमत्तमः । अग्राह दानुमातिरः ॥७॥
 एतदेद्रुत वीर्यमिन्द्र चकथ पाम्यम् ।
 स्त्रियं यदुहणापुत्रं वर्षीदुहितरं द्विवः ॥८॥
 दिवश्चिन्ता दुहितरं महान्महीयमानाम् । उपासमिन्द्र सं पिणक् ॥९॥

yūtroṭā mārtyāya kām āriṇā indra sūryam | prāvaḥ śa-
cibhir ētaṣam || 6 || kīm ād utāsi vṛtrahan māghavan man-
yumāttamaḥ | ātrāha dar un ātirah || 7 || etad ghéd utā vī-
ryām indra cakārtha paunṣyam | striyam yād durhaṇyū-
vam vādhir duhitāram divāḥ || 8 || divāḥ cid ghā duhitāram
mahān mahiyamānām | ushāsam indra sām pinak || 9 ||

There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are. 1

Verily, men are attached to you, as the wheels to the chariot. In truth, you are great and renowned. 2

Verily, all Nature's forces, associated with you to obtain strength, confront with evil forces, then you destroy the opposing forces by day and by night. 3

In that contest, for the sake of wise sage, and his allies, you raise the wheel of the sun—the source of divine illumination. 4

In that contest indeed you singly fight with all those opposing forces. You strike down the malignant. 5

In that contest, O Lord, you speedily send forth the force of the sun (light-divine) for the sake of a mortal, and protect the diligent and wise man, like a skilled horse, by your divine radiance. 6

O opulent Lord, destroyer of evils, do you not thereupon become most eager, and, in consequence, strike down the evil forces. 7

Inasmuch as O Lord, you display such manly prowess, you smite down such forces, who conceive ill, like the sun wiping off the dawn — the daughter of the sky. 8

O supreme mighty Lord, you wipe off the evil, as the sun wipes off the glorious dawn, the daughter of heaven, whilst lifting herself with pride. 9

अपोषा अनसः सरत्संपिष्टादहं विष्पुषी । नि यत्नी सिन्धुवृषा ॥१०॥

āposhā ānasah sarat sāmpishtād āha bibhyushi | nī yāt sīm
siṇṇāthad vṛishā ॥ 10 ॥

॥११॥ एतदस्या अनः शये सुसंपिष्ट विषाद्या । समारं सां परावतः ॥११॥
उत सिन्धुं विबाल्यं वितस्थानामधि अभि । परिं छा इन्द्र सायया ॥१२॥
उत शुष्णस्य धृष्ण्या प्र मृधो अभि वेदनम् । पुरो यदस्य संपिणक ॥१३॥
उत द्वासं कौलितरं बृहत्तः परितादधि । अवोर्हन्ति शम्बरम् ॥१४॥
उत द्वासस्य वचिनः सहस्राणि ज्ञावधीः । अर्धं पञ्च प्रधीरिव ॥१५॥

etād asyā ānah śaye sūsampishtaṁ vipāsy ā | sasāra
sīm parāvataḥ ॥ 11 ॥ utā sindhum vibālyāṁ vitasthānām
ādhi kshāmi | pāri śhthā indra māyāyā ॥ 12 ॥ utā sūshṇa-
sya dhṛishnuyā prā mriksho abhī vēdanam | puro yād asya
sampiṇak ॥ 13 ॥ utā dāsām kaulitarām bṛihatāḥ pārvatād
ādhi | āvāhann indra śāmbaram ॥ 14 ॥ utā dāsāsya vareṇaḥ
sahāsrāṇi śatāvadhīḥ | ādhi pāñca pradhīr iva ॥ 15 ॥

॥१६॥ उत त्यं पुत्रसमुवः परावृक्तं शतकेतुः । उक्थेष्विन्द्र अभजत् ॥१६॥
उत त्या तुर्वशायदू अस्नातारा शचीर्पतिः । इन्द्रो विद्वौ अपारयत् ॥१७॥
उत त्या सद्य आर्यो सुरयोरिन्द्र पारतः । अर्णाचित्रमथावधीः ॥१८॥
अनु द्वा जहिता नयोऽन्धं श्रेणं च वृत्रहन् । न तत्तं सुम्रमष्टये ॥१९॥

utā tyām putrām agrāvah paravṛiktaṁ śatākratuḥ |
ukthéshv indra ābhajat ॥ 16 ॥ utā tyā turvāśāyādū asnātārā
śācīpātīḥ | indro vidvāḥ aparayat ॥ 17 ॥ utā tyā sadyā āryā
sarāyor indra parātaḥ | arṇācitrārathavadhīḥ ॥ 18 ॥ ānu dvā
jahitā nayo 'ndhām śreṇām ca vṛitraban | nā tāt te su-
mnām āštave ॥ 19 ॥

Like the terrified dawn, the evil force descends from the broken chariot of cosmos, when the showerer of benefits smash it. 10

Then her shattered chariot starts journey on unobstructed paths, and she flies far away 11

You sustain over-flowing stream of rivers over the land by your contrivance. 12

Valiantly you seize and carry off the wealth of exploiter, amassed by him, and then demolish his strong-holds. 13

Like the sun, may you strike down the dark clouds of evils, the source of all sins, hurling them off from the lofty mountain. 14

You annihilate the hundred, thousand and the five followers of the powerful infidels surrounding him like the fellies round the spokes of the wheel. 15

O resplendent Lord, performer of hundred noble deeds, may you make the descendants of brave leader, participants in singing sacred hymns. 16

The Lord of deeds, the all-wise, bears the stout and hard-working persons, denied of sacred rituals, across their difficulties. 17

You destroy at once those two kinds of people of status who are either money hoarders or are the power-blinds, living across the borders. 18

O destroyer of evils, you restore the two—the blind and the crippled, both abandoned. What more happiness could they have than the one given by you ! 19

शतमश्मन्मयीनां पुरामिन्द्रो व्योम्यत । दिवोदासाय दाशुषे ॥२०॥

śatām aṣmanmāyīnam purām indro vy
āsyat | divodāsaya dāśuṣhe || 20 ||

॥२१॥ अस्वापयद्भीतये सहस्रां त्रिंशतं हथैः । दासानामिन्द्रो मायया ॥२१॥

स घेदुतासि वृत्रहन्समानं इन्द्र गोपतिः । यस्ता विश्वानि चिच्छुषे ॥२२॥

उत नूनं यदिन्द्रियं करिष्या इन्द्र पौम्यम् । अद्या नकिष्टदा मिनत् ॥२३॥

वामं वामं त आदुरे देवो ददात्वयमा ।

वामं पुषा वामं भगो वामं देवः कुरुळती ॥२४॥

āsvāpayad dabhītaye sahasrā trīṁśatam hāthaiḥ | dāsā-
nām indro māyayā || 21 || śa ghéd 'utāsi vṛitrahān samānā
indra gopatiḥ | yās tā viśvāni cicyushé || 22 || utā nūnām
yād indriyām karishyā indra pauṁsyam | adyā nākish tād
ā minat || 23 || vāmām-vāmām ta ādure devó dadātv ar-
yamā | vāmām pūshā vāmām bhāgo vāmām devāḥ kārūlati
|| 24 ||

(३१) एकविलं मूलम्

(१-१५) पञ्चशतस्यास्य मूलस्य गीतयो वामदेव ऊक्तिः । इन्द्रो देवता । (१-२, ४-१५) पञ्चमाद्वितीय-
पोकेशोभ्युप्योद्विद्वादानाञ्च गायत्री, (१) श्लीवापाथ पादनिष्कृष्टावली ॥

॥२५॥ कपो नभित्र आ सुवदुती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥
कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृच्छा विदारुजे वसु ॥२॥

31.

Kāyā naṣ citrā ā bhuvad ūtī sadāvṛidhaḥ sakhā | kāyā
śácishṭhayā vṛitā || 1 || kās tvā satyó mādānām mánbhisṭho
matsad āndhasaḥ | dṛiḥhā cid ārūje vāsu || 2 ||

O resplendent Lord, you overthrow hundred stone-built cities for the benefit of a dedicated and loyal devotee. 20

The Lord put to sleep, by device and violent forces thirty thousand of law-breakers, for the sake of law and order. 21

O destroyer of evils, you are the same to all your worshippers. You are the Lord of wisdom, who cast down all adversaries. 22

Indeed, O Lord, when you are in the best of your vigour, none be there now to resist it. 23

O destroyer of evils, may the divine ordainer, grant us more and more of precious wealth. May the Lord nourisher grant us splendid wealth. May the gracious Lord and lover of craftsmen give all charming things to us. 24

31

By what means may He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective contribution ? 1

What genuine and most earnest devotional offerings—like nourishing food, would inspire you to win over evil thoughts and procure formidable treasures. 2

अभीषु णः सर्वानामविता जंरितृणाम । शतं नवास्तुतिभिः ॥३॥
 अभी न आ ववृत्स्व चक्रं न वृत्तमवैतः । नियुद्धिभर्षणीनाम् ॥४॥
 प्रवता हि कर्तुनामा हा पदेव गच्छसि । अभक्षि सूर्ये सचा ॥५॥

abhi shu nah

sákhinām avitá jaritrinām | śatim bhavāsy ūtfbhiḥ || 3 ||
 abhi na á vavṛitsva cakráṁ ná vṛittám árvataḥ | niyúdbhiḥ
 carshaṇinām || 4 || pravatā hí krátūnam á hā padéva gá-
 chasi | ábhakshi sūrye sácā || 5 ||

॥३॥ सं यत् इन्द्र मन्यवः सं चक्राणि दधन्विरे । अथ त्वे अथ सूर्ये ॥६॥
 उत स्मा हि त्वामाहुर्निमघर्षानं अचीपते । दातारमविदीधयुम् ॥७॥
 उत स्मा सद्य इत्परि शशमानाय सुवते । पुरु चिन्महसे वसु ॥८॥
 नहि स्मा ते शतं च न राधो वरन्त आमुरे । न व्यौजानि करिष्यतः ॥९॥
 अस्मौ अवन्तु ते शतमस्मान्सहस्रमृतयः । अस्मान्विश्वा अभिष्टयः ॥१०॥

sām yāt ta indra manyāvaḥ sām cakráṇi dadhanviré |
 ádha tvé ádha sūrye || 6 || utá sma hí tvám áhūr in ma-
 ghávānam śacīpate | dátāram ávididhayum | 7 || utá smā
 sadyá ít pári śaśamanāya suvaté | purú cin manhase vāsu
 || 8 || nahí shmā te śatām canā rádhho vāranta āmúraḥ | ná
 cyautnāni karishyatāḥ | 9 | asmāñ avantu te śatām asmān
 sahāsram ūtiyah | asmān viśva abhiṣṭayah || 10 ||

॥११॥ अस्मौ इहा वृणीष्व सख्याय स्वस्तये । महो राये दिवित्मते ॥११॥
 अस्मौ अविद्धि विश्वहेन्द्र राया परीणसा । अस्मान्विश्वाभिरुतिभिः ॥१२॥
 अस्मभ्य नो अपा वृधि व्रजो अस्तेय गोमते । नवाभिरिन्द्रोतिभिः ॥१३॥

asmāñ ihā vṛṇiṣhva sakhyāya svastāye | mahó rāyē di-
 vítmate || 11 || asmāñ aviddhi viśvāhendra rāyá parīṇasa |
 asmān viśvābhir ūtibhiḥ || 12 || asmābhyam tām āpā vṛidhi
 vrajāñ ásteva gómataḥ | návābhir indrotibhiḥ || 13 ||

May you, the protector of us, your friends and admirers,
come to us with a hundred protections. 3

Attracted by the praises of men, may you come speedily to
us like a horse-driven, revolving wheel. 4

You swiftly come in a downward direction to sacred places
of worship, as if to your own abode. I glorify you along
with your divine refulgence. 5

Our adorations, and these sacred ceremonies when
addressed to you, first proceed to you, and then to your
effulgence. 6

O Lord of all holy acts, men call you bounteous, munifi-
cent, and free from all blemishes. 7

And verily, you give promptly abundant wealth to him,
who praises you, and offers loving devotion. 8

Adversaries cannot deprive you of hundred-fold opulence,
nor resist your great forces when you react. 9

May your hundred and thousand protections preserve us;
may all your desires be our blessings. 10

May you prefer to select us, on this occasion, for your
friendship, and our prosperity and for great celestial
opulence. 11

Favour us, O resplendent Lord, daily with infinite riches
and protection and bless us with all. 12

With fresh protections, O Lord supreme, like an archer,
open for us the doors of pastures with grazing cattles. 13

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः । गव्युरश्वयुरीयते ॥१४॥
अस्माकमुत्तमं कृधि श्रवो देवेभ्यु सूर्य । वर्षितुं चाभिवोपरि ॥१५॥

asmā-

kaṁ dhrishṇuyā rātho dyumāñ indrānapacyutaḥ | gavyúr
asvayúr iyate || 14 || asmākam uttamam kṛidhi śrávo devé-
śhu sūrya | vārshishṭham dyām ivopári || 15 ||

(३२) इतिमं सूक्तम्

(१-२४) वयुर्विराज्युषम्यास्य सुक्तस्य गीतमो वाचरेव कविः । (१-२२) वयमाविदाविशत्युषामिन्द्रः
(२३-२४) वयोर्विराज्युषमिन्द्रोऽभेन्म्यासी देवताः । गायत्री छन्दः ॥

॥१॥ आ तू ने इन्द्र वृत्रहन्नास्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥१॥
भूमिभिश्चासि तूर्तुजिरा चित्र चित्रिणीप्या । चित्रं कृणोष्युतये ॥२॥
दुभ्रेभिश्चच्छरीयांसं हंसि वार्धन्तमोजसा । सखिभिर्ये त्वे सचा ॥३॥
वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः । अस्माँअस्माँ इदुदव ॥४॥
स नैभिवाभिरद्विवोऽनववाभिरूतिभिः । अनाघृष्टाभिरा गहि ॥५॥

32

Ā tú na indra vṛtrahann asmākam ardhām ā gabi |
mahān mahibhir ūtibhiḥ || 1 || bhrīmiṣ cid ghāsi tūtujir ā
citra citrinishv ā | citrām kṛiṇoshv ūtāye || 2 || dabhrébhiḥ
cic chāśiyāṁsam hānsi vrādhantam ōjasā | sākhibhir yé tvé
śácā || 3 || vayām indra tvé śácā vayām tvābhi nonunah |
asmāñ-asmāñ id úd ava || 4 || sā naṣ citrābhir adrivo 'na
vadyābhir utibhiḥ | ānādhrishṭābhir ā gabi || 5 ||

May our victory-chariot, the winner of cows and horses, brilliant and unfailing, O resplendent Lord, proceed everywhere unobstructed. 14

O Lord, may you make our fame exalted among the learned just as the sun places the rain—shedding celestial region over all the lower ones. 15

32

O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections. 1

You the swift and ever moving, O marvellous Lord, amazing are your deeds, for the protection of those who are engaged in wondrous works. 2

You destroy, by your strength, the fierce and assailing evil forces to help faithful friends, howsoever humble. 3

O resplendent Lord, we are close friends to you, and glorify you with reverence. May you protect us from all sides. 4

O wielder of the punitive justice, may you come to us, with wondrous, irreproachable and irresistible protections. 5

॥८॥ भूयसो पु त्वावतः सक्ताय इन्द्र गोमताः । युजो वाजाय घृष्यवे ॥८॥
 त्वं ह्येक ईशिष इन्द्र वाजसु गोमताः । स नो यन्धि महीमपम ॥९॥
 न त्वा वरन्ते अन्यथा र्वाहस्मि सुतो गुघम । स्तोतव्यं इन्द्र गिर्वणः ॥१०॥
 अग्नि त्वा गोतमा गिरानृषतु प्र दायेन । इन्द्र वाजाय घृष्यवे ॥११॥
 प्र ते वोचाम कीर्याते या मन्दसान आरुजः । पुरो दासीरुभीत्य ॥१२॥

bhūyaso shu tvāvataḥ saktāya indra gómataḥ । yūjo
 vājāya ghrīshvave । 6 । tvām hy éka ísha indra vājasya
 gomataḥ । sa no yandhi mahīm íshan । 7 । ná tva varante
 anyathā yád ditsasi stutó maghām । stotubhya indra gírva-
 nah ॥ 8 ॥ abhi tvā gótamā gírānṛshata prā dayāne । indra
 vajāya ghrīshvave । 9 । prā te vocāma vīrya yā munda anā
 árujah । puro dāsir abhītya । 10 ॥

॥११॥ ता ते गृणन्ति वेधसो यानि चर्च्य पोत्स्यो । सुतेष्विन्द्र गिर्वणः ॥११॥
 अर्वावृधन्तु गोतमा इन्द्र ते स्तोमवाहसः । तेषु धा कीर्यताः ॥१२॥
 यच्चिद्धि अश्वेनामसीन्द्र साधारणस्त्वम् । ते त्वा वयं हंगमहे ॥१३॥
 अर्वाचीनो वेसो भवांसो सु मत्स्वान्वसः । सोमोनामिन्द्र सोमपाः ॥१४॥
 अस्माकं त्वा महीनामा स्तोम इन्द्र यच्छतु । अर्वागा वर्तया हरी ॥१५॥

tā te grīṇanti vedhāso yāni cakārtha paūṁsyā । sutéshv
 indra grīvanah ॥ 11 ॥ avīvrīdhanta gótamā indra tvé stóma-
 vahasah । aishu dha víśavad yāśah ॥ 12 ॥ yāe cā dhí śá-
 svatām ásintra sádharāṇaḥ tvām । tām tvā vayām havā-
 mahé ॥ 13 ॥ arvācīno vaso bhavāśno sú matsvāndhasah ।
 sómanama indra somapah ॥ 14 ॥ asmākaṁ tvā matinām á
 stóma indra yachatu । arvaga vartayā hīri । 15 ॥

May we be friends of one like you, O resplendent Lord, the possessor of wisdom, for the sake of abundant wealth and vigour. 6

O resplendent Lord, you alone are the master of our cattle and crop. May you grant us ample food. 7

You decide to bestow wealth to devotees, O resplendent Lord worthy of adoration; none can dare change you from your decision. 8

The most enlightened devotees glorify you with praise, that you may grant ample wealth and vigour. 9

We proclaim your prowess, whereby, through the ecstasy of joy, you proceed to attack the evil-minded and overpower their strong-holds. 10

O resplendent Lord, lauded by sacred hymns, the pious sages celebrate your heroic deeds, performed through the exhilaration of devotional love. 11

The most enlightened sages, offerers of praise, exalt you, O resplendent Lord! may you bestow upon them fame and posterity. 12

Verily your blessings are ever showered on all equally, and hence do we invoke you. 13

O resplendent Lord, the giver of all comforts, acceptor of devotional love, be present with us, and be delighted by the sweet melodies of our prayers. 14

O resplendent Lord, may these praises, which we present to you bring you to us. May you turn both of your horses (of chariot) hitherward. 15

पुरोळाशं च नो घसो जोषयासे गिराश्च नः । वधुयुरिव योषणाम् ॥१६॥

puroḷā-

ṣaṁ ca no gháso josháyase girāṣ ca naḥ | vadhūyúr iva
yóṣhaṇām || 16 ||

॥१॥ सहस्रं व्यतीनां युक्तानामिन्द्रमीमाह । शतं सोमस्य खार्यः ॥१७॥
सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्ता राध एतु ते ॥१८॥
दश ते कलशानां हिरण्यानामधीमहि । भुरिदा असि वृत्रहन् ॥१९॥
भूरिवा भूरि देहि नो मा दुम्रं भूर्या भर । भूरि घेदिन्द्र दित्ससि ॥२०॥
भुरिदा असि श्रुतः पुरुवा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥
प्र ते बभ्रु विचक्षणं शंसामि गोषणो नपात् । माभ्यां गा अनु शिश्रथः ॥२२॥
कनीनुकेव विद्रधे नवे द्रुपदे अर्भके । बभ्रु यामेषु शोभेते ॥२३॥
अरं म उस्त्रयाम्णेऽस्मनुस्त्रयाम्णे । बभ्रु यामेष्वस्त्रिधा ॥२४॥

sahásraṁ vyátinām yuktānām indram imahe | ṣatām só-
masya khāryāḥ || 17 || sahasrā te śatā vayāṁ gāvām ā cyā-
vayānasi | asmatrá rādha etu te || 18 || dāśa te kalāśānām
hīraṇyānām adhimahi | bhūridā asi vṛtrahan || 19 || bhūridā
bhūri dehi no mā dabhnam bhūry ā bhava | bhūri ghéd in-
dra ditsasi || 20 || bhūridā hy āsi śrutāḥ purutrā śūra vṛ-
trahan | ā no bhajasva rādhasi || 21 || pra te babhrū vica-
kṣhaṇa śānsāmi goṣhaṇo napāt | mábhyam gā ānu śiṣra-
thaḥ || 22 || kanīnakéva vidradhé náve drupadé arbhaké |
babhrū yámeshu śobhete || 23 || áram ma usráyāmné 'ram
ánusrayāṁṇe | babhrū yámeshv asrīdbā || 24 ||

May you accept our offerings of butter and cakes and be delighted by our praises, as a libertine by the caresses of a woman. 16

We solicit resplendent Lord, for swift moving transport vehicles in response to our hundreds of devotional prayers. 17

We seek to bring down from you, thousands and hundreds of cattles. May your wealth flow to us freely. 18

May we obtain from you, ten pitchers of gold ; for you, O dispeller of darkness, are a bountiful giver. 19

A bountiful giver you are, O resplendent Lord ; may you give us bountifully, not little, give plenty ; for verily you desire to give more and ever more. 20

O brave dispeller of darkness, verily you are renowned among many as a bountiful giver. Make us partner of your treasures. 21

O eternal omniscient protector and sustainer of wisdom, I praise the pair of your horse-like energies. May you not let our cow of mind be frightened with them. 22

Like two puppets, on an arranged new and slender stage, your two faculties—mental and vital—are brilliant at the cosmic sacrifice. 23

Blessed are your brown steeds when they move to the upper solstice, and blessed are they when move to the opposite one ; they are innocuous at both the sacrifices. 24

(३१) अथ त्विरां सुकृत

(१-११) एकदशसंख्यात्स्य सृज्यस्य पितृभ्यो वामरेव स्त्रीः । क्रतुर्नो देवताः । त्रिदश हन्तः ॥

॥१॥

अ क्रभुभ्यो दूतमिव वाचमिव उपस्तिरे श्वेतर्गं धेनुर्मण्डे ।
 ने वार्तमृतास्तृणीभिर्वैः परि द्यां भूयो अपसो बभूवुः ॥१॥
 चक्षरमक्रभुभवः पितृभ्यां परिविष्टा वेषणा दुंसर्नाभिः ।
 आदिह्वानामुप सन्त्यमायन्वीर्यसः पुष्टिमवहन्सुनायै ॥२॥
 पुनर्यै चक्रुः पितरा युवाना सता यूषेव जरुणा शयाना ।
 ते वाजो विभ्यो क्रभुरिन्द्रवन्तो मधुप्सरसो नोज्वन्तु युद्धाम ॥३॥

33.

Pra ṛibhūbhyo dūtam iva vā am iṛhya upastīre śvaita-
 rīm dhenūm ṇḍe 'yē vatajūtās tanaṇibhir évaiḥ pāri dyām
 sedyo apāso babhuvuḥ । १ । yadarām ākrām ṛibhāvah pi-
 tṛibhyām parivishṭi veshāṇā daṇśānābhiḥ । ād id devanam
 ūpa sakhyām āyan dhīrasaḥ puṣṭim avahan manāyai ॥ २ ॥
 pūnar yē cakruḥ pitārā yuvānā sāna yūṣeva jaruṇa śa-
 yānā । tē vājo vibhyān ṛibhūr indravanto mādhpasaraso no
 'vantu yajñām ॥ ३ ॥

यत्संवत्समभूवो गानरक्ष्यत्संवत्समभूवो मा अपिंशन् ।
 यत्संवत्समभूवन्भासो अस्यास्तामिः गर्माभिरमृतत्वमाशुः ॥१॥
 ज्येष्ठ आह चमसा द्वा करेति कर्त्तव्यान्वीर्यवामेत्याह ।
 कानिष्ठ आह चतुर्गन्करेति त्वष्ट क्रभवस्तर्पनयद्धवो वः ॥२॥

yāt samvātsam ṛibhāvo gām ārakṣan
 yāt samvātsam ṛibhāvo mā āpiñśan । yāt samvātsam ābla-
 ran bhāso asyās tūbhiḥ sāmibhir amṛitatvām āśuḥ ॥ ४ ॥ jye-
 śthā āha camasā dvā karēti kāmīyan trīm kṛiṇavamēty
 āha । kanishṭhā āha catūras karēti tvāśṭa ṛibhavas tāt
 panayad vāco vah ॥ ५ ॥

I send my prayer as a messenger to the intellectuals; I solicit of them the words of sacred wisdom, the yielder of untinted truth. These words are swift as the wind, and the inspirers of noble deeds. These words of advice move freely across the dimension of space and time as if borne by rapid waves of the cosmic wind. 1

When the wise sages, by serving their parents with renovated youth, and by other works, achieve enough, they thereupon proceed to the society of the enlightened, and being friendly they bring nourishment to the devout worshipper. 2

May the physically, intellectually and spiritually advanced sages, always dedicated to resplendent Lord, and lovers of sweet spiritual joy, protect our noble deeds. These sages who render service to their decrepid and dropsy parents, who were laying like two dry posts, make them young again for ever. 3

When for a year, the wise sages preserve the barren land, for a year they invest it with fertility; for a year they continue effort to make it fertile; they obtain immortality by their noble deeds. 4

The eldest of the intellectuals said, "The universe is made of two hemispheres". The younger said, "There are three (the upper, the middle, the lower)." The youngest said, "It consists of four quadrants." The creator applauds this version. 5

॥२॥ सत्यमूचुर्नरे एवा हि चक्रुर्नु स्वधामृभवो जग्मुरेताम् ।
 विभ्राजमानांश्चमुग्मां अहोवर्त्तन्त्यष्टा चतुरो ददृश्वान् ॥६॥
 द्वादश दृन्त्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः ।
 सुक्षेत्राकृष्णन्नयन्त सिन्धुन्धन्वातिष्ठोत्तोरधीर्निघ्नमार्षः ॥७॥
 रथं ये चक्रुः सुवृत्तं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
 न आ तक्षन्त्वृभवो रयिं नः स्वर्वसः स्वर्पसः सुहस्ताः ॥८॥
 अपो होषामजुषन्त देवा अभि क्त्वा मनसा दीर्घानाः ।
 वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुधा वरुणस्य विश्वा ॥९॥

satyām ūcūr nāra evā hi cakrūr ānu svadhām ṛibhāvo
 jagmur etām | vibhrajamānaṣ camasaṁ ahevāvenat tvāshtā
 catūro dadṛṣvān | 6 | dvādaśa dyūn yād āgohyasvatithyē
 rāṇaṁ ṛibhāvaḥ sasāntaḥ | suksheṭrakṛṣṇannayanānānānta sīn-
 dhūm dhānvātishṭhann oshadhur nūnam āpaḥ | 7 | rātham
 yē cakrūḥ suvṛtāṁ nareṣṭhām yē dhenūṁ viśvajūvaṁ vi-
 svārūpām | tā ā takshantv ṛibhāvo rayīm naḥ svāvasaḥ
 svāpasah suhastāḥ || 8 || āpo hy eṣhām ājushanta devā abhi
 krātvā mānasā dīdhyānāḥ | vājo devānām abhavat sukār-
 ménḍrasya ṛibhukshā vāruṇasya vibhvā || 9 ||

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
 ते रायस्पोषं द्रविणान्यस्मे धत्त क्रभवः क्षेमयन्तो न मित्रम् ॥१०॥
 इदाहः पीतिमुत वो मदं धुनं कृते श्रान्तस्य मृग्याय देवाः ।
 ते नूनमस्मे क्रभवा वर्मनि तृतीयं अस्मिन्मवने दधात ॥११॥

yē hārī me-
 dhāyokthā mādanta indrāya cakrūḥ suyújā yē āṣvā | té rā-
 yās pōsham drāviṇāny asmé dhattā ṛibhavaḥ kshemayānto
 nā mitrām || 10 || idāhnaḥ pītīm utā vo mādama dhur nā pītē
 śrāntāsya sakhyāya devāḥ | té nūnam asmé ṛibhavo vāsūni
 tṛitīye asmīn sāvane dadhāta || 11 ||

The leaders of men speak truth, and so they classify the universe. Thereupon the intellectual's folk w their inspired version. The supreme creator, beholding the quadrant classification, radiant as the day, expresses satisfaction. 6

When the intellectual, reposing for twelve days, remain in the close proximity of the unconcealable sun (the truth), they render the fields fertile. Let the rivers flow forth, let plants spring upon the hitherto barren land and let waters spread over the low places. 7

These experienced intellectuals construct the firm abiding, wheel-conducting car, they rear many breeds of milk-cow and are the bestowers of food, the doers of great deeds and dexterous. May they grant us riches. 8

The enlightened men are delighted by the work of sages. The mechanical technicians become favourite of the enlightened ones, electrical of the resplendent ones, and hydrodynamical of the venerable. 9

May these electrical technicians, deserving appreciation, who devise motors of vehicles, and construct for the resplendent the two docile engines (for roadways and waterways), bestow upon us satiety of riches and wealth of cattle, like those who devise prosperity for a friend. 10

The godly persons verily give you the exhilarating appreciation today. Not without toil, the divines get friendly with men. Therefore, O eminent sages, grant us wealth at this third term of worship. 11

(३४) ऋग्विंशं सूक्तम्

(१-११), अथर्ववेदस्य सूक्तस्य गौतमो ब्रह्मरूपः कविः । कर्मवो देवताः । विष्णु उन्म ९

- ११) ऋभुर्विभ्रा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात ।
 इदा हि यो विषणां देव्यह्नामर्धापीति सं मदा अग्मता वः ॥१॥
 विद्वानासो जन्मनो वाजस्वा उत ऋभुर्कर्मवो मादयध्वम् ।
 सं वो मदा अग्मेत सं पुर्गधः सुवीर्यमसो रविमेरयध्वम् ॥२॥
 अयं यो यज्ञ कर्मवोऽकारि यमा मनुष्यवर्द्धिर्वा दाभध्वे ।
 प्र वोऽच्छी जुजुषाणामो अन्धूरभृत विधं अग्निर्वात वाजाः ॥३॥

34.

Ribhūr vibhvā vāja indro no āchemām yajñām ratna
 dhéyōpa yāta | idā hi vo dhishānā devy āhnām ādhāt pī
 tīm sām mādā agmatā vah || 1 || vidānāso jānnano vāja
 ratnā utā rītūbhir ribhavo mādadayadhvam | sām vo mādī
 āgmata sām pūramdhiḥ suvīrām asmé rayīm érayadhvan
 || 2 || ayām vo yajñā ribhavo 'kāri yām ā manushvāt pra
 dīvo dadhūdhvé | prā vo 'chā jujushānāso asthur ābhūta vísva
 agriyótā vājāh || 3 ||

अभुद् वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय ।
 पिबत वाजा कर्मवो इदे वो महि तृतीयं सर्वं मदाय ॥१॥
 आ वाजा यातोप न ऋभुश्च महो नरो द्रविणसो गुणाजा ।
 आ वः पीतयोऽभिपित्वे अह्नामिमा अस्ते नवस्य इव ग्मन ॥२॥

ābhūd u vo vidhātē ratnadhéyam idā
 naro dāśishe mārtyāya | pibata vājā ribhavo dadé vo māt
 trītiyam sāvanam mādāya || 4 || ā vājā yātōpa na ribhukshē
 mahó naro drāviṇaso grīṇānāh | ā vah pītāyo 'bhīpitva
 āhnām imā āstara navasvā iva gman || 5 ||

The illustrious technicians, electrical, hydrodynamical and physical, may grace our work and worship, to distribute precious things. These people of genius have toiled hard in their craft, the essence. Their exhilarating experience is collected for you all. 1

O brilliant sages of spiritual and physical realms, wise from the day of birth, may you rejoice together in appropriate seasons. The exhilarating appreciation is offered to you as well as the intellectual offerings. May you confer upon us riches with excellent posterity. 2

O spiritual leaders, this benevolent work is instituted for you. Being eminently resplendent, you have been doing it, like common men. These propitiatory offerings have been placed for you. O masters of physical realm, verily you are foremost leaders of the world. 3

Now, O leaders, this precious treasure is to be granted as gift to the dedicated mortal worshipper, who serves you. O leaders of physical and spiritual realms, this elixir is to gladden you in the third-afternoon—solemn ceremony. 4

O leaders of material and spiritual realm, come to us with the delight of accepting this rich and great offering. These sacred essences proceed to you, as the day is closing, as cows whose calves are newly born, return to their cow-shed. 5

॥ ३ ॥

आ नैवातः अस्मा वाक्योऽसं यत्तं त्वन्मा त्वमभूतः ।
 सजोषमः सृष्ट्यो यन्तं च ना मयैः काव नन्वा इत्येवमः ॥३॥
 सजोषा इन्द्र वरुणेन सोमं सजोषाः पाति विविदि सजोषः ।
 अग्नेषानिर्हनुषानि सजोषा आरुपली नी सजोषानिः सजोषाः ॥४॥
 सजोषम आर्क्षिणेर्नन्वा सजोषम कन्वाः परितेभिः ।
 सजोषमो देवेना सजोषा सजोषन विष्णुभी ग्लथेभिः ॥५॥
 ये आर्क्षन्ता ये धिष्णन्ता ये उता येनं तेषु सजोषा ये अश्वा ।
 ये अन्वा ये कश्यपेभ्यो ये विष्णेभ्यो ये सजोषा येनं तेषु ॥६॥

á napātaḥ śavaso yatenōpamām yajūām mānasā hayā-
 mātñāḥ | saśośhasaḥ śtra- śasya āsthā mādhyah pāta-
 naadhā tadbavantaḥ ॥ ३ ॥ saśośha indra vāruneṇa somam sa-
 śośhāḥ paṇi girvano marudbhīḥ | ā repābhir rītupābbhīḥ sa-
 śośhāḥ gnāspatnībhi ratnadhabhīḥ saśośhaḥ ॥ ४ ॥ saśośha
 ādityaṛ mādayadbhvaṃ saśośhasa rībhavaḥ parvatebbhīḥ | ā-
 śośhaso dāvyena savitrā saśośhasaḥ sindhubhi ratnadhabhīḥ
 ॥ ५ ॥ yé aśvīnā yé pitṛā yā ūti dhenūm tatukshur rībhāvo
 ye aśvā | yé aṁsatrā ya rīdhag āśva yé vībhvo mātñāḥ śa-
 patyāni cakrūḥ ॥ ६ ॥

ये गोमन्ते वाजवन्ते सुवीरं रविं धन्व वसुमन्तं पुरुभुस ।
 ते अग्नेषा कभवो मन्दमाना अग्ने धत्त ये च गतिं गृणन्ति ॥३॥
 नापभूत न वोऽतिश्रुतामानिःशन्ता कभवो यन्ते अस्मिन् ।
 समिन्द्रेण मदेयं सं सृद्धिः सं राजेभी ग्लथेयाव देवाः ॥४॥

yé gōmantam vājavantam suvīram ra-
 vim dhattha vāsumantam parukshura té aśvapa rībhavo
 mardasana ā me dhatta ye ca rātā gṛṇanti ॥ ३ ॥ napā-
 bhuta na vo 'tīśishamanīḥśasta rībhavo yajūé pamaḥ | sam
 indreṇa mādatha sam marudbhīḥ sam rājabhi ratnadhabhīḥ
 devāḥ ॥ ४ ॥

O source of strength, may you come to this worship, invoked with reverence. May you, associated with resplendent self, with whom you are wisely in full accord, drink this precious sweet essence. 6

O spiritual self, may you drink and relish the essence in the company of mental ego. O praised by hymns, drink it in company with vital elements. Drink it with love in company with the noblest guardians at the ceremonies connected with the sacred self. May you drink it in company with rich guardians of wealth. 7

O leaders of spiritual realms, be exhilarated, in company with the enlightened, in company with public servants controlling hilly products, ecclesiastical duties, creative arts, river projects, and, mines and minerals. 8

Spiritual leaders, by your assistance, the physicians and surgeons have been able to treat the elderly, as well as cattle and kine; and technicians have been able to fabricate motors, engines and armour, and have shown skill as ground and space engineers, they have been notable for their fruitful works. 9

The technicians and architects possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance; may you, being the first drinkers of the sacred knowledge when exhilarated grant prosperity to those, who glorify your generosity. 10

O men of experience and wisdom; go not away, let us not leave you; may you be present unrepined at this worship; rejoice along with resplendent leader and with the brave warriors, and with other brilliant dignitaries for the distribution of wealth. 11

(३५) पञ्चविंश सूत्रम्

(१-५) नवपत्न्यास्य सुतस्य गौतमो वामदेव इति । अथाऽपि दशमः सूत्रः ॥ ३५ ॥

॥ ३५ ॥

इहोप यात जवसा नयात. सोऽन्यना क्रभयो मापं भूत ।
 आस्मिन्हि वः सौमि रवोऽयं गमन्तिवद्वमनु यो मदस्य ॥१॥
 आगन्तुभृणांसिह रवोऽयमभूतोमस्य मुपुंतस्य पीति ।
 सुकृत्यया यत्त्वयस्यया चं पय निष्क चमसं चंत्या ॥२॥

35

Ihopa yata savaso napatah sandhauvana ribhavo mapa
 bhūta | asmīn hi vaḥ savane ratnadhéyam gāmantv índram
 ānu vo mādasaḥ | 1 | agam ribhunam iha ratnadhéyam
 ābhut sōmasya sūshutasya pītiḥ | sukṛtyayā yāt svapasyāyā
 cañ ékaṁ vicakrā camasaṁ caturdha | 2 ||

व्यकृणोत चमसं चंत्या सखे वि शिक्षेत्यब्रवीत् ।
 अथेत वाजा अमृतस्य पन्थां गुणं देवानामृभय. मुहस्ताः ॥३॥
 किमयः स्विन्नमस ण्य आम् यं काव्येन चतुरे शिचक्र ।
 अथा मुनुचं सर्वतं मदाय पात क्रभयो मधुनः सोम्यस्य ॥४॥
 शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानेभ ।
 शच्या हरी धनुतगरतष्टेन्द्रवाहावृभयो वाजरत्नाः ॥५॥

vy akripota ca-
 masam caturdhā sākhe vi śikshéty abravīta | áthaita vājā
 amṛtasya pánthām gaṇam devānām ribhavaḥ subastaḥ
 || 3 || kimmāyaḥ svie camasā eśhā āsa yām kāvyena catūro
 vicakrá | áthā sunudhivam sávanap madāya pātá ribhavo
 mādhunah somyāsya | 4 | śācyākarta pitārā yúvanā śācyā-
 karta camasam devapānam | śācyā hārī dhānutarav ata-
 shtendraváhāv ribhavo vājaratnāḥ | 5 ||

O men of strength, not allowing themselves to decline,
O expert in war-weapons, and persons of experience and
wisdom, come to us, please stay not away. May these
exhilarating gifts proceed first to the resplendent Lord and
then to you, at this sacred ceremony. 1

May the munificence of the men of experience and wisdom
come to us on this occasion, they have accepted our
well-composed devotional prayers, and they have given
to us by their dexterous and excellent work the concept
of dividing the globe into four quadrants. (See hymn 33,
verse 5). 2

You have outlined the details of dividing the globe into
four quadrants and said, O friend, teach the same to
others. O physically strong and spiritually elevated, deft-
handed men of wisdom, may you accept the concept of
four and act accordingly; and thereby attain the realm of
immortal enlightened ones. 3

What sort of global ladle was that which by your art and
wisdom, you have made four-fold? Now pass forth the
chalice of knowledge for exhilaration and inspiration; and,
O leaders of experience and wisdom may this knowledge
be for your relish and enjoyment. 4

By your marvellous thinking, you have made the old
young; by your marvellous deeds, you have provided
the ladle to enlightened ones for drinking. O jewels
among men of physical and spiritual strength, by your
marvellous skill, may you fabricate fast moving transports
and projects, and bring affluence and fame. 5

यो यः सुतोर्लान्तये आत्मा तीर्थं वाञ्छामः सर्वं मदीय ।
 तस्य सर्वमृभयः सर्वैरिमा तत्र च वृषणा मन्दमानाः ॥६॥
 प्रातः सुतमपिबो हयश्च साध्वन्दिनं सर्वं केवलं ते ।
 समुभुभिः पिबस्य रत्नैर्वाभः सखीयां इन्द्र चक्रेपे मुकृत्वा ॥७॥
 ये देवांसः अभवता मुकृत्वा ज्येना इवेर्दधि दिवि निषेद ।
 ते रत्नं धात उपसा नपातः सोऽयन्वगा अभवतामृतसि ॥८॥
 यत्तृतीयं सर्वं रत्नैश्चमदृषुः स्वपस्या मुहस्ताः ।
 तद्वद्वः परिषिक्तं च एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥९॥

yo yah sunoty ablopitvā alānam tivrām vajrasah savā-
 nam madīya | tasmā ravna ribhavaḥ savaynam a takshata
 vṛṣaṇo mandasanaḥ 6 prātāḥ antām apibō hayasya
 mādhyamdinam sāvanam kēvalam te | sām ribhūbhiḥ piba-
 sva ratnadhébhiḥ sākṣīn yaḥ indra cakṛishē sukṛityā ' 7 |
 yē devāso ābhavatā sukṛityā syenā ivéd ādhi divi nishedā |
 té rātnam dhāta savaso napātaḥ saūdhanvanā ābhavatā-
 mṛitāsaḥ ' 8 yāt tṛitīyam savanam ratnadhēyam ākṛipu-
 dhvam svapasyā muhastāḥ | tād ribhavaḥ pāriśikṭam va
 etāt sām mādebhir indriyébhiḥ pibadhvam ' 9 |

(३९) अनाशो ज्ञातः

(१-९) नवर्चस्यास्य सूक्तस्य गीतयो वामदेव क्रयिः । ऊनयो देवताः । (१-८) प्रयमापदृषां
 जगती, (९) नवर्चस्याध निषुप हम्भी ॥

॥ ३९ ॥ अनुशो जातो अनभीशुक्कचोऽर् रथन्त्रिचक्रः परि वर्तते रजः ।
 महत्तदो देव्यस्य प्रवाचनं चामृभयः पृथिवीं च च पुष्यथ ॥३९॥

३६.

Anaśvo jātō anabhiśār ukthyo rāthas tricakrah pāri
 vartate rājāḥ | mahāt tād vo devyāsyā pravācanam dyām
 ribhavaḥ pṛithivīm yāc ca pushyatha ' 1 |

O mighty leaders of physical and spiritual realm, exhilarated by devotional love, fabricate wealth, and bless him with brave posterity who, for your exultation, offers loving invocations at the close of day. 6

Accept, O resplendent Lord of fast-moving transports, the drinks offered of dawn. Yours and only yours are the noon-day libations. May you relish drinks with the wealth-bestowing men of experience and wisdom whom you have made your friend on their merits. 7

May you, the source of strength, who have gained divinity by good deeds, and soar aloft in the sky like falcons, bestow upon us riches. O accomplisners of the targets, you have become immortals. 8

O dexterous-handed, you have instituted, with best intentions the third evening ceremony, which is the bestower of wealth. This sweet drink is effused and blended for you; drink it with the sense of delight. 9

The glorious three-wheeled vehicle without the horse and without reins rolls round the firmament. Great has been that proclamation of your divine power, O men of experience and wisdom, that you control the roadways and space-crafts. 1

रथं ये चक्रुः क्षुण्णं सुवस्त्राऽविह्वलं मन्मथम्परि ध्याय ।
 तौ कृष्णस्य मन्मथं पीनम् जायते वाजा क्रभवो वेदयामसि ॥२॥
 तहो वाजा क्रभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वानम् ।
 जिह्वा यत्सन्तो पितरा सन्तानुरा पुनर्वृत्ताना चरथाय तक्षथ ॥३॥
 एकं वि चक्रुः नममं चतुर्विधं निधर्मणो नमरिणीन धीर्तमिः ।
 यथा देवेष्वङ्गुत्वमनया श्रुष्टौ वाजा क्रभस्तद्वै उच्यते ॥४॥
 क्रभुनो रयिः प्रथमवस्तमो वाजश्रुतसो यमजीजनन्नरः ।
 विभ्रतुष्टौ विद्वेषु प्रवाच्यो ये देवानाञ्चैवा स विचर्षणिः ॥५॥

14tham ye ea
 krūh anvitam suetaso vibhavantam manasam pāri dhyāva |
 tau n n v āsyā savanasva pītava ā vo vājā vibhavo veda-
 yāmasi || 2 || tād vo vājā vibhavaḥ supravacanam devēshu
 vibhvo abhavan mahitvanām | jīvrī yāt sānta pītārā sana-
 jurā pūnar yuvānā carāthāya tākshatha || 3 || ēkam vī cakra
 camasām caturvayam niṣ carmano gām arinīta dhītibhiḥ |
 āthā devēshv anvitatvām anasa śrūṣṭī vājā vibhavas tād
 va ukthyām || 4 || vibhuto rayiḥ prathamāśraya tamo vāja-
 śrutāso yām apjanar nārāḥ | vibhvatasṭhō vidvatheshu pra-
 vācyo yām devāsō 'vathā sā vicarshaṇiḥ || 5 ||

१० स वाच्यो न कर्षिचक्षुष्यो न शूरो जस्ता पृतनानु दमरः ।
 न सुवस्त्रोपं स सुवीर्यं दधे ये वाजो विभ्वी क्रभवो यमाविदुः ॥२॥
 श्रेष्ठौ वः पेशा जधि धायि दर्शनं स्तोमो वाजा क्रभवस्तं जुजुधन ।
 धीरसो हि एता कृवो विप्रभ्रतस्तान् एता ब्रह्मणा वेदयामसि ॥३॥

sā vājy arva sa pishir vacasvayā sa śūro asta pūtanāsu
 dastarāḥ | ea rayas p rathamā śuvīryam dadhe yām vajo
 vibhvām vibhavo yām āvishuh || 6 || śrēṣṭhām vaḥ pēṣa
 ādhi dhavi darsatām stomo vaja vibhavas tam jujushtana
 dhīrāso hi cṭhā kavayo vipaśitas tām va enā brāhmaṇā
 vedayāmasi || 7 ||

We invoke respectfully, the pioneers of roadways and space-crafts, to accept our reverential homage. O wise technicians, by your creative ability you design this never-erring, high rolling craft out of your genius workmanship. 2

O leaders of physical, mental and spiritual realms, you have been very well known among the learned, that you can make your aged infirm parents young, so that they are able to walk and work again. 3

You outline the details of the concept of dividing one globe into four quadrants, and by your toil and skill you change the barren crust of the earth to the fertile land, thereby quickly gaining immortal fame among the enlightened. Your great deeds, O leaders of physical, mental and spiritual realms, must be extolled. 4

The food and wealth which have been created by the combined efforts of the pioneers of technology of roadways, waterways and airways has to be appreciated and acknowledged at the public assemblies. 5

He becomes vigorous and skilled in war; he becomes a sage and eloquent, the brave and invincible in battles, and possessed of ample wealth, and he is blessed with excellent posterity; who has the patronage of experts in roadcraft, watercrafts and aircraft. 6

A dignified and highly important position is held by you, this we acknowledge. We know, you are master of wisdom, and therefore, O pioneers of roadways and aircraft, with his prayer, we call on you to come. 7

युयमस्मभ्यं विपणाभ्यस्परि विहंसो विश्वा नर्याणि भोजना ।
 द्युमन्तं वाजं वृषशुष्ममुत्तमा नो रयिर्मृभवस्तक्षता वयः ॥८॥
 इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः ।
 येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥९॥

yuyām asmābhyam dhishanabhyas pāri vid-
 vāṁso vṛṣa nāryāṇi bhōjana | dyumāntam vājam vṛsha-
 śuśmām uttamam ā no rayīm ṛibhavas takshatā vāyaḥ
 [8] iha prajāṁ iha rayīm rāraṇā iha śrāvo vīravat ta-
 kshata naḥ | yēna vayam citāyemāty anyān tāṁ vājam ci-
 trām ṛibhavo dadā naḥ || 9 ||

(१७) समर्पितं सूक्तम्

(१-८) महर्षेस्ताप्य सूक्तस्य गौतमो धर्मदेव कविः । क्रमशो देवताः । (१-७) वयमादिषुर्गेषां
 विदुषुः, (९-८) यजाम्नादिषुर्गेषां विदुषुः कर्मन्ती ॥

॥१॥ उपं नो वाजा अध्वरमृभुक्ष देवा यात पृथिभिर्देवयनिः ।
 यथा यज्ञं मनुषो विक्ष्वादेमु दीधिव्ये रेण्याः सुदिनेष्वह्नाम् ॥१॥
 ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।
 प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः ॥२॥

37.

Ūpa no vājā adhvarām ṛibhukshā devā yātā pṛthubhir
 devayānīḥ | yātha yajñām mānuṣho vikshv āsū dadhidhvē
 ranvāḥ sudīneshv āhuām || 1 || té vo hṛidé mánase santu
 yajñā júshtāso adyā ghṛitānirṇijo guḥ | prā vaḥ sutāso ha-
 rayanta pūrnāḥ krátve dākshāya harshayanta pītāḥ || 2 ||

O enlightened pioneers of technology having full knowledge of all needs and comforts that are good for men, may you, according to our wishes, fashion powerful and splendid machines, of high standard. 8

Gratified by our worship, now help us to gain heroic progeny, wealth and reputation. Vouchsafe us wealth of splendid sort, O pioneers of crafts, that we may be more renowned than others. 9

37

O pioneers of roadcraft and aircraft, come to aid our benevolent deeds by paths meant for divinities. O gracious pioneers, maintain the tradition of work and worship among mankind for securing prosperity all the days. 1

May these offerings be appealing to your intellect and satisfying to your heart. May the sincere devotion, mixed with love, flow to you; abundant appreciation and rewards may bear you onward to power, and when imbibed, delight you. 2

क्रमुक्ष्यं देवहितं यत्नं वा स्तोत्रं वाजा क्रमुक्ष्यो देव दे ।
 जुह्वं मेनुष्यपुण्यसु विष्णु जुह्वे मन्वा जुह्वद्वेषु मामसम् ॥३॥
 पयोजिन्धाः शयप्रथा हि मुनयश्चिन्ता योजितः सर्वाभवाः ।
 इन्द्रस्य स्यात् इतलो नयसोऽनु रौतर्थाश्च नयसि ॥४॥
 क्रमुक्ष्यं नृक्ष्यो रथे यजे यजिन्तमं युजम् ।
 इन्द्रस्य नो हससि मशान्तमसमिधसम् ॥५॥

tryudāyam devāhitam yāthā va stomo vāja ribhukshano
 dadé vah | juhvé manushvad uparasa vikshu yushmā sāca
 brīhāddivechu sīmam 3 | pivoasvāh sacādratha hī bhūtā-
 yahsiprā vājinaḥ sunishkāt | indrasya sūmo pava o napāto
 'nu vaś cety agriyām madāya 4 | ribhum ribhukshano ra-
 yīm vaje yajntamam yujam | māśāyantaḥ brāhmaṇaḥ sa-
 dāsātamam aśvinam || 5 ||

॥६॥

मेनुष्यो यमस्य पुरासन्द्रेष्टु मर्त्यम् ।
 म धीमरेन्तु मर्तिता मयसाता सो अर्वाता ॥६॥
 वि नो वाजा क्रमुक्ष्यः पथाश्वतन यष्टेय ।
 अस्मभ्य मूरयः स्तुता विश्वा आशान्नरिपार्ण ॥७॥
 तं नो वाजा क्रमुक्ष्य इन्द्र नासत्या रथिम् ।
 समर्थं चरणिभ्य आ पुरु शस्त मुघर्तय ॥८॥

sēd ribhavo yām āvatha yūyām indras ca mārtyam |
 sā dhībhīr astu sānta medhāsāta sō arvata 6 | vī no vājā
 ribhukshanaḥ pathāś citana yashtave āsmabhyam suraya
 stutā viśvā āśas tarishāni || 7 || tām no vāja ribhukshana
 indra nāsatyā rayīm sām āśvam carṣanibhya a parā ca-
 sta maghāttaye || 8 ||

O pioneers of roadways and air rail, your threefold transport is meant for the welfare of the entire people, and hence the appreciation. Therefore, the affectionate honour is offered to you along with numerous people of other fields, assembled at this solemn function. 3

O pioneers of roadways, possessors of treasures, you have come here on a strong transport, mounted on a brilliant carriage, and having the jaws of iron. O powerful sons of resplendent, grandsons of never-failing strength, this foremost function is organised for your felicitation. 4

O pioneers of aircrafts, we invoke you, the possessor of war vehicles, devised by you as a result of team-work, of a great utility in war time, fast moving, highly-priced, speedy and strong, complex in structure, and provided with sensitive and sensible components. 5

O pioneers of aircraft, may the person, whom you favour with your help be liberal by his acts and possessor of transport equipment, essential for public good. 6

O pioneers of the land and air transport, may you direct us on the way to the battlefield. O wise ones, being glorified by us, may you traverse all the quarters of space. 7

O pioneers of the land and air transport, ever truthful to resplendent leader of the nation, may you join us and lead with all your mobile transport for our prosperity. 8

३० अर्चयन्ति यानि

१-१० इत्यनेनैव त्वं कृतस्य शीतलो रामदेव कविः । (१) प्रथमयोः पाठपूर्विकायो

(२-१०) द्वितीयादितवानाञ्च द्वितीया देवताः । विष्णु उन्मः ॥

॥१॥

उतो हि वां ददा मां सन्ति पृथो या प्रपञ्चस्तमदस्युभितोऽथे ।

क्षेत्रासां ददधुर्द्वारासां पनं दस्युभ्यो जनिमूर्तिमगम ॥१॥

उत वाजिनं पुरातनपि पानं दधिकामु ददधुर्विश्वदीप्तम् ।

क्रजिप्यं द्येनं प्रपितानुमाञ्जुं चक्रैर्यमयो नृपति न गृह्ये ॥२॥

यं मीमन् प्रवर्तेत द्रव्यं विश्वः प्रक्रमदति हर्षमाणः ।

पृष्ठिगुर्ध्वन्तं मेधयुं न दुरं ग्यत्तं वानेभ्य ध्रजन्तम् ॥३॥

३३.

Uto hi vām datā santi pārva yā paubhyas arvad-
 ayur nitosē | kshetrāsām dadathur arvarasām ghanam das-
 yubhyo abhībhūtim agtam 1 uta vājīnam parunishshīdb
 vānam dadhikrām u dadathur visvakṛishṭim pīpīyām
 syenām prushitāpsum āsūm cakṛītvam aryo nripātīm nā
 sūram || 2 || yām sim ānu pravāteva drāvantam vīśvab pū-
 rūr mādati hārshamāṇaḥ | padbhīr grādhyantam medhayūm
 nā sūram rathatūram vātum iva dhrājantam || 3 ||

यः स्मारयानो गध्यां समत्सु सन्तुतरध्वन्ति गोषु गच्छन् ।

आविर्जजीको विदयो निचिक्व्यन्ति अरतिं पर्याप आयाः ॥२॥

उत मीनं वस्त्रमधि न तपुमनुं क्रोडांत क्षितयो भेरपु ।

नीचार्यमानं जनुर्न न द्येनं श्रग्धाच्छां पशुमच वृधम् ॥३॥

yāḥ smā-

rundbhānó gādhyā samātsu sântaras carati gōshu gāchan |
 āvirījiko vidāthā nicīlyat tiró aratīm pāry āpa ayōḥ || 4 ||
 utā smainām vastramathīm nā tāvum ānu kroṣanti kshitāyo
 bhāreshu | nīcayamānam jāsurim nā syenām śrāvaṣ cāchā
 paṣumāc ca yūthām || 5 ||

O pioneer of land and air transport, powerful and munificent, terror to the enemies, you have been bestowing such rewards from earliest times, as belong to you only. You have given formidable and fierce weapons to the speedy vehicle for the destruction of infidels. 1

And you too give swift spacecraft, the repeller of rebels, the defender of all men, the straight-going like eagle, gracefully-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince. 2

All men praise this spacecraft which rushes everywhere, down a precipice, springs with his feet like a hero eager for war, and whirls like the car and flies like tempest. 3

The spacecraft gains precious gifts in the battles and rushes fast, passing through the regions, whose vigour is manifest in all directions ; and who undoubtedly as we know puts to shame the adversary of the pious man. 4

And men call for the spacecraft in battles, as they shout for thier carrying off a garment, or as a hungry falcon pounces upon his prey ; they call after him as if hastening to obtain food, or they loudly address while calling a herd of cattle. 5

॥१०॥

उत स्मासु प्रथमः सरिश्यान् वैविति श्रेणिर्भी रथानाम् ।
 स्वजे कृष्णानो जन्वा न शुभ्या रेणुं रेहिर्हात्स्वरी पदुश्चान् ॥६॥
 उत स्य वाजी सहृगिर्कृतावा जुश्रृपमाणस्तन्या समर्ये ।
 तुरं यतीषु तुर्यर्वाजिप्योर्जं सुयोः किरते रेणुमृजय ॥७॥
 उत स्मास्य तन्यतोर्घि चोर्कषायतो अभियुजो भयन्ते ।
 यदा सहस्रमभि पमियोधीदुर्वतुः सा भवति भीम कृञ्चन् ॥८॥

utā smāsu prathamāḥ sarishyān ni veveti śrēṇibhī rā-
 thānām | srajam kṛṇvāno jānyo nā sabhivā reṇūm rērihat
 kirāṇam dadaśvān 6 | utā syā vājī sāhurir rītāvā śūśrū-
 shamāṇas tanvā samaryē | turam yatishu turāyam rījipyō
 'dhi bhruvōḥ kirate reṇūm rīñjan 7 | utā smāsyā tanyatōr
 iva dyōr rīghāvato abhiyūjo bhayante yadā sahasraṇi abhi
 śhm āyodhid durvartuḥ smā bhavati bhīmā rīñjan 8 |

उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः ।
 उतेनेमाहुः समिधे विपन्तः परा दधिक्रा असरस्महस्रैः ॥९॥
 आ दधिक्राः शयसा पश्च कृष्टीः सूर्य इव ज्योतिष्पस्ततान् ।
 सहस्रसाः शतसा वाज्यया पूणक्तु मध्या समिमा वचांसि ॥१०॥

utā

smasya panayanti jānā jūtim kṛṣṭiprō abhibhūtim āśōḥ |
 utainam āhuḥ samithē viyāntaḥ parā dadhikrā asarat sa-
 hasraih 9 | ā dadhikraḥ śāvasā pāñca kṛṣṭiḥ sūrva iva
 jyotiṣhapās tatana | sahasra-rah śataśā vājy arva pīṇaktu
 madhvā sām imā vācānsi 10 |

And the space-craft, willing to come forth first amid these encounters, rushes in various directions with other rows of space chariots ; or like an elegant courser, friendly to man, decorated with a garland, raising the dust and champing the rein that holds him. 6

And it is a mighty space fighter, who keeps enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy, going straight onward, and tossing up the dust, throws it above his brows. 7

And at its thunder, like the roar of heaven, the assailants tremble and get alarmed ; for when it fights against embattled thousands on every side, then, rousing his spirit, it is fearful and irresistible. 8

Men praise the overpowering rapidity of this spacecraft, the accomplisher of the aspirations of mankind. Soldiers going to battle, declare that the swift spacecraft has proceeded forward against adversaries laden with thousands of firing units. 9

This speedy spacecraft serves all the five classes of men with vigour, like the sun who shines with radiance over the sky. May it smite to pieces hundreds and thousands of foes, and lead us to sweet rewards. 10

(३९) एकोनवत्यसिं मूलम्

(१-६) षड्वन्त्यास्य मूलस्य गीतमो वाचदेव कविः । दधिका देवता । (१-२) इषवादिपञ्चमं विष्णु

(६) षड्वाध्यातुषु षडन्ती ॥

॥ ३ ॥

आशुं दधिकां तमु नु एवाम दिवस्पृथिव्या उत चैर्किराम ।
 उच्छन्तीर्मांमुपसः सदयन्त्वति विश्वानि दुरितानि पर्षन् ॥१॥
 महर्ष्वर्कर्म्यवितः क्रतुग्रा दधिकाष्णः पुरुवारस्य वृष्णः ।
 यं पुरुष्यो दीदिवांसं नाग्निं ददयुर्भिवावरुणा ततुरिम् ॥२॥
 यो अश्वस्य दधिकाष्णो अकारित्तमिन्दे अग्रा उपसो व्युष्टो ।
 अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥३॥
 दधिकाष्ण इष जुजो महो यदमन्महि मरुतां नाम भद्रम् ।
 स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रवाहुम् ॥४॥
 इन्द्रमिधेदुभये दि हवन्त उदीराणा वृत्रमुपप्रयन्तः ।
 दधिकामु सदसं मर्त्याय ददयुर्भिवावरुणा नो अश्वम् ॥५॥
 दधिकाष्णो अकारिणं जिष्णोरश्वस्य वाजिनः ।
 सुरभि नो मुखं करत्प्र ण आयूषि तारिषत ॥६॥

39.

Āśūm dadhikrām tām u nu śhṭavama divās prithivyā
 utā carkirāma | uchhāntir mām ushāsah sūdayantv āti vī-
 svāni duritāni parshan | 1 mahāś carṣarmy ārvataḥ kra-
 tuprā dadhikrāvṇaḥ puruvārasya vṛiṣṇaḥ | yām pūrūbhyo,
 didivānsam nāgnīm dadāthur mitrāvaruṇā tāturim || 2 || yō
 āsvasya dadhikrāvṇo ākārīt sāmiddhe agnā ushāso vyū-
 śhṭau | ānāgasam tām āditiḥ kṛiṇotu sā mitrēṇa varuṇenā
 sajōshāḥ 3 dadhikrāvṇa ishā ūrjō mahō yād āmanmahī
 marūtaṃ nāma bhadrām | svastāye varuṇam mitrām agnīm
 hāvāmaha indram vajrabahum 4 indram ivēd ubhāye vī
 hṡayanta udirāṇā yajñam upaprayāntaḥ | dadhikrām u sū-
 danam martyāya dadāthur mitrāvaruṇā no aśvam || 5 || da-
 dhikrāvṇo akārisham jishnor āsvasya vājīnaḥ | surabhī no
 mūkha karat prā ṇa āyūṃshi tarishat ' 6 |]

Verily we praise that swift flying spacecraft, which scatters the enemies all around on the land in the space. May the ascending dawns inspire me to active work and bear me safely across evils and distresses. 1

I reiterate the admiration of this great spacecraft, the accomplisher of all my assignments, invigorater of my spirit, the liberal, which is lauded by all, and showerer of benefits. The experts of solar and hydroelectric powers have fabricated this fast moving craft, brilliant as fire, for all and sundry. 2

May the supreme authority in association with expert technologists of thermal and hydro-dynamic energy, render it flawless. He releases this speedy craft for the fast flight at the break of dawn, when the sacred fire is kindled. 3

Whilst we glorify the auspicious name of this great spacecraft, along with vital principles, the givers of sustenance and strength, let us for our welfare invoke also the technologists of hydro-electricity, solar energy and fire, and the bearer of thunder-arms. 4

Those who prepare for battle, and those who proceed to worship, both invoke the spacecraft, as if he is the resplendent sun. The technical experts of water and electricity have given to us this spacecraft which inspires men to vigorous work. 5

I glorify the spacecraft which is rapid like victorious steed. May he give to our faces the fragrance of fame and longevity to our liver. 6

(७०) चत्वारिंशं सूक्तम्

(१-५) पञ्चवैष्णवस्य सूक्तस्य गौतमो ब्रह्मरथ कविः । (१-७) प्रथमादिब्रह्मणोर्वा दधिक्वाः

(८) पञ्चम्याश्च सूक्तो देवतो । (१) प्रथमर्षेः कृष्टुर्, (२-४) द्वितीयादिवत्सूक्तान्
जगती इत्युक्ती ॥

॥ १ ॥ दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुपसः सूदयन्तु ।
अपामग्नोरुपसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥ १ ॥
मत्वा भरिषो गंविषो दुवन्यसच्छ्रयस्यादिष उपमस्तुरण्यमतः ।
सत्यो द्रवो द्रवः पतङ्गरो दधिक्रावेषुमृजं स्वर्जतत् ॥ २ ॥
उत स्मास्य द्रवतस्तुरण्यतः पूर्णं न वेरनु वाति प्रगर्धितः ।
इयेनस्येव धर्जतो जङ्घसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥ ३ ॥

40.

Dadhikrávṇa id u nū carkirāma vīśvā in mām ushāsah
sūdayantu | apām agnér ushāsah sūryasya bṛhaspāter ān-
girasāsya jishṇoh || 1 || sātva bharishó gavishó duvanyasāc
chravasyád ishvā ushāsas turānyasāt | satyó dravó dravarāḥ
patamgaró dadhikrávēsham úrjam svār janat || 2 || utá smāsyā
drávatās turanyatāḥ parṇām ná vér ānu vāti pragardhī-
naḥ | syenāsyeva dhrajato añkasām pári dadhikrávṇaḥ sa-
hórjā taritrataḥ || 3 ||

उत स्य वाजी क्षिपुर्णि तुरण्यति गौवायी बद्धा अपिकक्षा आसनि ।
क्रतुं दधिका अनु संतवीत्युत्थामङ्गस्यन्यापनीकणत् ॥ ४ ॥
हंसः शुचिपद्मसुरन्तरिक्षसद्भोता वेद्विपदनिर्धर्दुर्गणसत् ।
नृपद्मसद्भुतसद्भोमिसद्भुता गोजा क्रतुजा अर्द्धिजा क्रतुम ॥ ५ ॥

uta syā vājī kshipaṇīm turanyati grī-
vāyām baddho apikaksha asani | krātum dadhikrá ānu sam-
tāvītvat pathām añkaṇsy ānv āpanīkhaṇat || 4 || haṇsah śu-
cishād vāsuh antarikshasād dhótā vedishād ātithir duronāsāt |
nṛishād varasād rītasād vyomasād abhjá gojá ritajá adrijá
ritām || 5 ||

May be repeatedly recite the praise of spacecraft. May all rising dawns inspire me. May we honour the cosmic forces of water, fire, dawn, the sun, the large planet and invincible vital powers. 1

May the spacecraft, which is active, the cherisher, swift, giver of wisdom, needing service and ease, be willing to accept the sacrificial fuel at the break of dawn. May it which is true, the fleet, and moving with fire-flames, bring for us food, strength and happiness. 2

This spacecraft is quick-moving, hastening, eager to arrive at his goal, the transporter and is as swift as hawk. Eyes of men follow it as other birds pursue the flight of a swift bird. 3

And that speedy horse-like craft, bound by his neck, his flanks, and mouth, accelerates his paces for attack. The spacecraft lends new swiftness to his speed to perform his duty and following the windings of the air-routes goes with still greater speed. 4

This spacecraft goes according to schedule, and is bright like the sun in the high effulgent region, and is like a planet in the inter space, and is like an invoker priest of the ceremonial altar, and is like a guest at home. It is like a leader among men, and the dweller in the most excellent orb, balanced in space. It moves without impediment through the clouds, on the land, and amongst the mountains, always abiding by the code of instructions. 5

(४१) इन्द्रवर्णस्यैव सूक्तम्

(१-२) इन्द्रवर्णस्यैव सूक्तम् यो नो वसवे सविः । इन्द्रवर्णो देवः । त्रिष्टुप् छन्दः ।

१०॥ इन्द्रा को वो वरुणा सुम्रमांस्तोमो हविष्मो अस्तो न होता ।
 यो वो हृदि कर्तुमो अस्मदुक्तः पस्परीन्द्रावरुणा नमस्वान् ॥१॥
 इन्द्रा ह यो वरुणा चक्र आपी देवो मर्तः सुराय प्रयस्वान् ।
 स हन्ति वृत्रा समिथेषु शत्रुनोभिर्वा मुह्यद्भिः स प्र शृण्वे ॥२॥
 इन्द्रा ह रत्नं वरुणा धेष्टथा नृभ्यः शशमानेभ्यस्ता ।
 यदी मन्वाया मुन्याय सोमैः सुतेभिः नुप्रयसा मादथै ॥३॥

41.

Indra ko vam varuṇā sumnām apa stōmo havishmān
 anūto na hota ' yo vam hrīdi kṛtuman asmad uktāḥ pa-
 spārsad indravārūna namasvān || 1 || indra ha yō varuṇā
 cakrā āpī devaū mārtaḥ sakhyāya prayasvān | sā hanti vṛi-
 trā samithēshu śatruṇ āvobhir vā mahādbhiḥ sā prā śṛiṇve
 || 2 || indrā ha rātnam varuṇā dhēśthetthā nṛbhyah śaśa-
 mānēbhyas tā | yādī sakhāyā sakhyāva sōmaiḥ sutēbhiḥ su-
 prayasā mādāyaite || 3 ||

इन्द्रा युवं वरुणा दियुमस्मिन्नोत्रिष्टुमुया नि वधिष्टे वज्रम् ।
 यो नो दुरेवो वृकतिर्दुभीतिस्तस्मिन्ममाथामाभमृत्योजः ॥१॥
 इन्द्रा युवं वरुणा भृतमस्या धियः प्रेताग वृषभवं धेनोः ।
 सा नो दुहियद्यवसेव गत्वी सहस्रधारा पर्यसा मही गोः ॥२॥

indrā yuvām varuṇā didyūm asminn
 ōjishṭham ugrā nī vadhisṭham vājram || yō no durēvo vṛi-
 kātir dabhītis tasmin mimāthām abhibhūty ojaḥ || 4 || indrā
 yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛishabbhēva
 dhenōḥ | sā no duhiyad yāvaseva gatvī sahasradhārā pā-
 yasā mahī gauḥ || 5 ||

O soul and mind, which laudation of yours may bestow felicity on us, similar to the blessings procured by the immortal invoker by offering oblation during ceremony. May that praise, which is addressed by us to you both, O soul and mind, sanctified by acts, and prompted by veneration, touch your hearts. 1

O divine soul and mind, the mortal, who is diligent in offering dedication, makes you his ally to gain your friendship, he dispels his own evils and destroys all adverse impulses in the struggle, and through your great favour, he becomes renowned. 2

When as friends, well-honoured with dedication, you are exhilarated by the devotional love expressed through friendship, O soul and mind, you become most liberal givers of treasures to men, who toil to serve you in various ways. 3

O mighty soul and mind, you hurl the strongest flashing bolt of adamantine will power against those adverse impulses, which are difficult to be resisted by us, which are rapacious and malevolent. May you measure on him your over-whelming vigour. 4

O soul and mind, be the inspirer of our faculties, as the bull is of the milch-cows; may they yield us milk, like a great cow, who pouring out her thousand channels of milk, goes forth to pastures. 5

॥६॥

तोके हिते तनय उर्वरासु सृरो दृशिके वृषणश्च पितृषे ।
 इन्द्रा नो अत्र वरेणा स्यात्तामघोभिर्दुस्या परितक्म्यायाम् ॥६॥
 युवामिद्वयसि पूर्याय परि प्रमृती गृविषः स्वापी ।
 वृणीमहे मरुत्याय प्रियाय शूरा मंहिष्ठा पितरेव शम् ॥७॥
 ता वां धियोऽवसे वाजयन्तीराजि न जग्मुर्वयूः सुदान् ।
 श्रिये न गाव उप सोममस्युग्निदं गिरो वरेण मे मनीषा ॥८॥

toké hité tānaya urvarāsu sūro dṛśike vṛṣhaṇaṣ ca
 paūnsye | indrā no atra varuṇā syātām avobhir dasmā pā-
 ritakmyāyām | 6 | yuvām id dhy avase pūrvyāya pari prā-
 bhūti gaviṣhaḥ svāpi | vṛṇīmāhe sakhyāya priyāya śūrā
 māṇhiṣṭhā pitareva sambhū || 7 || tā vām dhiyo 'vase vā-
 jayāntir ājīm nā jagumr yuvayūḥ sudānū | śriyē nā gāva
 ūpa sōmam asthur indram gīro vāruṇam me manishāḥ | 8 ||

इमा इन्द्र वरेण मे मनीषा अगमन्नुप द्रविणमिच्छमानाः ।
 उपेमस्युजोत्तरं इव वस्वो रथीरिव श्रवसो भिक्षमाणाः ॥९॥
 अभ्यस्य त्मना रथस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।
 ता चक्राणा कृतिभिर्नयसीमिरस्मन्ना रायो नियुतः सचन्ताम् ॥१०॥
 आ नो बृहन्ता बृहतीभिर्हती इन्द्र यातं वरेण वाजसानो ।
 यहियवः पृतनासु प्रकीलान्तस्व वां स्याम सन्तितार आजैः ॥११॥

imā indram vāruṇam me manishā agmann ūpa draviṇam
 ichāmānāḥ | ūpem asthur joshṭāra iva vāsvo raghvīr iva
 śravasō bhikṣhamāṇāḥ || 9 || āsavyasya tmānā rāthyasya pu-
 shtēr nityasya rāyāḥ patayaḥ syāma | tā cakrāṇā ūtibhir
 nāvyasibhir asmatrā rāyo niyūtaḥ sacantām || 10 || ā no bṛi-
 bantā bṛihatībhir ūti indra vātām varuṇa vājasātan | yād
 didyāvaḥ prītanāsu prakrīlān tāsya vām syāma sanitāra
 ājēḥ || 11 ||

May the soul and mind, the overthrowers of foes, be around us with their gracious favours, so that, thereby we may have worthy newly-born children and grown up sons, fertile lands, long life and steer-like virility. 6

Desirous of possessing wisdom, we have recourse to you, O soul and mind for full protection. O adorable heroes, you are powerful and kind as kinsmen. We solicit friendship and affection from you, parents, as if, to us, the givers of happiness. 7

O liberal givers, those praises, soliciting abundant food, have proceeded to both of you for the sake of your protection, as soldiers long for battle, and as the sense organs long for their satisfaction and pleasures. May in the same way, my heartfelt hymns approach soul and mind. 8

These my thoughts proceed to soul and mind, desirous of obtaining wisdom, as treasure-lovers approach rich, or as humble maidens of hermitage go to the opulent householders for the charity of food. 9

May we, of our own right, be the masters of horses, chariots, and other vehicles, and nourishing food and fuel, lasting for long duration. May these two, soul and mind, traversing their own regions, direct their mobile faculties towards us, associating them with ever new aids and protections. 10

O mighty soul and mind, come to us in struggle, with your powerful protections, and may we be triumphant in that inner conflict, through your favour, where the flashing arrows of passions are hurled over all around. 11

(४२) दिवन्मरिदा सुतम्

(१-१०) दत्तवन्तानां सुतस्य दीरुहस्यस्य सदनं पुत्रेण । १० १) प्रथमादिषडङ्गानामासा,

(३-१०) महम्म्यादिवत्तमृगभिन्दावकर्मो देवताः । विष्टुर् इन्द्रः ॥

॥ ३० ॥

ममं द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
 क्रतुं सचन्ते वरेणस्य देवा राजांमि कृष्टेरुपमस्य वव्रे ॥१॥
 अहं राजा वरेणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
 क्रतुं सचन्ते वरेणस्य देवा राजांमि कृष्टेरुपमस्य वव्रे ॥२॥
 अहमिन्द्रो वरेणस्ते महित्वोर्वी गर्भीरे रजसी सुमेके ।
 त्वष्टे विश्वा भुवन्तानि विद्वान्संभेग्यं रोदसी धारय च ॥३॥

42.

Mama dvitā rāshṭrām kshatrīyasya viśvāyor viśve
 amṛitā yāthā nah | krātum sacante vārunasya devā rājāmi
 kṛiṣhṭēr upamāsyavavreḥ || 1 || ahām rājā vāruno mūhyam
 tāny asuryāṇi prathamā dhārayanta | krātum sacante —
 || 2 || ahām indro vārunas té mahitvórvī gabhiré rājāsī su-
 méke | tvāshṭeva viśvā bhūvanāni vidvān sām airayam
 ródasī dhārāyam ca || 3 ||

अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदनं क्रतस्य ।
 क्रतेन पुत्रो आदितेऋतावोत त्रिधानु प्रथयद्भि भूमं ॥१॥
 मां नरः स्वर्शा वाजयन्तो मां वृताः सुमरणे हवन्ते ।
 कृणोम्याजि मघवाहमिन्द्र इर्यमि रेणुमभिमृत्योजाः ॥२॥

ahām apó apinvam ukshámāṇa
 dhārāyam divam sādana ritāsya | ritēna putró āditer ritā-
 votā tridhātu prathayad ví bhūma || 4 || mām nārah svāṣvā
 vājáyanto mām vṛitāḥ samāraṇe havante | kṛiṇómy ājīm
 maghāvāhām indra iyarmi reṇúm abhībhūtyojāḥ || 5 ||

All the immortals are mine and so are the people of defence and protection. Two-fold is my empire. The divine powers abide by the order of mine, the venerable Lord; I rule over man and his kith and kin. 1

I am the king, the most venerable. On me are bestowed those principal energies that are destructive of evil forces. The divine powers abide by the order of mine, the venerable Lord. I rule over man and his kith and kin. 2

I am resplendent, I am venerable, I am in my greatness, like the vast, profound, beautiful regions. Being all wise, like supreme architect, I animate all beings. I sustain earth and heaven. 3

I uphold the moisture-shedding cosmic ocean. I uphold the effulgent region in the abode of the eternal order. Being the preserver of eternity, I create the universe according to the eternal laws. And I spread abroad the world in threefold elementary space. 4

The well-equipped and zealous fighters invoke me. Being surrounded they call on me in the conflict and endowed with victorious prowess, I smite the evils into dust in the battle. 5

॥१८॥

आहं ता विश्वां चकारं नकिर्मा दिव्यं सहो वरते अप्रतीतम् ।
 यन्मा सोमोऽन्तो नमदुन्दुभयोने मयेते रजमी अपरे ॥६॥
 विदुष्टे विश्वा भुवजानि तस्य ता प्र प्रीतिषु वरेणाय वेधः ।
 त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृतां अरिणा इन्द्र सिन्धून् ॥७॥
 अम्नाकृमत्र पितरस्त आमन्तस्त ऋषयो दोग्रिहे वध्यमानि ।
 त आर्यजन्त व्रसदस्युमस्या इन्द्रं न वृत्रतुंगमर्धदेवम् ॥८॥

aham tā viśvā cakaram nākir mā datvyam sāho varate
 āpratitam | yān mā sōmāso manādan yād akthóbbhé bha-
 yete rájasī apāré || 6 || vidúsh te viśvā bhúvanāni tāsya tā
 prā bravishi vārunāya vedhah | tvām vritrāṇi śṛiṇvishe ja-
 ghanvān tvām vritān arinā indra sīndhūn || 7 || asmākam
 ūtra pitāras tā āsan saptā ṛishayo daurgahé badhyāmāne |
 tā āyajanta trasādasyum asyā indram ná vritratúrām ar-
 dhadevām || 8 ||

पुरुकुत्सानि हि वामदाशब्द्व्येभिरिन्द्रावरुणा नमोभिः ।
 अथा राजानं व्रसदस्युमस्या वृत्रहणं ददधुर्धदेवम् ॥९॥
 राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः ।
 तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥१०॥

purukútsānī hí vām ādāśad dbavyébhir in-
 drāvaruṇā nāniobbiḥ | áthā rájānam trasādasyum asyā vri-
 trahāṇam dadathur ardhadevām || 9 || rāyā vayam sasavāṁso
 mādema havye ... devā yavasena gāvah | tāṁ dhenūm in-
 drāvaruṇā yuvam no viśvāhā dhattam anapasphutantim
 || 10 ||

I have done all these deeds; on one resists my divine, unsurpassed vigour. And when the devotional love and sacred songs of my worshippers exhilarate me, then the unbounded heaven and earth, both, are alarmed. 6

All beings recognize your deeds, O venerable Lord. O worshipper, address these sacred hymns to the venerable Lord. O resplendent Lord, you are renowned for destroying evils, you have set the obstructed rivers free to flow. 7

The seven-fold principles were the protectors of this kingdom, when the sun was captive in deep dark clouds. They restore for her the queen, the earth and the sun, illuminator of half the earth, the terror to the dark forces. 8

The queen of virtues propitiated you two, the Lord of cosmic light and plasma with oblations and prostrations. They restore for her, the queen, the earth and the sun, the illuminator of half the earth. 9

May we, glorifying you both, be delighted by riches; may the divines be pleased by oblations and may the celestial pastures. May you, the Lord of cosmic light and plasma, daily grant us, the very same cow, free from any imperfection. 10

(४३) त्रिवलरिणं कृतम्

(१) गतवर्षात्म्यं कृतम् पौर्णिमी पुनर्वसु-आश्विनी-आश्विनी । अश्विनी देवते । विष्टुः ॥

॥१०॥ कं तु श्रवत्कृतमो यज्ञियाणां वन्दारं देवः कृतमो जुषाते ।
 कस्येमां देवीमृतेषु प्रेषां हृदि श्रेषाम सुष्टुतिं मृद्व्याम ॥१॥
 को मृदाति कृतम आगमिष्ठा देवानांमु कृतमः संभविष्ठः ।
 रथं कमाहुर्द्वन्द्वश्चमाहुं ये सूर्यस्य दुहितवृणीति ॥२॥

43

Kā u śravat katamó yajñívānām vandāru devāḥ ka-
 tamó juṣhāte | kāsye māṃ devīm amṛiteṣu prēṣtham hṛdi
 śreṣhānā suṣṭutīm subavyām || 1 || kó mṛilāti katamā āga-
 miṣtho devanām u katamāḥ sambhaviṣthah | rātham kām
 āhur dravādaṣvam āśūm yām sūryasya duhitāvṛṇita || 2 ||

मक्ष हि श्मा गच्छथ ईवन्ते इन्द्रो न शक्तिं परितक्म्यायाम ।
 दिव आजन्ता दिव्या सुपर्णा कया शर्चीनां भवधुः शचिष्ठा ॥३॥
 का वां भृदुपमातिः कया न आश्विना गमथो ह्ययमाना ।
 को वां महश्चत्त्वजसो अभीक उरुष्यन्त माधी दत्त्वा न उन्ती ॥४॥
 उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम ।
 मध्वा माधी मधु वां प्रुषयन्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥५॥

makshú hí śhmā gāchatha ívato dyáuṃ índro ná śaktīm pá-
 ritakmyāyām | divá ájātā divyá supāṇā káyā śacínām bha-
 vathah śarishthā || 3 || ká vām bhūd úpamātiḥ káyā na
 āśvinā gamatho hūyāmānā | kó vām mahāṣ eit tyájaso
 abhíka urushyátam mādhvī dasrā na ūtí || 4 || urú vām rá-
 thah pári nakshati dyām á yát samudrád abhí vartate
 vām | mādhvā mādhvī mādhu vām prushāyan yát sim vām
 pṛiksho bhurájanta pakvāḥ || 5 ||

Which of these, who deserve honour will listen to our prayers? Which of all divine forces will response to our sacred prayers? On whose heart, dearest among the immortals, may we lay this celestial, splendid, dedicated, affectionate prayer? 1

Who will make us happy? Who will, among divine powers, come promptly to us? Who will bring real joy to us? What chariot do they say is quick and drawn by rapid steeds? Verily, that, which the daughter of the sun, the dawn, selects. 2

By moving, you proceed rapidly by day and manifest your power just as the sun manifests its power at the end of night. You are, O twin-divines, descending from heaven, and possessing divine graceful motion. (May we know) by which of your functions, you are most distinguished. 3

O twin-divines, sweet-tempered and foe-destroyers, what could be the fit measure to match your merits? Invoked by what praises do you come to us? Who can bear the attack of your great wrath? O destroyers of evils, lovers of sweetness, may you defend us with your protective measures. 4

Your chariot travels in wide space and round the heaven, till it goes beyond the firmament. Singers of songs are adding sweet melodies to their words of devotional offerings, as if mixing boiled barley with other libations, and sweet herbal juices with milk. 5

सिन्धुर्हं वां रसया मिश्रदध्नांघ्रिणा वयोऽरुपासः परि ग्मन् ।
 तद् पु वोर्मजिरं चेत्ति यातं येन पती भवथः सूर्यायोः ॥६॥
 इहेह यद्वां समना पंपूक्षे सेयमसे सुमतिर्वीजरवा ।
 उरुष्यते जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

sindhur ha vām rasāyā
 siñcad āsvān ghrīṇā vāyo 'ruśhāsah pári gman | tād ū shū
 vām ujirām ceti yānam yēna pāti bhāvathah suryāyah ॥ 6 ॥
 ihēha yād vām samaná paprikshé séyām asmé sumatīr vā-
 jaratnā | urushyātām jaritāram yuvām ha śritāḥ kámo nā-
 satya yuvadrīk ॥ 7 ॥

(४४) ऋधत्वारिं मूलम्

(१-७) नमर्षत्वात्स्य मूलस्य लोहोमी पुष्पीन्द्रावमीन्द्राहरी । अश्विनी देवते । विदुष उन्मः ॥

१२०१ तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
 यः सूर्या वहति वन्धुरावुगिर्वीहसं पुरुनमं वसुयुम् ॥१॥
 युवं श्रियमश्विना देवता तां दिवो नपाता वनधः शर्चीभिः ।
 युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहालो रथं वाम् ॥२॥
 को वामद्या करते रातहव्य उत्तये वा सुतपेयाय वार्केः ।
 ऋतस्य वा वनुये पुर्व्याय नमो येमानो अश्विना ववर्तत ॥३॥

44

Tām vām rátham vayām adyā huvema prithujráyam
 aśvinā sāṁgatiṁ góḥ | yāḥ sūryām váhati vandhurāyúr
 gīrvāhasam purutāmam vasūyūm ॥ 1 ॥ yuvām śrīyam aśvinā
 devātā tām divo napātā vanatbah śacībhiḥ | yuvór vāpur
 abhī priksbah sacante váhanti yāt kakuhāso ráthe vām
 ॥ 2 ॥ kó vām adyā karate rātahavya ūtāye vā sutapéyāya
 vārkaīḥ | rīfāsya vā vanishe pūrvyāya námo yemānó aśvinā
 vavartat ॥ 3 ॥

The radiant rays carry over moisture from flowing waters, just as steeds moving across the river. The radiations pass on like birds, bright with lustre. Well known is that quick-moving chariot, whereby you become lords of the dawns. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, my aspirations are directed towards you for gratification. 7

44

O twin-divines, today we invoke your rapid chariot, which is far-spreading and the associator of the solar rays. This well-tightened chariot, which is vast, rich in treasure, and laden with praises, bears the dawn. 1

O twin-divines, sustainers of heaven, you enjoy this glory by your might and power, and by the sacrificial food, which is offered to you; your stately horses (rays) draw you in your chariot. 2

Who is that offerer of oblations; that addresses you today with hymns, for the sake of obtaining protection, and for gaining spiritual joy, or for the eternal fulfilment of the aspiration of worship. Who is the offerer of adoration, that brings you, O twin-divines, to this place of worship. 3

हिरण्ययेन पुरुषु रथेनिमं युशं नासत्योप यातम् ।
 पिबांष इन्मधुनः सोम्यस्य दधयो रमं विधते जनाय ॥४॥
 आ नो यात दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
 मा वामन्ये नि यमन्देवयन्तः सं यदुदे नाभिः पुर्व्या वाम् ॥५॥
 नू नो रयिं पुस्वीरं बृहन्तं दक्षा मिमांशामुभयेष्वसे ।
 नरो यद्वामश्विना स्तोममावन्त्सुधस्तुतिमाजमीब्ध्वासी अगमन् ॥६॥
 इहेह यद्वामं समना पृक्षे सेयमस्ये सुमतिर्वीजरमा ।
 उरुष्यते जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥७॥

hiranyáyena purubhū ráthenemám yajñám nā-
 satyópa yātam | pibātha ín mādhanah somyasya dádhathe
 rátanam vidhaté janāya || 4 || á no yātam divó áchā pṛithi-
 vyā hiranyáyena suvrītā ráthena | mām vām anyé ní yaman
 devayántah sám yád dadé nábbih pūrvyā vām || 5 || nū
 no rayim puruvīram bṛhāntam dāsrā mīmāthām nbháyeshv
 asmé | náro yád vām asvinā stómam ávan sadhástutim
 ājamihāso agman || 6 || ihéha yád vām — || 7 ||

(४५) पञ्चमत्वारिसं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्य गीतयो वामदेव ऋषिः । अश्विनो देवते । (१-५) पञ्चमाविषद्वृषां वगती,

(७) सप्तम्याथ विदुषुः वयसी ॥

॥१॥ एष स्य मानुरुदियति युज्यते रथः परिज्मा दिवो अस्य सानवि ।
 पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो विरप्यते ॥१॥

45.

Eshá syá bhānúr úd iyarti yujyáte rāthah párijmā divó
 asyá sānavi | pṛikshāso asmin mithunā údhi tráyo drītis tú-
 rīyo mādhubno ví rapšate || 1 ||

O omnipresent, ever-true twin-divines, come with your golden chariot to this place of worship and participate in the sparkling glory of universe, and give precious treasures to the devotee, who adores you. 4

Come to us, whether from heaven or earth, with your well-constructed golden chariot. Let not other worshippers, aspiring to be divine, detain you. Because here you are bound by earlier bonds of friendship. 5

O destroyers of devils, may you grant us both great opulence, comprising many descendants, since the leaders of the worship have addressed many praises, and worshippers of eternal Lord have joined them in their laudations. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, our aspirations are directed towards you for gratification. 7

Yonder goes up the sun, your chariot, O twin-divines, traversing the regions. It is associated with the divine orb on the summit of the heaven. Within it are the three analogous kinds of food : the wind, the electricity and the water ; and the leather-like vessel of the sweet clouds rustling is the fourth one. 1

उद्धौ पुष्पासो मधुमन्त इरते रथा अश्वस उपसो व्युष्टिषु ।
 अपोणुवन्तस्तम आ परीवृत्तं स्वर्णं शुक्रं तन्वन्त आ रजः ॥२॥
 मध्वः पिवतं मधुपोभिरासभिरुत प्रियं मधुने युजाथां रथम् ।
 आ वर्तन्ति मधुना जिवन्धस्पयो इति वहेथे मधुमन्तमश्विना ॥३॥
 हंसासो ये वा मधुमन्तो अश्वियो हिरण्यपर्णा उहुव उपबुध्वः ।
 उदप्रतो मन्दिनो मन्दिनिस्पृशो मध्वो न मधः सर्वनानि गच्छथः ॥४॥

ud vām prikshāso mādhu-
 manta irate ratha āśvāsa ushaso vyūṣṭiṣhu | aporṇuvāntas
 tāma ā parīvṛitam svār nā sukrām tanvānta ā rājah ॥ 2 ॥
 madhvaḥ pibatam madhupébhir āsábhīr utá prívām má-
 dhune vuñjathām ratham | ā vartanīm mādhanā jīvathas
 patho dṛitīm vahethe madhumantam asvinā 3 haṁsāso
 yé vām madhumanto asridho hīranyaparnā uhuva usharbú-
 dhaḥ | udaprúto mandino mandinispṛīšo mādhwō ná má
 kshaḥ sávanāni gachathah | 4 ॥

स्वध्वरासो मधुमन्तो अमय उस्ता जरन्ते प्रति वस्तोरश्विनौ ।
 यज्ञिकहस्तस्तरणिर्वचक्षणः सोमं सुपाव मधुमन्तमद्रिभिः ॥५॥
 अकेनिपासो अहभिर्दविध्वनः स्वर्णं शुक्रं तन्वन्त आ रजः ।
 सूरभिर्दधान्युयुजान ईयते विश्वो अनु स्वधया चेतथस्पथः ॥६॥
 प्र वामयोचमश्विना धियंघा रथः स्वधो अजरो यो अस्ति ।
 येन सद्यः परि रजोसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥७॥

svadhvarāso mādhumanto
 agnāya usrá jarante práti vástor asvinā | yán niktáhastas
 tarāṇīr vicakṣhaṇāḥ sómam susháva mādhumantam ádri-
 bhīḥ ॥ 5 ॥ ākenipāso áhabhir dávidhvataḥ svār nā sukrām
 tanvānta ā rājah | sūras eid āsvān yunjanā īyate vísvāñ
 ānu svadháyā cetathas pathāḥ ॥ 6 ॥ prá vām avocam asvinā
 dhiyamdhā ráthah sváśvo ajáro yó ásti | yéna sadyāḥ pári
 rájāñsi yátho havishmantam tarāṇīm bhojām ácha ॥ 7 ॥

Your food-bearing, cloud-laden, well-horsed chariots, appear at the flash of the dawn, scattering the surrounding gloom, like the sun, and spreading bright radiance over the firmament. 2

May you drink the heavenly sweet sap with lips accustomed to drink it; may you harness your beloved chariot for the sweet sap. May you come to the dwelling of the worshipper, and enliven the path with the sacred sap. May you bring, O twin-divines, the leather vessels, filled with the heavenly elixir. 3

May you come to our place of worship, as fleeing insects and birds to honey, with those waves that are swift of speed, gentle, persistent in action, golden-winged, bearers of burdens, early wakers at dawn, dispensers of water, exulting and sipping the heavenly elixir. 4

The foremost requisite of the holy rituals, the sacred fire, the acceptor of sweet libations, praises the associated twin-divines every day, when the prudent priest, the conductor of the ceremony, with clean hands expresses by grinding stones the sweet-flavoured juice of medicinal herbs. 5

The near-advancing rays, dispersing the darkness by the light of day, are over-spreading the firmament with lustre. The sun, harnessing as if the (horses) of his chariot, proceeds on his way. May you investigate the paths on which the sun traverses, offering food libations, as he moves. 6

Celebrating sacred rites, I glorify you, O twin-divines. Your undecaying chariot has excellent horses, wherewith you traverse swiftly through the regions of space. May you abounding in oblations promptly come to our place of worship, conferring happiness. 7

(४६) ऋग्वेदार्चिः सूक्तम्

(१-७) सतर्वासास्य सुतस्य गीतयो वाग्देव प्रथिः । (१) वयमर्थो वायुः,

(१-७) द्वितीयादिष्व्यावेन्मुखायु देवते । वायवी इन्द्रः ॥

२॥ अग्रं पिबामधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥१॥
 शतेना नो अभिष्टिभिर्निमुत्वा इन्द्रसारथिः । वायो सुतस्य तृप्पतम् ॥२॥
 आ वा सहस्रं हरय इन्द्रवायु अभि प्रयः । वहन्तु सोमपीतये ॥३॥

46.

Āgram pibā mādhhūnām sutām vāyo diviṣṭiṣhu | tvam
 hi pūrvapā āsi || 1 || śatēnā no abhiṣṭibhir niyūtvāñ indra-
 sārathiḥ | vāyo sutāsya tṛimpatam || 2 || ā vām sahasraṁ
 hāraya indravāyū abhi prayaḥ | vābantu sōmapītaye || 3 ||

रथं हिरण्यवन्धुरमिन्द्रवायु स्वध्वरम् । आहि स्थार्यो दिविष्पृशम् ॥४॥
 रथेन पृथुपाजसा दाश्यांसमुप गच्छतम् । इन्द्रवायु इहा गतम् ॥५॥
 इन्द्रवायु अयं सुतस्तं देवेभिः सजोषसा । पिबन्तं दाशुषो गृहे ॥६॥
 इह प्रयाणमस्तु वामिन्द्रवायु विमोचनम् । इह वां सोमपीतये ॥७॥

rātham hiraṇyavandhuram indravāyū svadhvarām | ā hi
 sthātho diviṣṭiṣam || 4 || rāthena prithupājasā dāśyānsam
 ūpa gachhatam | indravāyū ihā gatam || 5 || indravāyū ayam
 sutās taṁ devēbhiḥ sajoṣasā | pibatam dāśuṣho grīhe || 6 ||
 ihā prayāṇam astu vām indravāyū vimōcanam | ihā vām
 sōmapītaye || 7 ||

Accept first, O vital breath, the presented offering of the devotional love, at worship that secures happiness, for, you verily are the first acceptor. 1

O vital breath, associated by the subsidiaries, the sense-organs and having the soul as the charioteer, come for the fulfilment of our numerous aspirations. May you and the soul enjoy the worldly pleasures. 2

O soul and vital breath, may the thousands steeds comprising sense perceptions, eager for sustenance bring you to relish exhilarating enjoyments. 3

O soul and vital breath, may you mount the golden-seated chariot, the body, that aids our worship, soaring high to the inner most bliss. 4

O soul and vital breath, while going to the liberal devotee, come here with your very strong chariot of the body. 5

O soul and vital breath, these devotional songs are recited for you. May you, associated with Nature's bounties relish it in the home of the liberal devotee. 6

O soul and vital breath, may hither be the course of your journey. May you let your sense-organs relax here for enjoying the heavenly bliss. 7

(४७) सप्तवत्वारिंशो सूक्तम्

(१-४) वायुर्विश्वस्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) अग्र्यर्च्यो वायुः । (२-५) द्वितीयार्च्यस्य वेन्द्रवायु देवते । अनुष्टुप् छन्दः ॥

॥२३॥

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
 आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥
 इन्द्रश्च वायवेणं सोमानां पीतिमर्हथः ।
 युवां हि यन्तीन्दवो निध्रमापो न सध्व्यक् ॥२॥
 वायुविन्द्रश्च शुष्मिणा सरथं शवसस्पती ।
 नियुत्वन्ता न ऊतय आ यानं सोमपीतये ॥३॥
 या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा ।
 अस्मे ता यज्ञवाहसेन्द्रवायु नि यच्छतम् ॥४॥

47.

Vāyo ṣukrō ayāmi te mādhwō āgraṁ diviṣṭiṣhu | ā yāhi
 sōmapitaye spārḥō deva niyūtvatā || 1 || indraṣ ca vāyav
 eṣhām sōmānām pītīm arhathah | yuvāṁ hī yāntīndavo ni-
 unām āpo nā sadhryāk || 2 || vāyav indraṣ ca sushmīnā sa-
 rātham savasas patī | niyūtvantā na ūtāya ā yātām sōma-
 pitaye || 3 || yā vām sānti purusprīho niyūto dāśuṣhe narā
 asmé tā yajñavāhasēndravāyū nī yachatam || 4 ||

(४८) अष्टवत्वारिंशो सूक्तम्

(१-४) एतर्च्यस्य सूक्तस्य गौतमो वामदेव ऋषिः । वायुर्देवता । अनुष्टुप् छन्दः ॥

॥२४॥

विहि होत्रा अवीता विपो न रायो अर्यः ।
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥१॥

48.

Vihī hōtrā āvitā vipō nā rāyo aryāḥ | vāyav ā candreṇa
 rāthena yāhi sūtāsya pītāye || 1 ||

O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the sense-perceptions, to enjoy the exhilarating experiences. 1

O soul and vital breath, both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels. 2

O soul and vital breath, lords of strength, vigorous, and drawn by the subsidiaries, the sense-perceptions, may both of you come riding in the same vehicle to accept devotional love for our protection. 3

Leaders of ceremonies, conveyors of sacred homage, O soul and vital breath, may you grant to the dedicated devotees the reputed sense-enjoying faculties, which are blessed by you. 4

O vital breath, come like an army chief, the terrifier of evil force. May you enrich the worshipper and come with your refulgent car to enjoy exhilarating experiences. 1

निर्युवाणो अशस्तीनियुत्वौ इन्द्रसारथिः ।
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥२॥
 अनु कृष्णे वसुधिते येमाते विश्वपेशसा ।
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥३॥
 वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥४॥
 वायो शतं हरीणां युवस्व पोष्याणाम् ।
 उत वा ते सहस्रिणो रथ आ यातु पाजमा ॥५॥

niryuvāṇo āśastīr niyā-
 tvāñ indrasārathiḥ | vāyav — || 2 || ānu kṛṣṇe vāsudhiti
 yemāte viśvāpeśasā | vāyav — || 3 || vāhantu tvā manoyūjo
 yuktāso navatīr nāva | vāyav — || 4 || vāyo śatīm hārīṇām
 yuvāsva pośhyāṇām | utā vā te sahasrīṇo rātha ā yātu pā-
 jāsā || 5 ||

(४९) पञ्चमपञ्चाशत् सूक्तम्

(१-९) बहुचम्यास्य सूक्तस्य गीतयो वाग्देव ऋषिः । इन्द्राबृहस्पती देवते । गायत्री छन्दः ।

४९९ इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती । उक्थं मर्दश्च शस्यते ॥१॥
 अयं वां परि विच्यते सोम इन्द्राबृहस्पती । चारुर्मदाय पीतये ॥२॥
 आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम् । सोमपा सोमपीतये ॥३॥

49.

Idāṃ vām āsyē havīḥ priyām indrābrihaspatī | ukthām
 mādaṣ ca śasyate || 1 || ayām vām pāri śhicyate sōma in-
 drābrihaspatī | cārur mādāya pitāye || 2 || ā na indrābrihas-
 patī grihām indraṣ ca gachhatam | somapā sōmapitāye || 3 ||

O vital breath, the represser of calumnies, drawn by the subsidiaries, the sense perceptions, and having the soul as your charioteer, come with your refulgent car to enjoy exhilarating experiences. 2

The two attractive sources of sustenance, the universal forms (heaven and earth) wait upon you; come, O vital breath, with your refulgent car to enjoy exhilarating experiences. 3

May the ninety-nine energies, harnessed together, swift as mind, convey you. Come, O vital breath, with your brilliant sense-perceptions to enjoy exhilarating experiences. 4

Harness, O vital breath, one hundred vital energies, or even a thousand, and let your chariot come with rapidity hither. 5

49

O resplendent self and the super-dominating wisdom, I, the ego, present a morsel of melodies into your mouth and offer loving devotion to your heart. 1

This sweet sacred hymn has been expressed, O resplendent self and supreme wisdom, for you for acceptance and exhilaration. 2

O resplendent self and supreme wisdom, relishers of divine pleasure, come to our dwelling (inner cavity) and accept our loving devotion. 3

असौ इन्द्रावृहस्पती रविं धत्ते शतृग्निर्नमः । अथाग्निं सहस्त्रिणम ॥४॥
 इन्द्रावृहस्पती वयं सुते गीर्भिर्हवामहे । अस्य सोमस्य पीतये ॥५॥
 सोममिन्द्रावृहस्पती पिबतं दाशुषो गृहे । मादयेथां तदोकसा ॥६॥

asmé indrābṛhaspatī rayīm dbattam satagvīnam | āṣvāvau-
 tam sahasrīnam || 4 || indrābṛhaspatī vayām suté gīrbhīr
 havāmahe | asyā sōmasya pitāye || 5 || sōmam indrābṛhas-
 patī pībatam dāśuṣho gṛihé | mādāyethām tādokasā ||
 6 ||

(५०) षष्ठासं तुल्य

(१-११) षष्ठासं तुल्यम् भुजस्य गीतसो धामदेव कविः । (१-२) षष्ठासं तुल्यम् इहस्वतिः, (१०-११)
 दशम्येकादशयोधेन्द्रावृहस्पती देवते । (१-२, ११) षष्ठासं तुल्यम् इहस्वतिः, (१०-११)
 दशम्येकादश योधेन्द्रावृहस्पती देवते ॥

॥१॥ यस्तस्तम्भं नहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिपद्यस्यो रवेण ।
 तं प्रनाम ऋषयो दीर्घ्यानाः पुरो विप्रो दधिरे मुन्द्रजिह्वम् ॥१॥
 धुनेतयः सुप्रकृते मर्दन्तो बृहस्पते अग्नि ये नस्तत्सु ।
 पृषन्तं सुप्रमर्दद्यमुर्वं बृहस्पते रक्षतादस्य योनिम् ॥२॥

50.

Yās tastāmbha sāhasā vi jmo āntān bṛhaspatīs trisha-
 dhasthó rāvena | tām pratnāsa ṛshayo dīdhyānāḥ puró ví-
 prā dadhire mandrájihvam || 1 || dhunétayaḥ supraketaṁ
 mādanto bṛhaspate abhī yé naḥ tatasré | ṛṣhantaṁ śṛp-
 rām ádabdhām ūrvām bṛhaspate rákshatād asya yónim
 || 2 ||

Grant us, O resplendent self and supreme wisdom
hundred's of cows (thoughts) and thousands of horses
(vital activity). 4

O resplendent self and supreme wisdom, we invoke you
with praises to share the effused sap of devotion and
enjoy the drink. 5

Cherish, O resplendent self and supreme wisdom, cherish
the loving devotion, in the apartment of the donor, and
be exhilarated in his abode. 6

50

Amongst the very very old heavenly bodies, stars, planets,
the most prominent is the lord of the vast universe (the
sun, of the physical region), who has pleasing tongue
of flames, who sustains the ends of the earth by his
might, and who abides with sovereignty in the three
regions of the universe. 1

O Lord of vast universe (universal Lord of spiritual
region), may you protect the fruit-yielding, progressive,
invincible, great sacred works of your such worshippers,
as gladden you by their work, and who are possessed of
great wisdom, and glorify you. May you make their
adversaries tremble. 2

बृहस्पते या परमा परावदत् आ ते कृतस्पृशो नि पदुः ।
 तुभ्यं खाता अंता अद्रिदुग्धा मध्वः श्रोतव्यभितो विरप्शाम् ॥३॥
 बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
 सप्तास्यस्तुविजतो रवेण वि सप्तरश्मिर्मधमत्तमांसि ॥४॥
 स सुष्टुभा स ऋक्ता गुणेन वलं ररोज फलिगं रवेण ।
 बृहस्पतिरुस्त्रिया हव्यसुदः कनिकदुह्यवशतीरुदाजत् ॥५॥

br̥haspate yā paramā parāvād āta ā ta ṛitaspr̥śo ni
 sheduh | túbhyam khātā avatā ádr̥idugdhā mād̥hva s̥co-
 tanty abh̥ito virap̥śām || 3 || br̥haspátīḥ prathamāṁ jáya-
 māno mahó jyótishah paramé vyōman | saptāsyas tuvijátó
 ráveṇa ví saptárasmir adhamat tāmānsi || 4 || sá susṭúbhā
 sá ṛikvatā gaṇéna valám ruroja phaligām ráveṇa | br̥has-
 pátir usṛtyā havyasúdah kánikradad vāvasatīr úd ājat
 || 5 ||

॥३॥

एवा पित्रे विश्वदेवाय वृष्णे यज्ञोविधेम नमसा हविभिः ।
 बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६॥
 स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तत्थावुभि वीर्येण ।
 बृहस्पति यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥७॥
 स इक्षेति सुधित ओकसि स्वे तस्मा इळा पिन्यते विश्वदानीम् ।
 तस्मै विशोः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजन्ति पुर्यं एति ॥८॥

evā pitré viśvādevāya vṛishṇe yajñair vidhema nāmasā
 havīrbliḥ | br̥haspate suprajā vīrāvanto vayām syāma pá-
 tayo rayīṇām || 6 || sá id rājā prátijanyāni viśvā śúshmeṇa
 tasthāv abh̥i vīryēṇa | br̥haspátim yāḥ súbhṛitam bibhárti
 valgūyāti vādate pūrvabbhājam || 7 || sá it ksheti súdhita
 ókasi své tasmā ilā pinvate viśvadānīm | tasmai viśah sva-
 yām evā namante yāsmīn brahmā rājani pūrva éti || 8 ||

O sun, lord of vast universe, these vital rays of yours, coming from a distant region, exist in the eternal order. May these rays relish the exhilarating moisture of all that is on this earth, just as the worshipper enjoys the herbal juice, pressed by the sounding stones during the ceremony and flowing copiously, as if from a deep well. 3

O sun, lord of vast universe, you first appear in the highest region of supreme light with your seven-fold mouth and with noise of thunder ; with seven rays, you blow and disperse the darkness. 4

Aided by the reputed and brilliant troop of the devout sages, he destroys with super-sound the crooked pollution. Then the sun the lord of vast universe, the bestower of food with super-sound, sets free his rays for the growth of harvest, that supplies the material of oblations. 5

Thus may we offer worship with praises and dedication and with oblation to the paternal universal Lord, the showerer of benefits, and may we, O Lord of Universe, be blessed with excellent and valiant progeny and become proud possessors of rich treasures. 6

Surely that prince overcomes by his strength and prowess all hostile people, who cherishes Supreme Lord liberally by oblations and glorifies and honours him as the foremost sharer of the offering. 7

Verily he dwells in peace and comfort in his own house ; to him the earth bears fruit in all seasons ; to him his subjects willingly pay homage, the prince to whom the Lord supreme first favours with His blessings. 8

अप्रतीतो जयति सं घनानि प्रतिजन्यान्नुत या सजन्या ।
 अवस्ये यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥९॥
 इन्द्रश्च सोमं पिबत बृहस्पतेऽस्मिन्पुत्रे मन्दसाना वृषण्वसू ।
 आ वा विशन्तिवन्देवः स्वामुबोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥
 बृहस्पत इन्द्र वर्धत नः सचा सा वा सुमतिर्भूत्वस्मे ।
 अविष्टं धियो जिगृतं पुरंधीर्जज्ञस्तमर्यो वनुषामरातीः ॥११॥

ápratito jayati sám dhánāni prátijanyāny utá yá sájanya |
 avasyáve yó varivaḥ kṛiṇóti brahmāṇe rájā tám avanti de-
 vāḥ || 9 || indraś ca sómam pibatam bṛihaspate 'smín yajñé
 mandasānā vṛishanvasū | á vām viśantv indavaḥ svābhūvo
 'smé rayim sárvaviram ní yachatam || 10 || bṛihaspata indra
 vārdhatam naḥ sácā sá vām sumatír bhūtv asmé | avishṭám
 dhīyo jigritám púramdhīr jajastám aryó vanúśhām áratih
 || 11 ||

(५१) एकपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गीतमो वामदेव कृतिः । उषा देवता । विष्णु उन्म ।

॥ हरिःऽ३५ ॥

॥१॥ इदमु त्वत्पुत्रतमं पुरस्तादुप्योतिस्तमसो वयुनावदस्यात् ।
 नूनं दिवो दुहितरो विभातीर्गन्तु ईषादन्नपसो जनाय ॥१॥
 अस्थुरु चित्रा उपसः पुरस्तान्मिता इय स्वर्वोऽध्वरेषु ।
 ध्यू ब्रजस्य तमसो द्वारोच्छन्तीरब्रजुचयः पावकाः ॥२॥

51.

Idám u tyát purutámam purástāj jyótis támaso vayú-
 nāvad asthāt | nūnām divó dūhitáro vibhātír gātum kṛiṇa-
 vann ushāso jānūya || 1 || ásthur u citrá ushāsaḥ purásān-
 mitā iva sváravo 'dhvaréshu | vy ñ vrajáśya támaso dvā-
 rochántir avrañ chūcayaḥ pāvakáh || 2 ||

Unopposed, that prince becomes the winner of the treasures of hostile people, and of his own subjects, who bestows riches upon learned men and seeks their protection. All divine powers also offer protection to him. 9

O Supreme Lord, may you and your radiant powers, exulting and showering riches, accept our devotional love at congregation. May you be fully satisfied with our loving regards. May you bestow upon us riches and heroic descendants. 10

O Lord with resplendence and supreme wisdom, may you elevate us ; may we be combinedly blessed with both of your these attributes. May you assist our holy thoughts and wake up our spirits. May you weaken the hatred of our adversaries. 11

51

Their widely-spread light is coming up in the east, from out of darkness, inspiring divine wisdom. Verily the brilliant dawns, the daughters of heaven, enlighten the path of action for men. 1

The richly-coloured dawns rise up in the east, like the pillars planted at the place of worship round the altar. Radiant, splendid and purifying are they manifested, opening the portals of the fold of gloom. 2

उच्छर्त्तन्त्य वितपन् भोजानां देवाद्योऽसौ मघोनीः ।
 अत्रिं जन्तः पण्यः ससन्धुध्वमानास्मसो विमद्ये ॥३॥
 कुर्वत्स देवीः सनया नवो मा यमो बभूवादुपसो यो ह्यय ।
 येना नवमे अङ्गिरे दशमे सुप्तस्ये रेवती रेवदुप ॥४॥
 वृषं हि देवीर्कृत्युर्गम्भस्विः परिप्रयथ भुवनानि स्युः ।
 प्रबोधयन्तीत्यमः ससन्त द्विपाचनुपाचुर्थाव जीवम् ॥५॥

uchāntīr adyā cita-

yanta bhojān rādhedēyāyoshāso maghoniḥ | acitrē antāḥ
 paṇāyaḥ sasantv ābudhyamanās tāmaso vimadhye | 3 | ku-
 vīt sā devīḥ sanāyo nāvo vā yāmo babhūyād ushaso vo
 adyā | yēnā nāvagve āṅgire dāśagve saptāsye revatī revād
 ūshā || 4 || yūyām hī devīr ṛitayūgbhir āśvaiḥ pariprayāthā
 bhūvanāni sadyāḥ | prabodhāyantiṛ ushasaḥ sacāntaṁ divi-
 pāc eātusphāc carāthāya jivām || 5 ||

१३ क खिदासां कतमा पुराणी यया विधानां विदधुर्कृष्णाम् ।
 गुभं यच्छुभ्रा उपसंभरन्ति न वि ज्ञायन्ते सहशीरजुर्वाः ॥६॥
 ता घा ता भद्रा उपसः पुरासुरमिष्टियुञ्जा कृतज्ञानसत्वाः ।
 चास्वीजानः शंसमान उदर्थः स्तुवच्छंसन्द्रविणं सद्य आप ॥७॥
 ता आ चरन्ति समना पुस्तोत्पमानतः समना पप्रथानाः ।
 कृतस्य देवीः मदसो बुधाना गवां न सर्गा उपसो जरन्ते ॥८॥

kvā svid āsaṁ katamā purāṇī yāyā vidhānā vidadhūr
 ṛibhūṇām | śubham yāc chubhrā ushāsaḥ cāranti nā vī jñā-
 yante sadṛīṣīr ajuryāḥ | 6 || tā ghā tā bhadrā ushāsaḥ pu-
 rāsūr abhishtidyumnā ṛitājātasatyāḥ | yāsv ījānāḥ śaśamānā
 ukthai stuvān chānsan drāvinam sadyā āpa | 7 || tā ā ca-
 ranti samanā purāstāt samānātaḥ samanā paprathānāḥ | ṛi-
 tāsyā devīḥ sādaso budhānā gāvaṁ nā sārgā ushāso ja-
 rante || 8 ||

The gloom dispelling, affluent dawn, illumine the pious worshippers to offer sacrificial treasure. May the churlish traffickers sleep on unawakened in the gloomy depth of darkness. 3

O divine dawns, may your chariot, whether old or new, be frequent at this day's worship wherewith, O affluent dawns, possessing riches, may you shine upon the singers reciting seven-tones of the fire-priests, presiding over the ceremony lasting nine or ten days. 4

O divine dawns, with speedy rays, harnessed by eternal order, you swiftly travel round the regions of space. May you arouse the sleeping creatures, whether biped (men) or quadruped (cattle), so that they may pursue their assigned duties. 5

Where is that ancient one of those dawns, through whom the works of men of experience and wisdom are accomplished? As the bright dawns happily proceed onward, they are not known apart, being alike and undecaying. 6

Blessed are those dawns, shining with blessings, furnished with that truth which springs from eternal holy order. With the help of these dawns, the worshipper, adoring with silent praises, and glorifying with hymns, soon obtains riches. 7

Coming from the east, from the same region alike, they spread around in a similar form. These divine dawns, springing from the seat of holy order, shine like radiant rays of the sun. 8

ता इह्येवेय समना समानीरमीतवर्णा जुसश्चरन्त ।
 गृहन्तीभ्यमसितं रशोद्भिः शुक्रास्तनुभिः शुचयो रुचानाः ॥९॥
 स्यिं दिवो दुहितरो विभानीः प्रजावन्तं यच्छतास्मासु देवीः ।
 स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥१०॥
 तद्वो दिवो दुहितरो विभतीरुषं ब्रुव उषसो यज्ञकेतुः ।
 ययं स्याम यशसो जनेषु तदयोश्च धृतां पृथिवी च देवी ॥११॥

tā in iv évā samanā samānīr āmitavarṇā ushā-
 saṣ caranti | gūhantir ābhvam āsitam rūśadbhiḥ śukrās ta-
 nūbhiḥ śucayo ručānāḥ || 9 || rayīm divo duhitaro vibhātīḥ
 prajāvantam yachataśmāsu devīḥ | syonād ā vaḥ pratibū-
 dhyamānaḥ suvīryasya patayaḥ syama || 10 || tad vo divo
 duhitaro vibhatir ūpa bṛuva uśaso yajñaketuḥ | yayam
 syāma yaśaso janesu tād dyaus ca dhattām pṛithivī ca
 devī || 11 ||

(५१) द्विवर्णां सुकृत्

(१-७) सप्तर्षिणां सुकृत् गीतसो वामदेव क्रि । द्या देवता । गायत्री इन्द्रः ॥

११॥ प्रति प्या सुनरी जनी व्युच्छन्ती परि स्वसुः । दिवो अदशि दुहिता ॥१॥
 अश्वेव चित्रारुषी माता गवामृतावरी । सर्वाभुदुधिनोरुपाः ॥२॥
 उत सखास्तुधिनोरुत माता गवामसि । उतोषो वस्व ईशिषे ॥३॥
 यावयद्वेषसं त्वा चिकित्सित्वनृतावरि । प्रति स्तोमैरभुत्समहि ॥४॥

52.

Prāti shyā sūnārī jānī vyuchāntī pāri svāsuḥ | divo
 adarṣi duhitā || 1 || aśveva citrārushī mātā gāvām ṛitāvari |
 sākhābhūd aśvīnor uśāḥ || 2 || utā sākhāsy aśvīnor utā
 mātā gāvām asi | utōsho vāsva īśiṣhe || 3 || yāvayāddvesha-
 sam tva cikityit sūnṛitāvari | prāti stōmair abhutsamahi || 4 ||

These dawns proceed verily all alike, of similar forms, of infinite colours, pure, bright, illumining, concealing the gigantic might of darkness with the radiant rays. 9

O divine, O heaven's resplendent daughters, bestow upon us wealth, children and grand-children. Awaking us for our benefit, may you bless us to be the masters of heroic vigour. 10

O daughters of heaven, resplendent dawns, I, the institutor of worship, implore you, so that we may be glorious among people, and may heaven and earth and light sustain us. 11

52

The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart. 1

The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the object of worship, is the friend of the twin-divines,—the sun and moon. 2

O dawn, you are the friend of the twin-divines, you are the mother of the rays of light ; you rule over riches. 3

With laudations we awaken you, O dawn endowed with the light of truth, driver of animosities, and restorer of consciousness. 4

प्रति भद्रा अदृक्षता गवां सर्गा न रश्मयः । ओषा अग्रा उरु जयः ॥५॥
 आपमुषी विभावरि व्यावृज्योतिषा तमः । उषो अनु स्वधामव ॥६॥
 आ थां तनोषि रश्मभिरान्तरिक्षमु रु प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

prati bhadrá adṛikshata gāvāṃ sárgā ná rasínáyah | óshā
 aprā urú jráyah || 5 || āpaprúshī vibhāvari vy āvar jyótishā
 támah | úsho ānu svadhām ava || 6 || ā dyām tanoshi ra-
 śmibhir āntáriksham urú priyām | úshah śukreṇa śocíshā
 | 7 ||

(५१) विपजासं सूक्तम्

(१-७) सप्तर्ष्यास्त्य सृजन्त्य गौतमो वामदेव कविः । सविता देवता । अगती इन्द्रः ॥

५५॥

तद्देवस्य सवितुर्वार्यं महदणीमहे अमुरस्य प्रचेतसः ।
 उर्दिर्यनं द्वाष्टुषे यच्छति त्मना तन्नो महौ उदयान्देवो अकुभिः ॥१॥
 दिवो धर्ता भुवन्स्य प्रजापतिः पिशङ्गं द्वापि प्रति मुखते कविः ।
 विचक्षणः प्रथयन्नापूणक्षयंजीजनत्सविता सुम्रमुक्थ्यम् ॥२॥
 आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मेणे ।
 प्र ब्राह्म अस्त्रास्सविता सर्वाभिनि निवेशयन्प्रसुवन्नकुभिर्जगत् ॥३॥

53.

Tád devásya savitúr váryam mahád vṛiṇímáhe ásurasya
 prácetasah | chardír yéna dāśushe yáchatī tmánā tán no
 mahāñ úd ayān devó aktúbhiḥ || 1 || divó dbartā bhúvana-
 sya prajāpatīḥ piśāṅgam drāpīm prāti muñcate kavīḥ | vi-
 cakshaṇāḥ prathāyaun aprīṇānn urv ājījanat savitā sumnām
 ukthyām || 2 || āprā rájānsi divyāni pāṛthivā ślókam devāḥ
 kṛiṇute sváya dhármaṇe | prá bhāhú asrāk savitā sāvīmani
 nivesāyan prasuvānn aktúbhir jágat || 3 ||

The auspicious rays are visible, spreading like scattered cows. The dawn has filled the world with her refulgence. 5

O refulgent dawns, filling the world with light, you dispel darkness with your radiance. There after may you protect our grainaries. 6

You overspread, O dawns, the heaven with rays, as well as the vast and loving firmament with pure lustre. 7

53

We, solicit of this divine, powerful and all wise creator, who deserves adoration, and who is master of ample wealth; wherewith He freely grants His worshipper, offerer of homage, protection of his own accord. May the great Lord grant us such blessings every day. 1

He, the all-wise creator, is the sustainer of heaven, and the protector of the world. He puts on as if an armour of spiritual halo around Him. He discriminates all objects, and filling the world with bliss, disperses great laudable benefits. 2

The divine creator fills with radiance the celestial and terrestrial regions. Shining in His own sovereignty, He puts forth His arms of help for the protection, regulates the world, and animates it with His divine light. 3

अदाम्यो भुवनानि प्रचाकशास्तानि देवः सविताभि रक्षते ।
 प्राश्र्याग्वाह भुवनस्य प्रजाम्यो धृतवतो महो अज्मस्य राजति ॥४॥
 त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि परिभूषीणि रोचना ।
 तिस्रो दिवः पृथिवीस्तिस्र इन्वति त्रिभिर्भूतेरभि नो रक्षति त्मना ॥५॥
 बृहत्सुप्तः प्रसवीता निवेशनो जगतः स्थातुरुभयस्य यो वृशी ।
 स नो देवः सविता शर्मं यच्छत्वस्मे क्षयाय त्रिवरुणमहंसः ॥६॥
 आगन्देव ऋनुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम् ।
 स नः क्षपामिरहमिध जिन्वतु प्रजावन्तं रुयिमुस्मे समिन्वतु ॥७॥

ādābhyo bhūva-
 nāni pracākaśad vratāni devāḥ savitābhi rakshate | prāśrūg
 bāhū bhūvanasya prajābhyo dhṛitāvrate mahó ajmasya rā-
 jati || 4 || trīr antārikṣam savitā mahitvanā trī rājāṁsi pari-
 bhūṣ trīṇi rocanā | tisoró dívalḥ pṛithivís tistrá invati tribhūr
 vratair abhi no rakshati tmānā || 5 || bṛihátsumnaḥ prasa-
 vītā nivésano jágata sthātūr ubháyasya yó vaśi | sá no
 devāḥ savitā śarma yachatv asmé ksháyāya trivárūtham
 āṁhasaḥ || 6 || āgan devā rītūbhir vārdhatu ksháyam dá-
 dhātu naḥ savitā suprajām ísham | sá naḥ kshapābhir áha-
 bhiṣ ca jinvatu prajāvantam rayim asmé sám invatu || 7 ||

(५४) अतुष्यभासं सूक्तम्

(१-९) ऋषयस्यास्य सूक्तस्य गीतनो नामदेव इति । सविता देवता । (१-५) प्रथमादि-
 पञ्चमी वगती, (६) ऋषयश्च त्रिषु वन्द्ये ।

॥१४॥

अमृदेवः सविता वन्द्यो नु न इदानीमहं उपवाच्यो नृभिः ।
 वि यो रक्षा मज्जति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥१॥

54.

Abbūd devāḥ savitā vāndyo nū na idānīm āhna upa-
 vācyo nr̥bhiḥ | ví yó rátnā bhájati mānavébhiyaḥ sr̥ślit̥ham
 no átra dráviṇam yáthā dádhat || 1 ||

The divine creator, unhampered in His activities, illumines the regions and protects the righteous men. He extends His arms of help to the people of the earth. Firm in His determinations, He shines over the wide world. 4

The creator, encompassing all the three regions by his magnitude, He pervades the three divisions of the firmament, the three worlds, the three brilliant spheres, the three heavens, and the threefold earth. May He, by His threefold measures, protect us, through His own pleasure. 5

May that divine creator, who is the source of great happiness, the engender of all, comprehender of all, regulator of both the moveable and the stationary, grant us happiness in the three worlds, and enable us to drive away the sins. 6

May the divine creator be with us along with all His seasonal blessing. May He bring prosperity to our homes, and bestow upon us food and noble sons. May He inspire us by nights and by days. May He send us opulence with progeny. 7

Now we have the realization of the divine creator. May He be glorified by us and praised by the priests at this ceremony and at the close of the day in order that He apportion precious treasures to humanity. May He bestow upon us, on this occasion, most excellent wealth. 1

देवेभ्यो हि प्रथमं यज्ञिर्वेभ्योऽमृतं सुवसि भोगमुत्तमम् ।
 आदिहामानं सवितर्वृणुषेऽनृचीना जीविना मानुषेभ्यः ॥२॥
 अचिनी यच्चकृमा देव्ये जने दीनिर्देभिः प्रमृती पुरुषत्वता ।
 देवेषु च सवितुर्देव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
 न प्रमिये सवितुर्देव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
 यत्पृथिव्या वरिमन्ना स्वर्गुर्विष्मिन्दिवः सुवति त्वयमेत्य ऋत् ॥३॥

devébhyo hí pratha-
 mām yajñīyebhyo 'mṛitatvām suvási bbāgām uttamām | ād
 īd dāmānaṃ savitar vy ūṇushe 'nūcinā jivitā mānushē-
 bhyah || 2 || ācittī yac cakṛimā dēvyē jāne dīnaīr dākshaiḥ
 prābhūtī pūrushatvātā , devēshu ca savitar mānusheshu ca
 tvām no ātra suvatād ānāgasah || 3 || nā pramiye savitūr
 dāvyasya tād yāthā viśvam bhūvanam dhārayiṣhyāti | yāt
 pṛithivyā vārimann ā svaṅgurīr vārshman divāḥ suvāti sa-
 tyām asya tāt || 4 ||

इन्द्रज्येष्ठानृहद्भ्यः पर्वतेभ्यः क्षयौ एभ्यः सुवसि पुन्त्यावतः ।
 यथापथा पतयन्तो विचेमिर एवेव तस्थुः सवितः सुवाय ते ॥५॥
 ये ते त्रिरहन्सवितः सुवासो द्विवेदिवे सौभगमासुवन्ति ।
 इन्द्रो द्यावापृथिवी सिन्धुरद्विरादित्येर्नो अदितिः शर्म यंसत् ॥६॥

indrajyeshthān bṛihadbhyaḥ pārvate-
 bhyah ksháyān ebhyaḥ suvasi pastyāvataḥ | yāthā-yathā
 patāyanto viyemirā evaivā tasthuḥ savitaḥ savāya te || 5 ||
 yé te trīr āhan savitaḥ savāso divé dive saubhagam āsu-
 vānti | indro dyāvāpṛithivī sindhur adbhīr ādityaīr no ādi-
 tiḥ śarīna yaṁsat || 6 ||

O creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. 2

If O creator, through ignorance, infirmities or omissions on our part, we have committed offence against your divine laws, or against learned elites or common men, may you on this occasion absolve us from the guilt and be compassionate. 3

None can ever obstruct the acts of the divine creator, He sustains the whole world, and the print (the divine art) of His finger is widely visible over the extent of earth ; and the magnitude of the heaven verily is the truth, that is His. 4

You raise your worshippers to the highest level, just as the sun is elevated above the vast clouds. For them you provide dwelling places, filled with habitations. And the more they rise in their levels, the more you are retained in their hearts, and the more they are in possession of your love, the more they obey your command. 5

O creator, may the sun, the heaven and earth, the ocean full of waters, and infinity (time and space) and its divisions, be the cause of happiness for such worshippers, as offer prayers and devotional homages to you day by day, thrice a day. 6

(५५) पञ्चपञ्चाशत् सूक्तम्

(१-१०) दशर्षम्यस्य सूक्तस्य धीतमो वामदेव कविः । विधे देवा देवताः । (१-१) प्रथमः
यत्तथा विदुः । (८-१०) महम्यादितृवस्य च गायत्री छन्दसी ॥

१५॥

को वस्त्राता वसवः को वरुणा द्यावाभूमी अदिते त्रामीधा नः ।
 सहीयमो वरुण मित्र मर्तात्को वोऽध्वरे यरिवो धाति देवाः ॥१॥
 प्र ये धामानि पृथ्याण्यर्चान्नि यदुच्छान्वियोतारो अमृराः ।
 विधातारो वि ते दधुरजस्वा ऋनधीतयो रुचन्त दस्माः ॥२॥
 प्र पुस्त्वाऽमर्दिति सिन्धुमर्कैः स्वस्तिर्मणि सरव्याय देवीम ।
 उभे यथा नो अहनी निपात उपानानक्त करतानदब्धे ॥३॥

55.

Kó vas trātá vasavaḥ kó varūtá dyāvābhūmī adite trá-
 sīthām naḥ | sáhiyaso varuna mitra mártāt kó vo 'dhvaré
 várivo dhāti devāḥ || 1 || prá yé dhāmāni pūrvyāṇy ārcān ví
 yád uchhān viyotāro amūrah | vidhātāro ví té dadhur ájasrā
 řitádhitayo rurucanta dasmāḥ || 2 || prá pastyām áditim sín-
 dhum arkaiḥ svastim iḥ sakhyāya devīm | ubhé yāthā no
 áhamī nípāta ushāsānaktā karatām ádabdhe || 3 ||

व्ययमा वरुणश्चेति पन्थांमिपन्थानिः सुवितं गान्तुमभिः ।
 इन्द्राविष्णु नृवदु पु स्तवाना शर्म नो यन्तममवदुर्धम् ॥१॥
 आ पर्वतस्य मरुतामर्वासि देवस्य त्रानुर्गवि भगस्य ।
 पात्यतिर्जन्यादहंसो नो मित्रो मित्रियादुत न उरुष्येत ॥२॥

vy āryamā

vāruṇaḥ ceti pānthām ishās pātiḥ suvitām gātum agnīḥ |
 indrāvishṇū nṛivād u shū stāvānā śarma no yantam āma-
 vad vārūtham || 4 || á párvatasya marūtam āvānsi devāsya
 tratūr avri bhāgasya | pāt pātir jānyūd ānhaso no mitró
 mitriyād utā na uruṣhyet || 5 ||

Who, of you, O providers of riches, is our saviour? Who is our protector? O heaven and earth, and eternity, may you preserve us. O sun and ocean, may you protect us from the strong foe. O divines, among you, who confers rewards for our sacred deeds? 1

The divine powers grant rewards of previous lives, dispel darkness, distinguish virtue from vice, and are infallible. They are eternal distributors of rewards, granters of what is deserved, the upholders of eternal truths and they shine brilliantly. 2

I implore Nature's bounties, such as mother-infinity, and the ocean, and the divine source of bliss for friendship. I praise you, both day and night, that you may protect us unimpeded. O night and morning, may you fulfil our wishes. 3

O ordainer and most virtuous, guide us along the path of worship. May the illustrious leader, the Lord of food, show us the way to happiness. O resplendent and protector, being glorified, bestow upon us aspired prosperity comprehending descendants and household comforts. 4

I have recourse to the protection of mountains, the cloud-bearing winds, and Nature's splendour. May the oceans preserve us from human wretchedness, and may the sun save us with a friendly regard. 5

नृ रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।
 समद्रं न संचरणे मानस्यवो घर्मस्वरसो नद्योश्च अप वन ॥६॥
 देवेना देव्यदितिर्नि पातु देवत्वात्ता वायतामप्रयुच्छन् ।
 नाह मित्रस्य वरुणस्य धासिमहीमसि प्रमियं सानुभेः ॥७॥
 अग्निर्गो वसव्यस्याग्निर्महः सोमगस्य । तान्यस्मन्य रासते ॥८॥
 उपो मघोन्या वह सुवृते वायी पुरु । अस्मभ्यं वाजिनीवति ॥९॥
 तस्म नैः सधिता भगो वरुणो मित्रो अयमा । इन्द्रो नो राघसा गमत् ॥१०॥

nū rodasī áhinā budhnyēna stuvitā devī āpyebhir
 ishṭaiḥ | samudrāṃ ná saṃcārāṇe sanishyávo għarmásva-
 raso nadyō ápa vran || 6 || devaír no devy áditir ní pātu
 devas trātā trāyatām āprayuchan | nahí mitrásya várūṇa-
 sya dhāsīm áhāmasi pramiyam sánv agnēḥ || 7 || agnír iṣe
 vasavyāsyāgnír mahāḥ saubhagasya | tāny asmábhyam rā-
 sate || 8 || úsho maghony á vala sūvṛite váryā purá | asmá-
 bhyam vājīnivati || 9 || tát sú naḥ savitā bhāgo várūṇo mi-
 tró aryamā | indro no rádhasā gainat || 10 ||

(५६) ऋष्यजित् सूक्तम्

(१-७) तमर्वस्यास्य मृगस्य गीतमो वाग्देव कविः । द्यावापृथिवी देवते । (१-४) पञ्चमादिषु रुद्रैः
 विष्णुः । (१-७) पञ्चमादिषु पञ्च च गावरी उन्मयी ॥

॥८॥ मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्विरर्कैः ।
 यत्सो वरिष्ठे बृहुती विमिन्वन्नवक्षोक्ष पप्रथाने निरेवैः ॥१॥
 देवी देवेभिर्यजते यजत्रैरमिनती तस्थनुक्षमाणे ।
 ऋतावरी अद्रुहा देवपुत्रे युज्ञस्य नेत्री शुचयद्विरर्कैः ॥२॥

56.

Mahí dyāvāprithivī ihā jyéshṭhe rucā bhavatām śucā-
 yadbhir arkaiḥ | yāt sīm vārishṭhe bṛihatī viminvān ruvād
 dhokshā paprathānébhir évaiḥ || 1 || devī devébhīr yajaté
 yājatrair áminatī tasthatur ukshāmāṇe | rītāvarī adruhā de-
 vāputre yajñāsya netrī śucāyadbhir arkaiḥ || 2 ||

O divine heaven and earth, I praise you, together with clouds and lightning, for those things that are desired. Desirous of acquiring riches, I praise the ocean, in which the boiling cauldron-like sounding rivers whilst traversing disappear. 6

May the divine eternity, with the divine powers, preserve us; may the saviour Lord protect us with unceasing care. We dare not withhold the lofty powers of Nature's bounties like the sun, ocean, and fire. 7

The fire-divine is sovereign lord of treasures. He is the lord of prosperity. May he bestow these gifts on us. 8

O opulent dawn, the inspirer of aesthatic truths, food-abounding, bestow upon us ample riches. 9

May Lord, the creator, gracious, most virtuous, friendly law-abiding, and resplendent come to us, and grant prosperity. 10

56

May the vast and most excellent heaven and earth, honoured by sacred hymns, become the field of dedicated work and worship. In the space between the two mighty regions, the rapid winds, loudly roaring, as if bearing the divine messages of Lord, are fast-moving. 1

May the divine, adorable, benevolent, fertilizing, truthful, unoppressive heaven and earth, the leaders of cosmic sacrifice, whose children are Nature's bounties, become the place of work and worship and associated with other adorable powers be honoured by our brilliant compositions. 2

स इत्थपा सुर्वेष्वासु य इमे यावापृथिवी जुजानं ।
 उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥३॥
 नू रोदसी बृहद्भिर्नो वरुथेः पत्नीवद्विरिष्यन्ती सजोषाः ।
 उरुची विश्वे यजते नि पानं धिया स्याम रथ्यः सदासाः ॥४॥

sá it svápā

bhūvaneshv asa yá ime dyāvāprithivī jajāna | urvī gabbhīre
 rājasī suméke avanśe dhīrah śācya sām airat || 3 || nū ro-
 dasī bṛhādbhir no vātūthaiḥ pātnivadbhir ishāyanti sajó-
 shāḥ | urūci viśve yajate ní patam dhiyā syāma rathyāḥ
 sadāsāḥ || 4 ||

प्र वां महि यवी अभ्युपस्तुतिं भरामहे । शुची उप प्रशस्तये ॥५॥
 पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊह्याथे सनादृतम् ॥६॥
 मही मित्रस्य साधयस्तरन्ती पिप्रती कृतम् । परि यज्ञं नि षेदयुः ॥७॥

prā vām māhi dyāvi abhy ūpastutim bharā-
 mahe | śuci ūpa prāśastaye || 5 || punāné tanvā mithāḥ
 svéna dākṣheṇa rājathḥ | ūhyāthe sanād ṛitām || 6 || mahī
 mitrāsya sādhatas tāranti pīprati ṛitām | pāri yajñam ní
 shedathuḥ || 7 ||

(५७) सप्तम्यां वृत्तम्

(१-८) महर्नेम्यास्य वृत्तस्य गीतयो रामदेव कविः । (१-३) प्रथमादंतुषम्य शेषपतिः (४) वतुष्यां कथं गुणः

(५, ८) पञ्चम्यास्योः शुतापीनी, (६-७) पत्नीसप्तम्यास्य सीता देवताः । (१, ४, ६-७) प्रथमा-

वतुष्यां पत्नीसप्तमीनामृतामृतपुत्रः, (२-३, ८) द्वितीयातुनीपादपीनां विदुषः,

(५) पञ्चम्यास्य वृत्तं उल्लिख्य कथ्यंति ॥

क्षेत्रस्य पतिना वयं हितेनेव जयामसि । गामर्धं पोषयित्वा स नो मृज्यतीदृशे ॥१॥

Kshétrasya patinā vayam hiténeva jayāmasi | gām
 āśvam poshayitnv ā sá no mṛilātidrīṣe || 1 ||

Verily He, the supreme Lord, is the master accomplisher of good work in two regions, heaven and earth, generated by him in interspace, and He with His determined purposefulness and austeric action gives an impulse to the two spacious and deep well-fashioned realms, which remain firm, apparently unsupported. 3

May heaven and earth, vast, equally respected by all, universally adorable provide us food and grant us spacious apartments, inhabited by house ladies. And may we for the performance of our noble duties be possessed of chariots and helping hands. 4

We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart. 5

You physically sanctify each other, and shine by your own power and thus you function according to eternal laws. 6

O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task. 7

May we be victorious, with the aid of the master of agricultural field, our well-wisher. May he bestow upon us cattle, horses, and nourishment, and by such gifts may he make us happy. 1

क्षेत्रस्य पते मधुमन्तमृमि धेनुग्वि पयो अस्मासु धुक्व ।
 मधुश्चुते धृतमिव मधुनमृतस्य नः पनयो मळयन्तु ॥२॥
 मधुमनीगेपधीर्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
 क्षेत्रस्य पतिर्मधुमन्नो अन्तरिष्यन्तो अन्वेतं चरेम ॥३॥

kshétrasya pa

mádhunantam ūrmaṇi dhenúr iva páyo asmásu dhukshva
 madhusútam ghrítam iva sūpūtam rítasya naḥ pátay
 mṛṇāyantu | 2 | mádhumatir ōshadhīr dyáva ápo mádhu
 man no bhavattv antáriksham | kshétrasya pátir madhumá
 no astv árishyanto anv enam carema | 3 ||

शुनं वाहाः शुनं नरः शुनं कृपतु लाङ्गलम् ।
 शुनं वरात्रा वधन्तां शुनमष्टमुदिङ्गय ॥४॥
 शुनासीरविमां वाचं जुपेथां यदिव चक्रयुः पयः ।
 तेनेमामुपे सिञ्चतम् ॥५॥
 अर्याचीं मुभगे भव सीते वन्दामहे त्वा ।
 यथा नः मुभगामसि यथा नः मुफलासमि ॥६॥
 इन्द्रः सीतां नि गृह्णातु तां पृषानु यच्छतु ।
 मा नः पर्यस्वती दुहामुत्तरामुत्तरां समाम् ॥७॥
 शुनं नः फाला वि कृपन्तु मृमि शुनं कीनागो अभि यन्तु वाहेः ।
 शुनं पर्जन्यो मधुना पर्याभिः शुनासीरा शुनमुन्मासु धत्तम् ॥८॥

ṣunām vāh:

ṣunām nārah ṣunām kṛishatu lāṅgalam | ṣunām varatrā b
 dhyantām ṣunām āshtrām úd īṅgaya || 4 || ṣunāsirāv imā
 vācam jushetham yād divi cakraṭhuḥ pāyah | tēnemām ū
 siñcatam || 5 || arvāci subhage bhava sīte vāndāmahe tvā
 yāthā naḥ subhāgāsasi yāthā naḥ suphālāsasi || 6 || indra
 sītām ní gṛihṇātu tām pūshānu yachatu | sá naḥ pāyasva
 duhām úttarām-uttarām sāmām . 7 | ṣunām naḥ phālā
 kṛishantu bhūnīm ṣunām kināśā abhī yantu vāhañ | ṣ
 nám parjanya mādhuna pāyobhiḥ ṣunāsira ṣunām asmā
 dhattam || 8 ||

O landlord, bestow upon us sweet abundant water, as the milch-cow yields her milk, sweet as the drops of honey and pure as butter, and may the lords of water (irrigation chief) make us happy. 2

May the herbs of the field be sweet for us; may the heavens, the waters, the firmament be kind to us; may the landlord be gracious to us. May we be able to obey his inspiration without obstruction 3

May the oxen draw happily, may the men labour happily; may the plough furrow happily, may the traces bind happily; and may we wield the good happily. 4

O landlords and farmers, may you be pleased by our request, and consequently, may you irrigate land with water, which has origin in the clouds of heaven. 5

O charming furrow (deeply drawn by the plough), may you be well drawn. We glorify you, so that you may be propitious to us, and yield abundant food. 6

May the sun be gracious to the ploughed furrow; may nourishing rain guide her. May, she, the furrow, well-stored with water, yield food, year after year. 7

May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may the clouds water the earth with sweet showers happily. May the landlords and farmers grant prosperity to us. 8

(५८) अष्टादशोऽं शुक्ल

(१-११) एकादशस्तस्य सृष्टस्य गीतयो नामदेव क्रतिः । अग्निः सूर्यो वाऽऽपो वा
गावो वा वृतं वा देवता । (१-१२) अथमादिदशार्था विदुषः,

(११) एकादशस्य अगती अन्वसी ॥

॥ १ ॥ समुद्रादुर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानद् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥१॥
वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः ।
उपे ब्रह्मा शृण्वच्छत्यमानं चतुःशृङ्गोऽवमीहीर एतत् ॥२॥
चत्वारि शृङ्गा त्रयो अम्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा वृद्धो वृषभो रोरवीति महो देवो मर्त्यो आ विवेश ॥३॥

58.

Samudrād ūrmīr mādhumāṁ ūd arad ūpāṁśunā sām
amṛitatvām ānat | ghṛitāsya nāma gūhyam yad āsti jihvā
devānām amṛitasya nābhiḥ || 1 || vyaṁ nāma prā bravāmi
ghṛitāsyaśmīn yajñe dhārayāmā nāmobhiḥ | ūpa brahmā
śṛṇavac chasyāmānam cātuhṛiṅgo 'vamīd gaurā etāt || 2 ||
catvāri śṛṅgā trāyo asya pādā dvē śīrshē sapta hāstāso
asya | tridhā baddhō vṛishabhō roravīti mahō devō mār-
tyān ā viveṣa || 3 ||

त्रिधा हितं पुणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतप्तुः ॥४॥
एता अर्पन्ति इद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारो अग्नि चाकशीमि हिरण्ययो वेतसो मय्य आसाम् ॥५॥

tridhā hitām paṇibhir gūhyāmānam gāvi
devāso ghṛitām anv avindan ! indra ekam sūrya ekam ja-
jāna venād ekam svadhāyā nish tatakshuh || 4 || etā arshanti
hṛidyāt sanudrāc chatāvrajā ripuṇā nāvachākshe | ghṛitāsya
dhārā abhi cākāśimi hiraṇyāyo vetaso mātīhya āsām
|| 5 ||

The waves of sweet water spring forth from the ocean ; by the solar rays, the water is carried to celestial region. That which is the secret name of *mystic butter* is the tongue of Nature and the navel of ambrosia. 1

We celebrate the name of this *mystic butter* at our worship ; we offer it with adoration. May the supreme preceptor, the knower of the four-horned Vedas, the Divine Word, listen to this adoration. 2

Four are his horns, three are his feet, his heads are two, his hands are seven ; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. 3

The enlightened one discover the *mystic butter*, concealed by rivals in threefold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one and the vital breathing system fabricates out the third one, each with his own genius. 4

In countless channels these showers flow down from the heart of celestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. 5

॥१॥ सम्यक्त्वंवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
 एते अर्पन्त्युर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥६॥
 सिन्धोरिव प्राच्वने शूघनासो वातप्रमियः पतयन्ति यक्षाः ।
 घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नुर्मिभिः पिन्वमानः ॥७॥
 अभि प्रवन्तु समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
 घृतस्य धाराः समिधौ नसन्त ता जुषाणो हर्यति जातवेदाः ॥८॥

samyāk sravanti sarito nā dhēnā antār hṛidā mānasā
 puyāmānāḥ | eté arshanty ūrmāyo ghrītāsya mṛigā iva kshi-
 paṇór iṣhamāṇāḥ || 6 || sīndhor iva prādhvané śūghanāso
 vātapramiyāḥ patayanti yahvāḥ | ghrītāsya dhārā arushó
 nā vājī kāṣṭhā bhindān ūrmibhiḥ pīnvamānāḥ || 7 || abhi
 pravanta sāmāneva yōshāḥ kalyāṇyāḥ smāyanmānāso agnīm |
 ghrītāsya dhārāḥ samīdho nasanta tā juṣhāṇo haryati jātā-
 vedāḥ || 8 ||

कन्या इव बहुनुमेतवा उ अङ्ग्यञ्जाना अभि चाकशीमि ।
 यत्र सोमः सुयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥९॥
 अर्घ्यर्पत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
 इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥१०॥
 धामन्ते विश्वं भुवन्मधि श्रितमन्तः समुद्रे ह्यन्तरायुषि ।
 अपामनीके समिधे य आभृतस्तमश्याम् मधुमन्तं त ऊर्मिम् ॥११॥

kanyā iva vahatūni étavā n añjy añjānā abhi
 cākaśmī | yatra sōmah sūyāte yātra yajñō ghrītāsya dhārā
 abhi tāt pavante || 9 || abhy arshata sushtutīm gāvyaṁ ajīm
 asmāsu bhadra draviṇāni dhatta | imāṁ yajñāṁ nayata de-
 vātā no ghrītāsya dhārā mādhumat pavante || 10 || dhāman
 te viśvāni bhūvanam ādhi śritām antāḥ samudré hṛidy
 antār āyushi | apām ānike samithé yā ābhṛitas tām aśyama
 mādhumantāṁ ta ūrmīm || 11 ||

The flow uninterruptedly like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter. 6

The streams of this *mystic butter*, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow-down like high-spirited steed. 7

The streams of this *mystic butter*, incline to spiritual fire, as devoted wives loving and smiling to husbands. They feed the flame of mystic fire like fuel, and the omniscient Lord joyfully receives them. 8

I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnized. They flow as a bride, decorating herself with ornaments, whilst going to the bridegroom. 9

May the priests address sacred prayers in the well-known divine language. May they bestow upon us auspicious riches. May they convey our worship to the divine powers, whereat the streams of *mystic butter* descend with sweetness. 10

O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, in army or warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. 11

ऋग्वेद संहिता

पञ्चम मण्डलम्

(१) प्रथमं सूक्तम्

(१-१२) हादसर्षेस्थास्य सूक्तस्याग्नेर्द्विपयविष्टिराहुनी । अग्निर्देवता । मिदुप् छन्दः ॥

॥ विष्टेयसाय नमः ॥

॥१२॥ अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुपासम् ।
यक्ता इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकुमच्छ ॥१॥
अबोधि होता यजथाय देवानुध्वो अग्निः सुमनाः प्रानरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1

Ábodhy agnīḥ samidhā jānānām prāti dhenúm ivāya-
tīm ushāsam | yahvá iva prā vayām ujjiḥānāḥ prā bhānā-
vaḥ sisrate nākam ácha || 1 || ábodhi hótā yajāthāya devān
ūrdhvó agnīḥ sumānāḥ prātár asthāt | sámiddhasya rūṣad
atdarśi pājo mahān devás tāmaso nír amoci || 2 ||

ṚGVEDA SAMHITĀ

BOOK FIVE

1

At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven. 1

The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness. 2

यदीं गुणस्य रसानमर्जीगः शुचिरङ्गे शुचिर्भर्गाभिरग्निः ।
 आहविणा युज्यते वाजयन्त्युत्तानामूर्ध्वो जंघयजुर्हविः ॥३॥
 अग्निमच्छा देवयतां मनीसि चक्षूषीव सूर्ये सं चरन्ति ।
 यदीं सुवति उपसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥४॥
 जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।
 दमेदमे सप्त रवा दधानोऽग्निर्होता नि पमादा यजीयात् ॥५॥
 अग्निर्होता न्यसीदुयजीयानुपस्थे मातुः सुरभा उ लोके ।
 युवा कविः पुरनिष्ठ क्रतावा धर्ता कृष्टिनामुत मध्य इद्धः ॥६॥

yād im

gaṇāsya raṣanām ajigah śucir aukte śucibhir góbhīr agnīḥ |
 ād dākshinā yujyate vajayanty uttānām ūrdhvo adhayaḥ
 juhūbhiḥ || 3 || agnīm āchā devayatām mānaṁsi cākshūṁshiva
 sūrye sām caranti | yād im suvāte ushāsā vīrūpe śvetó
 vājí jāyate āgre áhnām || 4 || jānishṭa hí jényo āgre áhnām
 hitó hitéshv arushó vāneshu | dāme-dame sapta rátnā dā-
 dhāno 'gnīr hótā ní shasādā yájiyān || 5 || agnīr hótā ny
 āsidad yájiyān upāsthe mātúḥ surabhā u loké | yúvā kavīḥ
 purunishṭhā rītāvā dhartā kṛishṭinām utá mādhyā iddhāḥ
 || 6 ||

॥३॥ प्र णु त्वं विप्रमध्वरेषु साधुमग्निं हातांरमीळते नमोभिः ।
 आ यस्तनान् रोदसीं क्रतेन नित्यं सृजन्ति वाजिनं धृतेन ॥३॥
 मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
 सहस्रशृङ्गो वृषभस्तदोजा विश्वी अग्रे सहसा प्रास्यन्यात् ॥८॥

prā ṇu tyām vipram adhvaréshu sādhum agnīm hótā-
 ram ūate nāmobhiḥ | ā yās tatāna ródasi rītēna nityam
 mṛijanti vajīnam ghrītēna || 7 || mārjālyo mṛijyate své dā-
 mūnāḥ kaviprasastó ātithīḥ śivó naḥ | sahásraṣṛīṅgo vṛi-
 shabhās tādojā vísvān agne sāhasā prasy anyān || 8 ||

The radiant universal fire makes all manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue. 3

The spirits of the pious turn together to the fire-divine, as the eyes of men towards the Sun. When the multiform heaven and earth bring him forth along with dawn, he is born at the day break, as a strong white courser. 4

The noble one is kindled at day's beginning and deposited red in colour amid well-laid wood. And so the adorable fire, the invoker, is established in every house, displaying his seven gems-like flames. 5

The adorable fire divine, the invoker, is established in a fragrant place in the bosom of his mother earth. He is ever young, wise follower of eternal truth, pre-eminent over all, and kindled among people, whom he sustains. 6

On sacred ceremonial occasions all glorify that divine fire with hymns of reverence who is holy, intelligent, and the bestower of food and who spreads out both worlds by eternal law and charges them with rain. 7

Entitled to worship, he is worshipped in his own abode. He is humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer of benefits, of well known might, may you O fire divine, surpass all others in strength. 8

प्र सद्यो अग्ने अत्येष्यन्त्यानाविर्यस्मै चारुतमो बभृथ ।
 इलेन्यो वपुष्यो विभावा प्रियो विशामतिधिर्मानुषीणाम् ॥९॥
 तुभ्यं भरन्ति क्षितयो यविष्ठ बलिर्मग्ने अन्तित ओत दुरात् ।
 आ भन्दिष्ठस्य सुमतिं चिकिद्भि बृहत्ते अग्ने महि शर्म भद्रम् ॥१०॥
 आष रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
 विद्वान्पथीनामुर्वान्तरिक्षमेह देवान्हविरयाय वक्षि ॥११॥
 अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
 गविष्ठिरो नमसा स्तोममग्ने दिवीव रुक्ममुकृत्यश्मभ्रेत् ॥१२॥

prá

sadyó agne áty eshy anyān āvir yāsmāi cārutamo babhū-
 tha | ilēnyo vapushyo vibhāvā priyó viśām átithir mānu-
 shīṇām || 9 || túbhyam bharanti kshitāyo yavishṭha balim
 agne ántita ōtā dūrāt | á bhāndishṭhasya sumatīm cikiddhī
 bṛihát te agne máhi śarma bhadram || 10 || ádyā rátham
 bhānumo bhānumántam ágne tishṭha yajatébhiḥ sámantam |
 vidván pathinām urv antáriksham éhá devān havirádyāya
 vakshi || 11 || ávocāma kavāye médhyāya vāco vandāru vṛi-
 shabhāya vṛishṇe | gāvishṭhiro nāmasā stómam agnaū di-
 vīva rukmām uruvyāñcam aśret || 12 ||

(२) द्वितीयं सूक्तम्

(१-१२) इति शर्चम्यान्व सूक्तम् (१. ३-८, १०-१२) अथमर्चमद्वीपादिपुष्पां दद्यान्वादिदुषस्य वायेषः
 कुमारे जानो वृषो वा, उर्मो वा, (२. १) द्वितीयानवम्योश्च जानो वृषा क्रफि । अग्निर्देवता ।
 (१-११) प्रथमायेकादमर्चा विपुषः, (१२) द्वादश्याश्च शक्नोरी उन्दली ॥

११॥ कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
 अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥१॥

॥

Kumārām mātā yuvatīḥ sāmubdham gūbā bibharti nā
 dadāti pitre | ānikam aśyā nā mināj jānāśah purāḥ paśyanti
 nñhitam arataū || 1 ||

O divine fire, you quickly pass over all others, for him, to whom you appear most lovely. You are wonderously fair, adorable, effulgent, the guest of men, and loved by all people. 9

To you, O most youthful Lord, men bring their tributes from near and far. May you accept the prayer of him, who extols you most; for, the felicity, which you confer, O divine fire, is great, vast and auspicious. 10

Ascend today, radiant divine fire, on your resplendent, well-conducted chariot, together with the adorable Nature's forces. May you, knowing the paths across spacious firmament, bring hither divine forces to enjoy and share in our offerings. 11

To him the wise, the adorable, strong, and the showerer of benefits, we sing forth our song of praise, and present homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. 12

2

The young mother cherishes her mutilated boy in secret, and gives him not up to the father (worshipper) ; but when he gets up the people see his unfading countenance before them. (Young mother is the lower piece of wood, and the boy is latent fire). 1

कमेतं त्वं युवते कुमारं पेशीं बिभर्षि महिषी जजान ।
 पूर्वीहि गर्भः शरदो ववर्षापश्यं जातं यदसूत माता ॥२॥
 हिरण्यदन्तं शुचिवर्णमरात्रेऽपश्यमायुधा मिमानम् ।
 दूदानो जस्मा अमृतं विपृक्कृत्किं मामनिन्द्राः कृणवन्ननुकथाः ॥३॥
 क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्युधं न पुरु शोभमानम् ।
 न ता अगृभ्रन्नजनिष्ट हि षः पलिक्रीरियुवतयो भवन्ति ॥४॥

kām etaṁ tvāṁ yuvate kumārāṁ pé-
 shī bibharshi mähishī jajana | pūrvī hi gārbhaḥ śarādo va-
 vārdhāpasyaṁ jātāṁ yād āsūta mātā || 2 || hiraṇyadantaṁ
 śūcivarnaṁ ārāt kshétrād apasyaṁ āyudhā mīmāṇam | da-
 dāno asmā amṛitaṁ vipṛikvat kīṁ mām anindrāḥ kṛiṇavann
 anukthāḥ || 3 || kshétrād apasyaṁ sanutāḥ cārantaṁ sumād
 yūthāṁ ná puri śobhamāṇam | ná tā agṛibhrann ājanishta
 hí śhāḥ páliknir id yuvatāyo bhavanti || 4 ||

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरण्यध्रिदाम् ।
 य ई जगृभ्रन्ते ते सृजन्त्याजति पृथ उपे नश्चकित्वान् ॥५॥
 वसां राजानं वसतिं जनानामर्गतयो नि दधुर्मर्त्येषु ।
 ब्रह्माण्वत्रेव ते सृजन्तु निन्दितारो निन्द्यामो भवन्तु ॥६॥

ké me marya-
 kām ví yavanta gōbhir ná yéshām gopā āraṇaḥ cid āsa
 yá im jagṛibhūr āva té sṛijantv ājāti paśvá ūpa naḥ ciki-
 tvān || 5 || vaśāṁ rājanam vasatīm jānānām āratayo ní da-
 dhur mārtyeshu | brāhmāṇy ātrer āva tāṁ sṛijantu nindi-
 tāro nindyāso bhavantu || 6 ||

O youthful one, what boy is this whom you carry ? The mighty queen has given him birth. The unborn has grown through many autumns. I see him born as the mother bears him. 2

I see him from a close distance, the golden-toothed, bright-coloured, hurling his weapons from his own place. At what time, shall I offer to him unadulterated ambrosia. How can now the Godless and hymnless people harm me ? 3

I see him (the fire) passing secretly from place to place, like a herd of cattle, and shining brightly of his own accord. The people do not arrest his growth, but again he has been born, and now the flames which had become grey-haired are once more young. 4

Who disunited my people from cattle ? Is there not for them an invincible protector ? May they free them, whosoever of having seized them upon. May he, the observant bring back the herd to us. 5

Enemies have secretly kidnapped this sovereign king of people, the refuge of men. May the prayers of the fearless sage set him free. May those who revile be reviled. 6

११-० मुनीन्धन्वे निदितं सास्त्रायुपदमुत्रो अशमिष्ट हि षः ।
 एवास्मदेमे वि मुमुग्धि पाशान्होतृभिरित्य उह नृ निपत्य ॥७॥
 हृणीयमानो अपु हि मंदेयैः प्र मे देवानो व्रतपा उवाच ।
 इन्द्रो विद्वो अनु हि त्वा चक्ष तेनाहमग्ने अनुशिष्ट आगाम ॥८॥
 वि ज्योतिषा बृहता भात्यभिरभिर्विन्वाति कृणुत महित्वा ।
 प्रादेवीर्मायाः संहते दुरेवाः शिञ्जते शृङ्गे रक्षसे विनिक्षे ॥९॥
 उत स्वानासो दिवि पन्त्यमेस्तिग्मायुधा रक्षसे हन्तवा उ ।
 मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिवाधो अदेवीः ॥१०॥

śūnaś eic chépaṃ nīditam sahāsrād yūpād amuñco aśa-
 miṣṭa hī śhāh | evāsmād agne vi mumugdhi pāśān hōtaś
 cikitva ihā tū nishādyā || 7 || hr̥ṇīyāmāno āpa hī mād aīyeh
 prā me devānām vratapā uvāca | indro vidvān ānu hī tvā
 cacāksha tēnāhām agne ānuśiṣṭa āgām || 8 || vi jyōtishā
 bṛihatā bhāty agnīr āvir-viśvāni kṛiṇte mahitvā | prāde-
 vir māyāḥ sahate durēvāḥ śiṣite śṛiṅge rākshase vinīkṣhe
 || 9 || utā svānāso divī shantv agnēś tigmāyudhā rākshase
 hāntavā u | mādē cid asya prā rujanti bhāmā nā varante
 paribādho ādeviḥ || 10 ||

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।
 यदीदमे प्रति त्वं देव हयाः स्वर्वतीरप एना जयेम ॥११॥
 तुविग्रीवो वृषभो वावृधानोऽश्वार्यः समजाति वेदः ।
 इतीमममिममृतो अगोचन्वहिर्ष्मते मनवे शर्म यंसद्विष्मते मनवे शर्म यंसत् ॥१२॥

etām te stōmam tuvijāta viprō rā-
 tham nā dhīraḥ svāpā atakṣham | yādīd agne prāti tvām
 deva hāryāḥ svārvatīr apā enā jayema || 11 || tuvlgrīvo vṛi-
 shabhō vāvṛidhānō 'satrv āryāḥ sām ajāti vēdaḥ | itimām
 agnīm amṛitā avocan barhiṣhmate mánave śārma yañśad
 dhavīshmāte mánave śārma yañsat || 12 ||

O adorable God, may you liberate the most wise sage bound with his worries, for thousands of actions, he prays with fervour. So, may you, O most intelligent and invoker Lord, listen to our prayer, and free us from all bonds that bind us. 7

O adorable Lord, you have gone away from me, as if in anger. The protector of truth, the resplendent self has told me this : "Follow Truth". Having been so advised, may I follow the instruction. 8

The glory of adorable God shines with great and varied radiance, and by His greatness, He makes all things Manifest. He overcomes godless malignant delusions and sharpens His measures for the destruction of the violent infidels. 9

May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In His exhilaration may His shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed. 10

As a skilled craftsman makes a car, I, a devout worshipper, have composed this hymn for you, O mighty one. If, O divine adorable Lord, ever glorious, you approve of it, then may we obtain abundant heavenly bliss. 11

May He, the strong-necked, the showerer of benefits, ever increasing, mighty Lord, gather the riches of the evil-minded men, without opposition. The immortals have spoken thus to Lord, "Be pleased to bestow happiness on the man who is dedicated ; happiness to the man who is prosperous". 12

O adorable God, when your glory is revealed, you become venerable to all, and when enkindled, your glory shines like the Sun. In you, O source of strength, all the powers of Nature's forces are centred. You are like a bounteous king to men, who offer sincere devotion to you. 1

O self-sustained fire-divine, you bear mysterious name, you become upholder of law in relation to maidens. They anoint you, like a welcomed friend, with milk and butter, when you make husband and wife of one mind. 2

For your glory, the cloudbearing winds sweep the firmament. O Lord of cosmic vitality, your manifestation is charming and wonderful. Since the pervading lord has placed cosmic waters at the high place, you uphold the mysterious name. 3

O adorable Lord, Nature's forces are lovely. Through your glory and by their liberal gifts they gain immortality. Men desirous of long life, adore the fire-divine, the conveyor of offerings by homage and prayers. 4

There has been no granter of rewards, more venerable than you, O adorable God, nor shall there be one worthier of invocations through hymns of praises. The man, within whose house you live as guest, shall surely obtain prosperity and progeny through his noble deeds. 5

वयमग्ने वनुयाम त्वोता वनुयमो हविषा बुध्यमानाः ।
वयं समर्ये विदथेष्वह्ना वयं राया सहसस्पुत्र मतीन् ॥६॥

vayām

agne vanuyāma tvótā vasūyāvo havishā budyamānāḥ | va-
yām samaryé vidátheshv āhnām vayām rāyā sahasas putra
mártān ॥ 6 ॥

यो न आगो अभ्येनो भगव्ययीषुधमघर्षे दधात ।
जही चिक्त्वो अभिर्जास्तनेतामग्ने यो नो मर्चयति द्वयेने ॥७॥
त्वामस्या व्युशि देव पूर्वे दूतं वृष्णाना अयजन्त हव्ये ।
संस्थे यदग्ने इयमे गयीणां देवो मर्त्यैर्युभिरिध्यमानः ॥८॥
अयं स्पृधि पितरं योधि विद्वान्पुत्रो यस्ते सहसः मृन उहे ।
कदा चिक्त्वो अभि चक्षसे नोऽग्ने कदा कृतचिद्यातयासे ॥९॥
भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयसि ।
कुविदेवस्य सहसा चकानः सुमममिधनेत वावृधानः ॥१०॥
त्वमङ्ग जरितारं यविष्ठ विश्वान्यमे दृशितानि परि ।
स्तेना अदश्चक्षिपवो जनासोऽज्ञातकता वृजिना अभूवन् ॥११॥

yó na ágo abhy éno bháraty ádhíd aghám agháṣaṁse
dadhata | jahí eikitvo abhísastim etám ágne yó no marcá-
yati dvayéna |, 7 ॥ tvám asyá vyūshi deva pūrve dūtām
krīṇvānā ayajanta havyaḥ | samsthé yád agna íyase rayi-
nām devó mártair vásubhir idhyámānāḥ |, 8 ॥ ava spṛidhi
pitāraṁ yodhi vidvān putró yás te sahasaḥ suna uhé
kadā eikitvo abhí cakshase nó 'gne kadāñ pitaríd yātayāse
॥ 9 ॥ bhūri náma vāndamāno dadhāti pitā vaso yádi táj jo-
sháyase ! kuvíd devásya sahasā cakānāḥ sumám agnir va-
nate vāvṛidhānāḥ ॥ 10 ॥ tvám aṅgá jaritāraṁ yavishṭha viṣ-
vāny agne duritāti paishi | stenā adṛiṣṭan ripāvo jānāsó
'jñātaketa vṛijina abhūvan ॥ 11 ॥

O adorable God, may we, the aspirants of wealth, aided by you, be safe under your protection ; may we acquire riches, through our devotion, be victorious in our struggles, and be successful in our worship every day; and may we, O source of strength, obtain prosperous sons and grandsons. 6

May adorable Lord inflict evil upon the evil-plotter, who commits sin or wickedness against us. May the sagacious Lord destroy the calumniator, who injures us with double-dealing. 7

At the dawn's flushing, O adorable Lord, people from the earliest times have been serving you with offerings, accepting you as the envoy of Nature's bounties. You, O bright shining fire-divine enkindled by the mortal devotees, please go to places of worship, the places where the wealth is stored. 8

May you carry him across the troubles, O Lord, the source of strength, who offers to you reverence, like a wise son to his father. O sagacious Lord, when will you look upon us ? When will you, O Lord, ordainer of eternal law, direct us to noble path ? 9

Glorifying you, he addresses you with many a name, when you, O Lord, the bestower of dwellings, as father are pleased to accept this. Verily the Lord, proud of His strength and splendour, bestows happiness upon His true devotee. 10

Most youthful adorable God, verily you bear your adorer safely beyond all his troubles. We now know our thieves and hostile people. We have, however, to guard against those who have gone underground. 11

इमे यामासन्वद्विर्गभयन्मसो वा तदिदानीं ध्याचि ।
नहयामर्गभयन्मसो नो न रीपते वावृधानः परं दात ॥१२॥

imé yāmāsas tvadrīg abhī-
van vasave va tād id āgo avāci | nāhayaṁ agnir abhīśas-
taye no nā rishate vāvṛdhānāḥ para dat ॥ 12 ॥

(४) चतुर्थं सूक्तम्

(१११) एकादशर्षेयस्य यजुष्यस्यो यजुर्गन्तव्यः । अभिर्विन्ता । विपुषु ॥१२॥

॥१८॥ त्वामभे यसुपतिं यमनामभि प्र मन्दे अध्वरेषु गजन् ।
त्वया वाजं वाजयन्तो जयेमभि श्याम पृतसुतीर्मर्त्यानाम् ॥१॥
हव्यवाळमिरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः समिधो दिदीह्यस्मद्र्याक्स्म मिमीहि श्रवांसि ॥२॥
विष्ठां कविं विस्पतिं मानुषीणां शुचिं पावकं घृतघृतमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥३॥
जुषस्वाम इळया सृजोया यतमानो गतिमभिः सूर्यस्य ।
जुपस्व नः समिधं जातवेद आ च देवान्हविर्ग्याय वक्षि ॥४॥

4.

Tvām agne vāsupatiṁ vāsūnām abhī prā mande adhva-
rēshu rājan | tvaya vājam vājayānto jayemābhī shyāma pṛit-
sutīr mārtyānām ॥ 1 ॥ havyavāl agnir ajārah pitā no vibhūr
vibhāvā sudṛśiko asmé | sugārbapatyāḥ sām īsho didihy
asmadryāk sām mimihi śrāvāṁsi ॥ 2 ॥ viśām kavīm viśpā-
tim mánushīnām śúcim pávakām ghṛitápriṣṭham agnīm
ní hótaram viṣvavidam dadhidhve sá devēshu vanate vār-
yāni ॥ 3 ॥ juśhāsvāgna īlaya sajōshā yátamāno raśmībhiḥ
ādryasya | juśhāsva naḥ samidham jātaveda ā ca devān
havarādyāya vakshi ॥ 4 ॥

These eulogies have been directed towards you, and we have also confessed our crimes, O Lord, the giver of dwellings. May the adorable Lord, well-pleased by our praises, never yield us to the maligner or the malevolent. 12

4

O adorable Lord, sovereign king of wealth and treasures, I glorify you whilst busy at the selfless noble deeds. May we obtain the strength we long for, through you; and through you, may we overcome the fierce attacks of the forces of wicked persons. 1

The eternal adorable Lord, the bearer of oblations, is our protector. He is all-pervading, resplendent, and pleasing in appearance. May He supply us plenty of food, in return of our well-maintained household fire and measure out to us abundant food and fame. 2

O men enshrine the cosmic fire in your hearts, as Lord of the Society of human beings, the pure, the purifying, balmed with water or butter and invoker of divine powers. He bestows upon His learned worshippers the choicest gifts. 3

O cosmic fire, competing with solar rays may you relish our offerings, and in this let your effulgence also participate. May you enjoy, O universally present fire, this fuel of ours, and bring here other Nature's bounties also to have their share. 4

जुष्टो दमृता अग्निर्विदुगेण इमं नो यज्ञानुपं पाहि विद्वान् ।
विश्वा अमं अभियुजो विहायां जययतामा नरा भोजनानि ॥५॥

jūṣṭo dāmūnā atithir duronā imām
no yajñām ūpa yahi vidvān | vīśvā agne abhiyūjo vihatyā
ṣatrūyatām ā bharā bhōjanāni || 5 |

॥५॥ वधेन दस्युं प्र हि चानयस्य वयं कृष्णानस्तन्वेऽं, स्वायं ।
पिपर्षि यत्तत्सत्सुत्र देवान्सो अम पाहि नृतम वाजे अस्मान् ॥६॥
वयं ते अम त्वयैर्विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मै रयि विश्वारं समिन्गस्मे विधानि द्रविणानि धहि ॥७॥

vadhēna dāsyum prā hi cātāyasya vāyaḥ kṛiṇvānās
tanvè svāyai | pīparśi yāt sahasas putra devār sō agne
pāhi nṛitama vāje asmān || 6 || vayām te agna ukthair vi-
dhema vayām havyaīḥ pāvaka bhadraśoce | asmé rayīm
viśvāvāraṁ sam invāsmé vīśvāni drāvināni dhebi || 7 ||

अस्माकममे अथरं जुषम्य सहस्रः सुतो त्रिषधस्य हव्यम ।
वयं देवेषु सुकृतः स्याम शर्मेणा नस्त्रिवरुधेन पाहि ॥८॥
विश्वानि नो दुर्गाहा जातेदुः सिन्धुं न नावा दुर्गितानि पषि ।
अमं अत्रिवत्तमसा गृणानोऽस्माकं बोध्यविना तनूनाम ॥९॥

asmā-

kam agne adhvarām juṣhasva sāhasaḥ sūno trīśadbastha
havyām | vayām devēshu sukṛitāḥ syama śārmanā nas tri-
vārūthēna pāhi ! 8 ' vīśvāni no durgāhā jātavedaḥ sindhum
nā nāvā duritāni paśhi | āgne atrivān nāmasā gṛiṇāno
'smākam hodhy avitā tanūnām || 9 |

O adorable Lord, you are loving, generous and honoured as respectable guest in our homes. May you come to bless our fire-ritual. May you having scattered all our adversaries, bring to us the possessions of our foe-men. 5

O adorable Lord, may you demolish, with your weapon, the wicked, appropriating possessions for the benefit of such persons, as belong to you. O source of strength, chief of leaders, inasmuch as you satisfy Nature's bounties, so may you, protect us in our struggles. 6

O Lord of auspicious lustre, and purifier, we adore you, with our hymns and offerings. May you bestow upon us all desired riches ; bestow upon us all sorts of treasures. 7

O source of strength, dweller in three regions, accept our devotion and offerings. May we be regarded among learned as the doers of good. May you protect us with triply-guarding shelter. 8

May you bear us, O omniscient Lord, over all unsurmountable woes and evils, as on a boat across a river. O Lord, we, like any other person liberated glorify you with reverence. You very well known that you alone are the guardian of our person. 9

यन्वा हवा किरिणा मन्यमानोऽमृत्युं मन्यो जौहवीम ।
 जातेरेमे यदा अस्मासु धेहि प्रजाभिग्ने अमृतत्वमदयाम ॥१०॥
 यस्मै त्वं सुकृते जातेवेद उ लोकमग्ने कृणवः स्योनस ।
 अध्वने स पृथिणि दीरयन्तं गोमन्तं रयिं नशते स्मृति ॥११॥

yās tvā hridā kīrīṇā
 manyamanō 'martyam mātṛyo jōhavāmi | jātavedo yāso
 asmāsu dhehi prajābhir agne amṛitatvam aśyām || 10 || yā-
 smai tvam sukṛite jātaveda u lokām agne kṛiṇāvah syo-
 nam 'asvīnam sa pṛiṇiṇam dīrāvantaṁ gōmantam rayiṁ
 naṣate svastī || 11 ||

(५) पञ्चमं सूक्तम्

(१) (१) एकादशसंख्यायाम् सुकृत्याग्नेयो वसुधुत कविः । (२) पञ्चमर्थ इत्यः त्रिमूर्तिं वाग्निः । (३) द्वितीयायाः
 नराशसः । (४) सुनीय या इन्द्रः । (५) वसुधया कविः । (६) पञ्चम्या देवर्षिः । (७) पञ्चमा उपासितकः । (८)
 सप्तम्या देवो होतारो वसन्तसः । (९) धृष्टस्य स्मिन्ना देव्यः सप्तस्वर्गाज्ञाभावात् । (१०) नराशस्यवहः ।
 (११) यदास्या वनस्पतेः । (१२) एकादश्याय स्वाहाकृतयो दत्ताः । पायर्षी छन्द्ः ।

१०० सुसमिद्धाय शोचिषे घृतं तीक्ष्णं जुहोतान । अग्नये जातवेदसे ॥१॥
 नराशस्य सुपूदतीमे यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥२॥
 इलितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् । सुवे रथेभिरुतये ॥३॥
 ऊषाप्रदा वि प्रथस्वाभ्यर्का अनृषत । भवा न शुभ्र सानये ॥४॥
 देवाहारी वि श्रवत्वं सुप्रायणा न उतये । प्रथं युज्ञं पूर्णोतन ॥५॥

5

Sūsamiddhaya śocīshe ghṛitām tivrām juhōtana | agnāye
 jātāvedase | 1 | nārāśānsaḥ sushūdatīmām yajñām ādā-
 bhyah | kavīr hī mādhuḥastyah || 2 || ilitō agna ā vahēn-
 draṁ citrām ihā priyām | sukhaī rāthebhir ūtāye || 3 || ūr-
 ṇamradā vī prathasvābhy ārkā anūshata | bhāvā naḥ su-
 bhra sātaye | 4 | dēvīr dvāro vī śrayadhvaṁ suprayaṇā
 na ūtāye | prā-pra yajñām prīṇitana || 5 ||

Though mortal, I earnestly invoke you, O immortal Lord, praising you with a devoted heart. O omniscient Lord, may you vouchsafe me, fame and repute, and may I obtain immortality through the continuance of my posterity. 10

O omniscient adorable God, upon whatsoever performer of noble acts, you cast a favourable regard, he enjoys welfare and wealth, and becomes the possessor of horses, brave sons, cows and cattle. 11

5

Offer hot and clarified butter to the well-kindled shining omnipresent fire-divine. 1

Ever-praised by men, the fire-divine inspires sacred acts, He is wise, uninjurable, and sweet-handed. 2

Adored, O fire-divine, bring hither the splendid and friendly sun, with his easy-going chariot for our protection. 3

May you spread your grassy seats soft as a sooly blanket, and sing holy hymns. May the splendrous Lord grant rewards to us. 4

O divine doors, be easy of access for our protection ; may our sacred worship be a success. 5

सुप्रतीके वयोव्रीह्या यद्वि क्रतुस्य मातरा । देवाःसुषोमसर्गमहे ॥६॥
 वातेत्य पमर्त्यन्विता देव्या रोगांता मनुष । इमं नो यज्ञमा गन्त ॥७॥
 इन्द्रा सरस्वतीं मुही विस्ती देवीमेषोमुव । वहिः सीदन्वास्वध ॥८॥
 शिवस्तपष्टरिता गांश्च विभु पापं उत त्मनो । यज्ञोयज्ञे न उदय ॥९॥
 यत्र पयः पमस्तपते देवता गुह्या नामानि । तत्र हव्यानि गामय ॥१०॥
 स्वाहासमये वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥११॥

suprátike vayovrīdhā yahvī ṛitāsya mātārā ! doṣhām
 ushāsam imahe ॥ 6 ॥ vatasya pātinann īlitā dāivyā hūtārā
 mānushah | imāni no yaññām ā gatam ॥ 7 ॥ īlā sārāsvatī —
 ॥ 8 ॥ gīvas tvashtar iha gabi vibhūḥ posha utā tmāna | ya-
 jñe-yajñe na ud ava ॥ 9 ॥ vātia vettha vanaspate devā-
 nām guhya nāmāni tatia havyani gāmaya | 10 | svāhā-
 gnāye varuṇāya svāhēndraya marūdbhyaḥ | svahā devē-
 bhyo havīḥ ॥ 11 ॥

(१) ऋतं मृतम

(१-१०) दशान्वितास्य मृतमपि यो वसुधुत क्रति । अग्निदेवता । पद्वि२३-६

३२" अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनुवः ।
 अस्तमयेन्त आश्वोऽस्तं नित्यासो वाजिन इधं स्तोतुम्य आभर ॥१॥

6.

Agnīm tām manye yo vāsur āstam yām yānti dhenā-
 vah | āstam ārvanta āśvāvo 'stam nityāso vājina īsham sto-
 trībhya ā bhara ॥ 1 ॥

We supplicate the evening and dawn who are lovely, givers of longevity, mighty and the abiders of eternal laws. 6

Glorified may you, O divine invokers of Nature's bounties come with the speed of wind to bless the sacred worship of this man, the institutor. 7

May the divine spirit of wisdom, speech and prosperity, the benevolent sources of happiness, perpetually have the proper seat within our hearts. 8

O benevolent and plentiful architect of universe, being propitious, come of your own accord, and help us in our every sacred act. 9

Wherever you know, O Lord of vegetation, the secret forms of Nature's bounties to be, thither may you send our offerings. 10

Hail to the adorable, hail to the venerable, and hail to the resplendent Lord ; hail to the vital principles and hail with oblations to other Nature's bounties. 11

I glorify that adorable Lord, who provides habitation ; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. 1

सो अग्निर्वा यमुंरुणि सं वमायन्ति धेनवे ।
 ममवेन्ता ग्वृद्रुवः सं सुजातामः सुरय इषं स्तोतृभ्य आ भर ॥२॥
 अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।
 अग्नी रावे स्यासुवं स प्रीतो दाति वार्यमिषं स्तोतृभ्य आ भर ॥३॥
 आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
 यद् द्या ते पनीयसी समिदीदयति द्यवीषं रतोतृभ्य आ भर ॥४॥
 आ ते अग्न क्रचा हविः शुक्रस्य शोचिषरपते ।
 सुश्वेन्द्र दस्म विदपते हव्यवाट तुभ्यं हव्य इषं स्तोतृभ्य आ भर ॥५॥

sô agnir yô vâsur grîṇé sām yām
 ayānti dhenāvah | sām ārvanto raghadrūvah sām sujātāsah
 sūrāya ishah — || 2 ||, agnir hi vājinam viṣe dādāti viśvā-
 carshaṇiḥ | agni rāyē svābhuvam sā prīto yāti vāryam
 ishah — || 3 || ā te agna idhīnahi dyumāntam devājāram |
 yād dha syā te pāniyasi samīd dīdāyati dyāvīshah
 — || 4 || ā te-agna ṛicā haviḥ śukrasya śociśas pate | sū-
 śandra dāsma viśpate havyavāt tūbhyam hūyata ishah
 — || 5 ||

२३० प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।
 ते हिन्विरे न इन्विरे न इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥६॥
 तव त्ये अग्नि अर्चयो महि व्राधन्त वाजिनः ।
 ये पत्वभिः शफानां व्राजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥७॥

prô tyé agnāyo 'gnīshu viśvam pushyanti vāryam | té
 hinvire tá invire tá ishanyanty ānushāg ishah — || 6 || tāva
 tyé agne arcāyo māhi vrādhanta vājinah | yé pātvabhiḥ
 śaphānām vrajā bhurānta gōnām ishah — || 7 ||

He is the adorable Lord, praised as the giver of dwellings to whom the milk-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. 2

Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you. 3

O adorable Lord, we kindle your light, bright and undim-
inishing, so that its blazes keep shining deep in our hearts.
May you, O Lord, grant nourishment to those, who adore
you. 4

O adorable God, Lord of bright light, bestower of bliss,
splendrous, protector of men, the acceptor of devotions,
to you the worship is offered with the sacred hymns.
May you, O Lord, grant nourishment to those, who adore
you. 5

These divine flames, enshrined in the worshipful hearts,
cherish everything that is precious. They give delight,
spread wide within, and perpetually crave for fresh food.
May you, O Lord, grant nourishment to those, who adore
you. 6

O adorable Lord, when nourished, these flames of
devotion, spread out with the swift speed of horses, and
reach the centre, the seat of wisdom and knowledge. May
you grant, O Lord, nourishment to those, who adore
you. 7

नवां नो अग्न आ भर स्तोतृभ्यः सुक्षितिरिषः ।
 ते स्वाँम य आनुचुरवातः सो दमेदम इष स्तोतृभ्य आ भर ॥८॥
 जुमे सुधन्द्र सर्पिषो दपो श्रीणीप जस्ताने ।
 उतो न उत्पुपूर्वा जयेथेषु शवसन्त्यत इषे स्तोतृभ्य आ भर ॥९॥
 एवाँ अग्निमेजुर्यमुर्गोर्भिर्यज्ञाभिरानुप रु ।
 दधदुस्मे सुर्वीर्यमत त्वदाश्वयमिषे स्तोतृभ्य आ भर ॥१०॥

nāvā no

agna ū bhara stotrībhyah sukshitir ishah | té syāma yā
 ānricūs tvādūtāso dāme-dama ishaham -- 8 | ubhé susēan-
 dra sarpīsho dārvi śunisha āsāni , uto na ūt pupuryā
 ukthēshu śavasas pata ishaham "9" evān agnīm ajurya-
 mur girbhīr yajñebhir ānushāk | dādhad asme suvīryam utā
 tyād āśvāsavyam ishaham — 10 |

(७) सप्तम सूक्तम्

(१ १०) दधर्धस्वयमप सन्त्यमिष इष कृषि । अग्निदेवता । (११) ५० प्रथमाऽग्निवर्चमिषुष्टु ।

(१०) दधस्वयमप सन्त्यमिषा ॥

॥८॥

सर्वायः सं वः सम्यग्मिषं स्तोमं चाग्नये ।
 वपिष्ठाय क्षितीनामूर्जो नप्रे सहस्वते ॥१॥
 कुत्रा चियस्य समृती रुष्या नरो नृपदेने ।
 अहन्ताश्चियमिन्धते संजनयन्ति जन्तव ॥२॥

7.

Sákhāyah sám vah samyāñcam ishah stómam cāgnāye |
 vārshishthāya kshitinām ūrjō nāptre sāhasvate " 1 | kūtṛā
 cid yāsyā sāmṛitau ranvā nāro nṛishádane | árbhantaṣ cid
 yām indhaté samjanáyanti jantávaḥ " 2 |

O adorable Lord, grant fresh food, and happy homes to those who praise you. For us who worship you, you are envoy in every house. May you grant, O Lord, nourishment to those, who adore you. 8

O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. 9

Thus, O adorable Lord, we duly serve you with praises and with offerings successively. So, may you give us what we crave,—lot of brave sons, and wealth of fleet steeds. May you, O Lord, grant nourishment to those, who adore you. 10

7

Friends, offer best homage and praise to the fire-divine, the most liberal benefactor of men, and the powerful son of strength. 1

Where is that cosmic fire in whose presence men rejoice, while offering homage in congregational halls, whom worthy devotees enkindle, and all living beings generate. 2

सं यद्विषो वनमहे सं हव्या मानुषाणाम् ।
 उत द्युमन्स्य शर्वस कृतस्य रुद्रिममा ददे ॥३॥
 स स्मा कृणोति केनुमा नक्तं चिदुर आ सते ।
 पावको यदनुस्पतीन्प्र स्मा मिनात्यजरः ॥४॥
 अत्र स्म यस्य वेपथे स्वेदं पृथिषु जुह्वति ।
 अभिमह स्वजेन्यं भृगां पृष्ठेयं रुद्रहुः ॥५॥

sám yád ishó vá-

namahe sám havyá mánushāṇām | utá dyumnásya śávasa
 řitásya raśmím á dade | 3 || sá smā kṛiṇoti ketúm á náktam
 cid diurá á saté | pávakó yád vānāspátin prá smā mináty
 ajárah | 4 | áva sma yásya véshane svédam pathíshu jú-
 hvati | abhím áha svájenyam bhúmā pṛishthéva rurubh
 || 5 ||

॥३५॥

यं मर्त्यैः पुरुषृष्टं विदद्विध्वंस्य धायसे ।
 प्र स्वादनं पितृनामस्तताति चिदायवे ॥६॥
 स हि एमा धन्वाक्षितं दाता न दात्या पशुः ।
 हिरिश्मश्रुः शुचिदत्तमुग्निभृष्टतविषिः ॥७॥
 शुचिः एम् यस्मा अत्रिक्वत्र स्वाधितोव रीयते ।
 सुषुर्मृत माता काणा यदनुशे भगेम ॥८॥
 आ यस्ते सर्पिरासुतेऽश्रे शमस्ति धायसे ।
 ऐषु द्युमनुत श्रव आ चित्तं मर्त्येषु धाः ॥९॥

yám mártyaḥ puruṣṛiham vidád viśvasya dháyase | prá
 svádanam pitūnám ástatātīm cid áyáve || 6 || sá hí shmā
 dhánvákshitam dátā ná dáty á paśúḥ | hiriśmaśruḥ śúci-
 dann řibhur ánibhṛishṭatavishiḥ || 7 || śúciḥ shma yásmā
 ativát prá svádhítiva ríyate | sushúr asūta mātá krāṇá yád
 anasé bhágam || 8 || á yás te sarpirāsuté 'gne śám ásti dhā-
 yase | aishu dyumnám utá śráva á cittám mártyeshe dhāḥ

When we present to him devotional homage, and when he accepts the offerings of men, then by the strength of his divine splendour, he assumes the radiance of eternal truth. 3

Verily he gives a signal during the darkness of night to one, who is far off, when he, the purifier, the undecaying, consumes the forest tree. 4

At whose worship the devotees pour the dripping butter upon the ritual fire, and streams mount along the flames, as if ones own son riding upon the back of his father. 5

Him whom, the desired of many, the devout man recognizes as the sustainer of all, the giver of flavour to food and the provider of home to every living man. 6

He, who is vast and possessor of irresistible strength, crops the dry ground strewn with grass and wood, like a herd, while grazing ; he, as if, with a golden beard, and shining teeth. 7

Bright as an axe is he, to whom the mortal sage, exempt from the three types of pains, offers worship ; he, whom his prolific mother, the fire-stick, has given birth to. The benefactor fire then receives the offerings. 8

O adorable Lord, the acceptor of homage, like the fire accepting butter, the upholder of all, be delighted by our praise. May you bestow upon the worshippers fame, food and intelligence. 9

इति चिन्मन्युर्माध्रजस्यादात्तमा पशुं ददे ।
आदग्ने-अपृणतोऽग्निः सामद्यादस्युनिषः सासद्याद्वत् ॥१॥

iti ein manyúm adhrījas tvádātam ā paṣūṁ dade | ād
agne āpṛiṇatō 'triḥ sāsahyād dāsyūn ishāḥ sāsahyān nṛīm
॥ 10 ॥

(८) अग्ने सुभग

(१-५) सप्तर्षेस्त्वाप्त्यै सूक्तस्याग्नेः ह्य कविः । अग्निर्देवता । जगती छन्दः ॥

॥२१॥ त्वामग्ने ऋतायतुः ममीधिरे प्रुवं प्रुवासं जुनेयं सहस्रृत ।
पुरुषान्द्रं यजतं विश्वयायमे दमूनसं गृहपतिं वरेण्यम् ॥१॥
त्वामग्ने अतिथिं पुर्यं विशः शोचिष्केऽं गृहपतिं नि पेदिरे ।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशामाणं स्वयमे जग्दिषम् ॥२॥
त्वामग्ने मानुषीरिजते विशो हायावदुं विविचिं ग्वधातमम् ।
गृहा सन्तं सुभग विश्वदर्शतं तुविष्णुणसं सुयज्ञं घृतध्रिवम् ॥३॥

४.

Tvām agna ritayāvaḥ sām idhire pratuām pratuāsa
ūtāye saḥaskṛita | puruṣeandrām yajataṁ viṣvādhāyasam
dāmūnasam gṛihāpatim vareṇyam || 1 || tvām agne ātithim
purvyām viṣaḥ śośiṣkeṣam gṛihāpatim nī shedire | bṛihāt-
ketum pururūpaṁ dhanaspritam suśārmāṇaṁ svāvasam ja-
radviṣam || 2 || tvām agne mānushīr ilate viṣo hotrāvīdam
viviciṁ ratnadhātamam | gūhā sāntam subhaga viṣvādarṣa-
tam tuviṣhvanāsam suyājam ghrītaśrīyam || 3 ||

O adorable Lord, may he, the triply liberated sage, take all the gifts of cattle and wealth, offered to you, and with that aid subdue the hostile men. 10

8

O adorable Lord, you are inspirer of strength. From the earliest times, ancient devotees, the lovers of truth, have been enkindling your love in their hearts for their preservation. You are eternal, bliss-bestower, adorable, nourisher of universe, liberal giver, lord of the home holder, and venerable. 1

O adorable Lord, men enshrine you in their hearts, as their dear ancient guest, and master of their homes. You are brilliant like the blazing flame of fire, highly enlightened, and multiform. You are dispenser of wealth, bestower of happiness, kind protector and destroyer of decay and rot. 2

Human beings glorify you, O gracious adorable Lord, the appreciator of offerings, the discriminator between virtue and vice and the most liberal giver of precious things. You the auspicious, stay concealed in the innermost cavity and yet at times visible to all, and your loud voice is heard by them. You just as fire with butter, are honoured by holy hymns and glorified by loving devotion. 3

त्वामग्रे तर्हसि विद्यमानं देव गीर्वाणं पुरो नमस्मापि मर्हिम् ।
 स ते नृपस्य मामयातो आहूते देवामनस्य यजन्ता मुदृतिभिः ॥२॥
 त्वमग्रे पुरुषस्य विदोर्विशो वयो दधामि प्रजया पुरुषतु ।
 पुरुषयज्ञा सहसा वि रंजामि त्रिषिः सा ते त्रित्विषाणस्य नाशुपे ॥५॥
 त्वामग्रे समिधाने यविष्ठय देवा इते चकिरे हव्ययाहनम् ।
 उत्तरयगं घृतयेनिमाहुते तेषु चमुदृतिरे चादुधमनि ॥६॥
 त्वामग्रे प्रद्विष आहुते धृतं नुन्तायने नृपनिधा मर्मीरिरे ।
 स नावृजान ओषधीनिर्मधत्ताउनि त्रयांसि पार्यिगा वि तिरसे ॥७॥

tvām agne
 dharmasīm viśvādhā vayām śirbhīr gṛiṇānto nāmasōpa se-
 dina । sā no jushasva samīdhāno angno devo mātasya ya-
 şasa suditibhiḥ । 4 । tvām agne purnīupo viṣe viṣe vāyo
 dadhāsi prātñāthā puruṣtuta । purūny ānnā sāhasā vī rā-
 jasi tvishiḥ sā te titvishāṇāsya nādhrīṣhe ॥ 5 ॥ tvām agne
 samīdhānām yavishṭhya devā dūtām cakrire havyavāha-
 nam । urujiāyasam ghṛitāyonim āhutam tveshām cākshur
 dadhire eodayānmatī । 6 ॥ tvām agne pradīva āhutam ghṛi-
 taḥ sumnāyāvaḥ sushamīdhā sām idhire । sā vavṛidhāna osha-
 dhubhīr ukshito 'bhī jiāyānsi pārthivā vī tīṣthase । 7 ।

। १५ । नमः सुखम्

(१, ३) सप्तमस्यास्य सूक्तस्य त्रयो गव्य ऋषिः अग्निर्देवता । (२, ४) पञ्चमादिनवसूक्ता पट्टपाथाः सुषुप्ति । (५, ७) पञ्चमसप्तम्याभ्यां पश्चिमादिदेवता ।

॥१॥ त्वामग्ने हविष्मन्तो देवं मताम ईक्षते ।
मन्ये त्वा ज्ञातवैदमं स हव्या वंशानुषक ॥१॥

9.

Tvām agne havishmanto devām mātasa ilāte | mānye
va jātāvedasam sá havyā vakshy anushák | 1 |

We are drawn near you, O all-sustaining adorable God, adoring you in many ways, singing songs and with reverence. May you, O self-illuminated Lord, when enkindled like fire, be propitious to us and with your radiance make us glorious. 4

O adorable Lord, multi-form, you grant nourishment to each and every mortal. You by your might, are sovereign over all sorts of nourishing food. Your splendour, when blazing brightly, is unrivalled. 5

O adorable God, ever young, when you are pleased, Nature's bounties are inspired by you and take you as the bearer of homage. Your glory is wide-reaching. Your love to the devotee when invoked, is enkindled as fire with butter. The men inspired by their understanding accept you as the brilliant eye of the universe. 6

From the earliest times, men seeking joy have been kindling you with earnest invocations and devotion, just as fire with fuel and butter. Again, just as sprinkled with butter and fed with plants, the fire spreads all over the layers of land, similarly, you, by the devotion, enlighten the entire life of the worshipper. 7

9

Mortal men with reverential homage, glorify you, O fire-divine. I adore you, O Lord, cognizant of all that is born, so that you may please convey my offerings to Nature's forces. 1

अग्निर्होता दास्यन्तः क्षत्रस्य वृक्षर्षाहपः ।
 नं यज्ञासुश्चरन्ति ये सं दाजांसः श्रमस्त्वयः ॥२॥
 उत स्म ये शिशुं यथा नयं जनिहारणी ।
 धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥३॥
 उत स्म दुर्ग्रभीयसे पुत्रो न ह्यार्याणाम् ।
 पुरुषो दग्धामि वनाग्ने पशुर्न यवसे ॥४॥
 अथ स्म दत्त्याचर्यः सम्यक्संयन्ति धूमिनः ।

यदीमह त्रितो दिव्युप ध्मातेव धर्मानि शिशोते ध्मातरौ यथा ॥५॥

agnir hótā

dāsvataḥ ksháyasya vṛiktábarhishaḥ | sám yajñáśaḥ cāraṇti
 yām sám vājasaḥ śravasyávaḥ || 2 || utá sma yām śiṣuṇ
 yathā návaṃ jānishiṭārāṇi | dhartāram mānushipāṇi viṣām
 agnīm svadhvarām || 3 || utá sma durgrībhiyase putró ná
 hvāryānām | purū yó dagdhási vānāgne paśúr ná yāvase
 || 4 || ádha sma yásyārcáyah samyák samyānti dhūmīnaḥ |
 yád im áha tritó divy ūpa dhmāteva dhāmati śṣīte dhmā-
 tāri yathā || 5 ||

तवाहमग्ने इतिभिर्मित्रस्य च प्रशस्तिभिः ।
 देवोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥६॥
 तं नो अग्ने अभी नरो रयिं सहस्र आ भर ।
 स क्षेपयत्स पोषयद्भवद्वाजस्य सातय इतिभि प्लु नो वृधे ॥७॥

tāvāhām agna ūtibhir mitrāsya ca prāśasti-
 bhiḥ . dveshoyūto ná duritā turyāma mārtyānām || 6 || tāni
 no agne abhī nāro rayīm sahasva á bhara | sá kshepayat
 sá poshayaḥ bhuvad vājasya sātāya utaidhi prītsú no vṛi-
 dhé || 7 ||

Adorable Lord evokes Nature's bounties to proceed to the home of that person who liberally gives and whose heart is free of impurities ; and further, in whom congregate all sacrifices, securing food and fame. 2

It (the attrition fire) is the one which the two wooden sticks have engendered, like a new-born infant. This has become the supportor of men, and therefore, it fully deserves our adoration for peaceful purposes. 3

It is very hard to harness this fire, like the taming of the offsprings of wriggling snakes. O terrestrial fire, you have the capacity of burning forests as an animal consuming fodder. 4

The fire emits forth the smoke and the flames intensely collect and then diffuse to the three regions. The fire inflates in the firmament like the blower of a bellows and then sharpens its flames as the fire blazing from the blast of the blower. 5

O fire may we through your friendly and protective aids, and by our praises of you, subdue the wickedness of mortal men, and destroy the malignant. 6

O powerful fire, upon us, the institutors of holy acts, please bestow affluence. May this fire lay off our foes, and protect and nourish us and help in procuring energised food. May it be with us in our struggles for success. 7

[illegible]

১০০০ টি 'সি' গুলি, ১০০০ টি 'সি' গুলি
 ১০০০ টি 'সি' গুলি, ১০০০ টি 'সি' গুলি

अनं ॐ शुभा नर पुननसभ्यमत्रिगो ।

प्र नोः शया परीक्षिता रत्ति वाजाय नन्दम ॥५॥

त्वं ना अग्ने अद्भुत कल्या दक्षस्य महता ।

३ अल्पमासकालादिभिर्न यज्ञियः ॥२॥

त्वं नां अग्न एषां गव्यं पुष्टि न कल्पे ।

५ मोनिमि ३ सुर्या नरा भगवन्तु ॥५॥

अंश चन्द्र तं गिरः शुभभन्वः शरा

न भुज्मन्तः नरा इमाश्चक्षुषा पृथुस्तुषा इव नरा मेना

तय त्व जस अचदा आजन्ता यान्त धुण्वा

परमानं न भवति सदा सदा न कवे ॥५॥

नू नो अग्न उत्तये सवाधसध रातये ।

अस्माकं सभे सुर्या विश्वा आशिस्तिरपन्न ॥६॥

10.

Agna ōjishtham ā bhara dyumnannam asmābhyam adhrig |
 prā no rāyā patipāsā rātsi vājāya pānthām || 1 || tvām no
 agne adbhuta kṛatva dakshasya māhānā | tvē asuryām
 āruhat kṛānā mitro nā yajñīyah || 2 || tvām no agna eshām
 gāyam pushtim ca vardhaya | yē stōmebhiḥ prā sūrāyo
 nāro maghāny ānasūh || 3 || yē agne candra te girāḥ sam-
 bhānty āsvarādhasah | śūshmebhiḥ aushmaño nāro divās cid
 yēśhām bṛihat sukīrtir bōdhati tmānā || 4 || tāva tyē agne
 arcayo bhrajanto yanti dhrishnuyā | pārijmāno nā vidyūtah
 svānō rātho na vājayah || 5 || nū no agna ūtāye sabādha-
 saḥ ca rātāye | asmākāsaḥ ca sūrāyo vīśvā āśās tarīśhāṇi
 || 6 || tvām no agne aṅgira stutā stāvāna ā bhara | hō-
 tar vibhvāsāham rayīm stotribhya stāvase ca na utaidhi
 pritsū no vridhē || 7 ||

O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour, may you invest us with over-flowing store of wealth, and mark out for us the paths to spiritual enlightenment. 1

O marvellous adorable Lord, gratified by our noble acts, invest in us greatness of vigour. In you abides the strength, necessary to destroy wickedness and evils. You, the O embodiment of holiness, are actively engaged like the radiant sun. 2

O adorable Lord, increase means of sustenance and house and home of ours who are wise and have acquired prosperity through the chanting of vedic hymns. 3

O blissful supreme Lord, those who glorify you with hymns, obtain richness of vitality and are invigorated with the foe-destroying energies. Their fame reaches the height of firmament. This they gain by your own accord (i.e. by your favour). 4

O adorable Lord, these your bright and fierce flames of glory spread all over like the lightnings flashing around and are like a rattling car forcibly procuring foodgrains. 5

Now O adorable Lord, come swiftly for our protection, and for bestowing riches to the needy and oppressed. And may all the aspirations of our enlightened ones be fulfilled. 6

O adorable Lord, dear as our life, glorified in the past, glorified at present, invoker of Nature's forces, bring unto us riches enabling us to overcome the mighty. May you give to your praisers ability to extol you, and be near us for success in struggles. 7

११ । ११ । ११ । ११ ।

१ । ११ । ११ । ११ । ११ । ११ । ११ । ११ । ११ । ११ ।

जनस्य गोपा अजनिष्ट जागृविर्गमि लुडलं सुवपतः नवपते ।
घृतप्रतीको बृहता दिविस्पृशा द्युमतिर्भाति भरतेभ्य शुचि ॥१॥
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरोम्यपशुस्ये समीधरे ।
इन्द्रेण देवे सरथं सार्धं हि सौदृजि होता यजथाय सुकृतु ॥२॥
असीमृष्टो जायसे माघोः शुचिर्मन्द्रः कविर्दतिष्ठो विवरयन् ।
घृतेन त्वावर्धयन्नम आहुत धुमस्ते केतुरभवाद्दिवि श्रितः ॥३॥

11.

Jánasya gopá ajanishta jágrivir agniḥ sudákshah suvi-
táya návyas e ghṛitaprátiko bṛihatá divisprīṣā dyumát vi
bhāti bharatébhyah śúciḥ ॥ 1 ॥ yajñásya ketúm prathamám
puróhitaṁ agniṁ náras trishadbasthé sám idhire | índreṇa
devaíḥ sarátham sá barhishi sídan ní hótā yajáthāya sukrá-
tuḥ ॥ 2 ॥ ásammṛishto jāyase mātṛóḥ śúciṛ mandráḥ kavír
úd atishtho vivásvataḥ | ghṛiténa tvāvardhayann agna āhuta
dhumás te ketúr abhavad divi śritáḥ ॥ 3 ॥

अग्निर्नो यज्ञमुप वेतु साधुवाग्निं नरो वि भरन्तं गृहेगृहे ।
अग्निर्दुतो अभवद्धव्यवाहनाऽग्निं वृणाना वृणते कविकेतुम् ॥१॥
तुभ्येदमग्निं मधुमत्तमं वचस्तुभ्यं मनीषा इयमेस्तु शं हृदे ।
त्वां गिरः सिन्धुमिश्रायनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥२॥

agnír no yajñám
upa vetu sádhyuágniṁ náro ví bharante grīhé-grīhe | agnír
dūtó abhavad dhavyaváhano 'gniṁ vṛiṇāná vṛiṇate kaví-
kratum ॥ 4 ॥ túbhyedám agne mádhumattamaṁ vácas tú-
bhyam manishá iyám astu śám hṛidé | tvám gírah síndhum
ivávánir mahír á pṛiṇanti śavasā vardháyanti ca ॥ 5 ॥

The glory of the powerful adorable Lord, the protector of man, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, his intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. 1

Men, engaged in meditation first kindle the glory of adorable Lord in all the three realms ; physical, vital and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are channelled into one direction, as if riding in one and the same car. He, the one engaged in meditation, sets in the comfortable posture for the transcendental concentration. 2

O adorable Lord, may your glory be manifested in our innermost consciousness, just as the fire (of attrition) is generated unobstructed of the two mothers, and when fed with butter and offerings, it gives out smoke, spreading abroad in the sky, like the banner of your glory. 3

May fire divine, the fulfiller of our aspirations, come to the holy place our work and worship. Devotees cherish the fire-divine in every dwelling which is the bearer of oblations, and becomes an envoy, the bearer of our gifts. Wise men adore the fire-divine as the accomplisher of benevolent works. 4

O adorable Lord, to you, this sweetest prayer is addressed. May this praise, product of my thought, be dear to your heart. May my pious hymns fill you, and make you, for us, yet more mighty in strength, as large rivers replenish the sea. 5

त्वामग्ने अङ्गिरसा गुहां हितमन्त्रविन्दुविडम्बिषाणं वनेवने ।
स जायसे मथ्यमानं महतीं महत्त्वमाहुः महंसमुचमङ्गिरः ॥६॥

tvām

agne āṅgirasas guha hitām ānv avindañ chiṣṛiyāṇaṃ vāne
-vane | sā jāyase mathyāmānaḥ sāho mahāt tvām ahuḥ sā
basas putrām āṅgiraḥ ॥6॥

(१२) दास्य मृतम

१ (१) दास्यस्य मृतमग्नेयं मृतमग्नेयं कृतमग्नेयं । अङ्गिरसा । अङ्गिरः ।

प्राप्तय वृहते यजिष्ये कृतस्य वृष्णे अमृगस्य मन्त्रं ।
घृतं न यज आस्येऽ सुपुतं गिरं भरे वृषभार्थं प्रतीचीम् ॥१॥
कृतं चिकित्य कृतमिचिकिद्धयुतस्य धारु अनु तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन कृतं सपाम्यरुषस्य वृष्णे ॥२॥
कया नो अग्न कृतयधनेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव कृतुपा कृतुनां नाहं पतिं सानितुमस्य रायः ॥३॥
के ते अग्रे रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अतृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

12.

Prāgnāye bhīhaté yajñīyāya ṛitāsya vṛishṇe āsurāya
mānma | ghritām nā yajñā asyè sūpūtaṃ giram bhare vṛi-
shabhāya pratīcīm ॥ 1 ॥ ṛitām cikitva ṛitām te cikiddhy
ṛitāsya dhārā ānu tṛindhi pūrvīḥ | nābhām yātūm sāsasā
nā dvayéna ṛitām sapāmy arushāsya vṛishṇaḥ ॥ 2 ॥ kāyā no
agna ṛitāyann ṛitēna bhūvo nāvedā ucāthasya nāvyaḥ |
védā me devā ṛitupā ṛitūnām nābhām pātiṃ sanitūr asyā
rāyāḥ ॥ 3 ॥ ké te āgae ripāve bāndhanāsah ké pāyāvaḥ sa-
nibhante dyumāntaḥ | ké dhāsīm agne ānṛitasya pānti ká
āsato vācasah santi gopāḥ ॥ 4 ॥

O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire by attrition, your glory is manifested by hard toil and great endurance. Therefore devotees call you, O dearest Lord, the source of strength. 6

12

Like well-purified butter poured into the mouth of ritual fire, I offer the usual sincere and thoughtful praise to the adorable Lord, the supreme, the venerable, the guide of eternal truth, the vigorous, the showerer of benefits. 1

O adorable Lord, best knowing the purpose of our truthful prayers, may you listen to our words and thereon send forth full streams of eternal order. I do not use my might for the purposes of violence, and for duplicity in matters of truth and untruth. I faithfully follow the Lord of the eternal law. 2

O adorable Lord, bestower of blessings, by what eternal law will you be giving recognition to our adoration? May you, O guardian of the laws be pleased to know my purpose. I know not the Lord, who has been distributing riches among us. 3

O adorable Lord, who among us are the subduers of adversaries? Who among us are the protectors, and distributors of splendid wealth? Who among us, are the defenders of falsehood and who are the encouragers of evil deeds? 4

मत्स्यस्ते विष्टुणा अग्नौ त्विषाम् सन्नो अग्निना अभूयत ।
 अधूर्पत स्वयमेने वचोभिर्ऋजुयने वृजिनानि ब्रुवन्तः ॥५॥
 यस्ते अग्ने नमसा यज्ञनीदृ कृतं स पात्यरूपस्य वृष्णाः ।
 तस्मै अयं पथुरा साधुरेणु प्रमर्श्याणस्य नहुषस्य शेषः ॥६॥

sákhāyas te víshunā agna
 eté śivásah sánto áśiva abhuvan | ádhūrbhata svayám eté
 vácobhir řijuyaté vřijnāni bruvántah | 5 | yás te agne ná-
 masa yajñām ítta řitām sá pāty arushasya vřishñah | tāsya
 ksháyah pñithur á sādhub etu prasārśrñasya náhushasya
 śéshah || 6 ||

(१) । यषोऽग्नौ सन्तम्

(२) । यषोऽग्नौ सन्तम् । यषोऽग्नौ सन्तम् । यषोऽग्नौ सन्तम् ॥

अच्यन्तस्त्वा हवामहेऽच्यन्तः समिधामहि । अग्ने अच्यन्त इत्यर्थे ॥१॥
 अग्ने स्तोम मनामहे सिध्रमय दिविस्पृशः । देवस्यै द्रविणस्यैवः ॥२॥
 अग्निर्जुषत नो गिरा होता वा मानुषेभ्यः । स वक्षहेभ्यु जनेभ्यः ॥३॥
 त्वमग्ने सुप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

19.

Árcantas tvā havāmahé 'rcantah sám idbīmahī | ágne
 árcanta útāye || 1 || agné stómam manāmahe sidhrām adyá
 diviśpřishah | devāsya dravinasyáyavah || 2 || agnir jushata no
 gíro hótā yó mánuśheshv á | sá yakshad dávyam jānam
 || 3 || tvam agne sapráthhā asi jushṭo hótā vāreṇyah | tváyā
 yajñam vi tanvate || 4 ||

These widely-dispersed friends of yours, O adorable Lord have been unhappy (whilst abandoning your worship) but are now again enjoying (on renewal of their devotion). May they who utter wicked words against the righteous, suffer by their own words and perish. 5

O resplendent, adorable Lord, the showerer of blessings, may his home be wide and prosperous, who performs your worship with reverence, and lives true to the law eternal. And may the noble aspirations of men, who diligently worship you be fulfilled. 6

13

O adorable Lord, with songs of praise we invoke you ; with invocations we enkindle your glory ; we invoke you for help. 1

Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven. 2

May the adorable Lord, inspirer of Nature's bounties seated in the innerconscience of men, take delight in our praises and honour the wishes of enlightened persons. 3

O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that the sacred works flourish to glory. 4

अग्ने वाजसातमं विप्रां वर्धन्ति सुष्टुतम् । स नो गन्धं सुर्वीर्यम् ॥५॥
अग्ने नेमिरसो इव देवो रवे परभृतास । आ गधश्चित्रमंजसे ॥६॥

tvām agne vājasātamaṁ viprā var-
dhanti sushtutam | sā no gāṁsu suर्वीर्यम् ॥ 5 ॥ agne nemīr-
arāśu iva devāns tvām paribhūr asi | ā gādhas citrām aṁ-
jase ॥ 6 ॥

(१४) बहुवचनं धृतम्

(१) बहुवचनं धृतम् धृतम् धृतम् धृतम् धृतम् धृतम् धृतम् धृतम् धृतम् धृतम्

॥१॥ अग्निं स्तोमेन वोचय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत ॥१॥
तमध्वरेष्वाहिते देव मर्ता अमर्त्यम् । यजिष्ठं मानुषे जने ॥२॥
तं हि शश्वन्तं ईळते सुचा देवं धृतधुता । अग्निं हव्यस्य वोळ्हेये ॥३॥
अग्निर्जतो अगेचन प्रन्दस्युज्योतिषा तमः । अविन्दुता अपः स्वः ॥४॥
अग्निमिन्ध्र्यं कवि धृतपृष्ठं सपयत । वेतु मे सृणवद्धवम् ॥५॥
अग्निं धृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम् । स्वाधीभिर्वचम्युभिः ॥६॥

14.

Agnīm stómēna bodhaya samidhanó amartyam | havyā
devēshu no dadhat ॥ 1 ॥ tām adhvarēśhiv ilate devām mārṭā
amartyam | yājishṭham mānushe jāne ॥ 2 ॥ tām hi śāśvanta
ilate sruçā devām ghrītaścūtā | agnīm havyāya vólhave
॥ 3 ॥ agnīr jātó arocata ghnān dāsyūñ jyótisha tāmah |
āvindad gā apāh svāh 4 agnīm ilēnyam kavim ghrītā-
prishṭham sapayata | vetu me sṛṇavad dhavam ॥ 5 ॥ agnīm
ghrītēna vāvṛidhu stōmēbhir viśvācarshaṇim | svādhubhir
vacasyūbhiḥ ॥ 6 ॥

Wise worshippers exalt you with praises, O adorable Lord, you are bountiful giver of strength. May you bestow upon us excellent vitality and virility. 5

O adorable Lord, you encompass Nature's forces, as the felly rings the spokes, may you bestow manifold wealth upon us. 6

14

May you arouse the grace of immortal Lord with your prayers ; so that, when pleased, may He, like the flame of fire, bear our homage to Nature's bounties. 1

Mortals extol this immortal, divine supreme, at high solemnities, most adorable among mankind. 2

All glorify the spiritual fire pouring out love from their heart as if butter to fire with sacrificial ladle. They glorify the spiritual fire, so that it conveys their homage to Nature's forces. 3

The spiritual fire as soon as manifested, blazes brightly, destroying the wicked and dispersing the darkness by its lustre. It restores wisdom, action and happiness. 4

May you honour the spiritual fire, the source of wisdom, whose summit blazes with love. May it respond to my invocation. 5

They exalt the spiritual fire, the universal illuminator of the inner realm with intense devotions and hymns of praise singularly meditative and eloquent. 6

(१५) पञ्चमो मूलः

(१५) पञ्चमो मूलः पञ्चमो मूलः पञ्चमो मूलः

प्र वेधसे कवये वेद्याय गिर भरे गडासे पूर्याय ।
 घृतप्रसत्तो असुरः सुशेवो गयो धर्ता धरुणो यमो अभि ॥१॥
 कृतेन कृतं धरुणं धारयन्त यज्ञस्य शकं परमे व्योमनि ।
 दिवो धर्मरुणे सदुषो नृजातेरजाता अभि च ननुधुः ॥२॥
 अंहोयुवस्तन्वस्तन्वते वि वयो महद्दृष्टे पर्याये ।
 स संवतो नवजातस्तुतुर्यान्मिहं न क्रुद्धमभितः परि शुः ॥३॥

15.

Prá vedhāse kavāye vedyāya gīram bhare yaśase pur-
 vyāya | ghṛitāprasatto āsuraḥ suśevo rayo dhartā dharuṇo
 vāsvo agniḥ 1 | rītena rītām dharuṇam dhār yanta yajñā-
 sya śaké paramé vyoman | divó dhárman dharuṇe sedusho
 nṛiṁ jātaír ajātān abhī yé nanakshuh 2 | anho yuvas tan-
 vās tanvate ví váyo mahád duṣṭāram purvyāya | sá saṁ-
 vāto návajātas tuturyat sinham ná krudham abhītaḥ pári
 shṭhuḥ || 3 ||

मानेयं चद्रसे पप्रथानो जनजनं राचसे चक्षसे च ।
 वयोवयो जग्से यदधानः परि त्मना विपुरुषो जिगांसि ॥१॥
 वाजो नु ते शवसे स्यात्स्वन्तमकुं दोषं धरुणं देव गयः ।
 पदं न तद्विगुह्य दधानो महो गये चितवन्नविमस्यः ॥२॥

māteva yād bharase paprathano jānam janam
 dhayase cakshase ca vayo-vayo jarase yad dadhanah par-
 tmana vishurupo jigāsi " 4 " vajo nu te śāvasas patv anta-
 urum dogham dharuṇam deva rāyah , padām ná tayim
 dūha dādhanō mahó rayé citāyann ātrim aspaḥ , 5

Devotion live alone pleases our adorable Lord. He is strong, blissful, the possessor of riches, the acceptor of homage and the bestower of habitations. To such a far-seeing, renowned, eternal, glorious, all-wise Lord, the praise I offer. 1

They, who, with the help of mortal priests, gain favour of the immortal leading divine powers, the firm sustainers of the loftiest heaven, by sacred prayers, enshrine in their hearts the Lord of universal fire, who is upholder of all noble deeds, and embodiment of truth. 2

They, who present to the eternal universal fire, the sacred oblations, unattainable by others, their minds and bodies become free from sin and disease. May the Lord, newly-revealed and realized help him to conquer his adversaries, gathered around him, like an angry lion. 3

While pervading everywhere, you support all men like a mother, and being adored for sustaining and imparting knowledge, you mature every kind of food, then, O universal fire, assuming many forms, you comprise all beings in yourself. 4

O divine universal fire, may the sacrificial food, the vast yielder of benefits to men, the sustainer of riches, support the utmost of your vigour ; and may you, like a thief, who keeps his refuge secret, help the sage, exempt from three types of miseries to obtain true wisdom and affluence. 5

[१६] बृहदो भूतान

[१] प्रशस्तभिर मर्तासो दधिरे पुरः । [२] यमिदं न प्रशस्तभिर मर्तासो दधिरे पुरः । [३] यमिदं न प्रशस्तभिर मर्तासो दधिरे पुरः ।

॥८॥

बृहदो हि भानवोऽर्वा देवायामवे ।
 यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥१॥
 स हि शुभिर्जनानां होता दक्षस्य बाह्वो ।
 वि हव्यमुग्निरनुपगम्यो न वारमृण्वति ॥२॥
 अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
 विश्वा यस्मिन्तुविष्वाणि समये शुष्ममावुधुः ॥३॥

16

Bṛihád váyo hí bhānávē 'reā devāyāgnāye | yām mi-
 trām ná prāśastibhir martāso dadhirē purāḥ ॥ १ ॥ sa hí
 dyūbhir jānānām hotā dakshasya bahvoh | ví havyām agnir
 ānushāg bhāgo ná vāram ṛiṇvati ॥ २ ॥ asya stome maghó-
 naḥ sakhyē vṛiddhāśocishah | vīśvā yāsmīn tuvishvāṇi sām
 aryē śuśhmam ādadhūh ॥ ३ ॥

अधा ह्यम ण्णां सुरीर्यस्य मंहता ।
 तमिद्युहं न रोदसी परि श्रयो बभूवतुः ॥४॥
 न न णिह वार्यमग्ने गृणान आ भर ।
 येचयं येचं सुरयोः स्वस्ति धामहे सचोतेधि पृत्सु नो वृधे ॥५॥

ādhā hy āgna eshām suvīr-
 yasya māñhānā | tām id yāvām ná ródasī pári śrávo ba-
 bhūvatuḥ ॥ ४ ॥ nū na éhi vāryam āgne ṛṇānā á bhara |
 yé vayām yé ca sūráyah svastí dhāmahe sácotaídhi pṛtsú
 no vṛidhé ॥ ५ ॥

Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a friend. 1

That adorable Lord, by the strength and splendour, becomes the ministrant priest of men, who conveys their homage straight to Nature's bounties, and like a gracious friend distributes desirable wealth. 2

May we surrender ourselves to Lord just as persons surrender their strength to the loud-sounding and all-ruling fire. May we the devotees through our love and praise of the rich and extremely radiant Lord, obtain all sorts of prosperity. 3

O adorable Lord, may you be disposed for bestowing excellent strength on these worshippers. In your brilliance, you surpass the glory of heaven and, earth, and even the mighty sun. 4

Glorified by us, O adorable Lord, come quickly, and bring to us precious wealth ; we who are your worshippers, we who are your adorers, offer you welcome, and these devotional oblations. May you be favourable to us, and near to us in the struggles for our victory. 5

१३) मन्त्रस्य पुनश्च

१-२०) पञ्चमस्तव्यं पुनश्च येन गृह्यते । अग्निस्तव्यं । (१-२०) पञ्चमस्तव्यं पुनश्च येन गृह्यते ।
(२०) पञ्चमस्तव्यं पुनश्च येन गृह्यते ।

आ पुञ्जैरेव मर्त्ये इत्था तव्यांसमृतये ।
 अग्निं कृते स्वयमे पूर्यतीति तवसे ॥१॥
 अस्य हि स्वयमस्तव आसा विधर्मन्मन्वसे ।
 त नाकं चित्रशोचिषं मन्दं परो मनीषया ॥२॥
 अस्य ग्रामा उ अचिषा य आयुक्त तजा गिरा ।
 दिवो न यस्य रेतसा बृहन्लोचन्त्वार्ययः ॥३॥

17.

A yajñair deva mārtya itthā tāvyāṁsam ūtiye | agnīm
 kṛite svadhvaré pūrūr ūtavase || 1 || āsya hī svāyaśastara
 asī vidharman mānyase | tāṁ nākaṁ citraśocisham man-
 drām paró manisháyā || 2 || asya vāsá n arcishā yá āyukta
 tujá girá | divo ná yasya retasā bṛihāc chócanty arcāyah
 || 3 ||

अस्य कृत्वा विचैतमो दुष्मन्व वसु रथ आ ।
 अथा विद्यासु हव्योऽग्निविंशु प्र अस्त्ये ॥१॥
 न त इहि वार्यमामा मचन्त सुग्यः ।
 उजो नपार्दभष्ट्ये पाहि शग्धि स्वस्त्य उतेधि पुंसु नो वृधे ॥२॥

asya kratva vicetaso dasmāsyā vāsu rātha ā | ādhā
 viśvasu hāvyo 'gnīr vikshu prā śasyate || 4 || nū na īd dhī
 vāryam āsā sacanta surāyah | ūrjo napād abhīśṭāye pabī
 śagdhī svastīyā utaīdhi — || 5 ||

The enlightened man for his help, calls upon the radiant adorable Lord, with sacred worship. He invokes Him for preservation, whenever a sacred work is solemnized. 1

O performer of sacred works, being renowned, may you praise, by your well-conceived words, that adorable Lord, who is possessed of wonderful splendour, is exempt from pain, is venerable, and is supreme, beyond the conception of man. 2

Verily, men gain glory through Him, whose glory is increased by powerful praise, whose various beams of splendour flash on high as though they spring from heavenly seed. 3

Wise devotees obtain prosperity and high nobility through the worship of omniscient Lord, who is full of splendour. Adorable Lord is invoked and glorified by all people. 4

O adorable Lord, may you give us such precious wealth, as is obtained by a devout worshipper, by singing songs of praise. O source of strength, be gracious to us to fulfil our aspirations, and protect us for our welfare. May you bear in our struggles for our prosperity. 5

(१८) महादशं सूक्तम्

१ - (१) पञ्चम्याभ्य मृतस्य मृत्वाहा भावेयो हित कृति । अग्निदेवता । (२-४) अथमर्त्यं
वृत्तं वायव्यं ॥ (५) पञ्चम्याभ्य पञ्चम्याभ्य ॥

॥ १८ ॥

प्रातरग्निः पुंसप्रियो विशः स्तवेतातिथिः ।
 विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥१॥
 हिताय मृत्वाहसे स्वस्य दक्षस्य मंहना ।
 इन्दुं स धत्त आनुषक्तोना चित्ते अमर्त्य ॥२॥
 ते वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
 अग्निं येषां रथो व्यश्वदावृक्षायेत ॥३॥

18.

Prātār agnīḥ purupriyo viśā stavetātithiḥ | viśvāni yó
 āmartyo havyā mārteshu rānyati || 1 || dvitāya mṛktāvāhase
 svasya dākshasya māñhānā | indum sā dhatta ānushák stotā
 cū te amartya || 2 || tāṃ vo dīrghāyushoḥisham girā huve
 maghónām | árishto yéshām rátho vy āśvadāvann íyate
 || 3 ||

त्रिधा वा येषु दीर्घनिराससक्तुथा पान्ति ये ।
 स्तृणं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥१॥
 ये मे पञ्चाशतं वृद्धस्थानां मघस्तुति ।
 द्युमदमे महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥२॥

citrā vā yeshu dīdhitir āsann ukthā pānti yé | stīrṇām
 barhiḥ svarṇare śrāvānsi dadhire pári || 4 || yé me pañcā-
 śatam dadūr āśvānām sadbāstuti | dymād agne māhi śrāvo
 bṛihat kṛidhi maghónām nṛivād amṛita nṛiṇām || 5 ||

Let the immortal, adorable Lord, who delights in all devotional offerings of mortals, be glorified. May He, the beloved guest of all, be present at dawn. 1

O immortal, be willing to grant a part of your own strength to the seeker, endowed with two-fold qualities—material and spiritual, to the worshipper, who offers devotion with pure heart, for he is your diligent praiser, and offers devotional love increasingly. 2

O glorious bestower of vigour and long life, I invoke you with praises, so that your chariot of virtuous attributes, proceeds unimpeded. 3

Those, among whom there are varied ways of thoughts and practices, who perpetuate the sanctity of hymns by their recital, and who make all preparations for performing sacred worship, may they deck themselves with high fame. 4

O immortal Lord, bestow ample, and abundant food, and many helpful dependants upon those noble men, who at the synod present me fifty (numberless) fast moving vehicles.

Invisible acceptor, as Lord Himself is, He looks and cognizes our devotional homage, just as fire in the lap of its mother, accepting oblations and assuming various forms or manifestation. 1

They, who know your power, invoke you incessantly and guard and nourish your glory by homage. They even enter the impregnable city and stay fortified. 2

Living men of riches, bearing gold chain round their collars, earnest in praise, desirous of nourishment, augment your glorious vigour by their sweet adorations. 3

May adorable five-divine with His two associates, light in heaven and soil on the earth, hear our faultless praise, which is as palatable as milk. He is like a caldron, filled with nourishment and remains unconquered while conquering His foes. 4

O radiant adorable Lord, encouraged by the wind and sporting among the ashes come to us. And may the fierce fiery flames, destructive of foes, be gentle to this, your, worshipper. 5

O adorable Lord, bounteous, giver of strength, may you convey our homage to Nature's bounties, of which you approve, and which deserve to be commended by our praises. 1

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शर्वसः ।

अप हवो अप हृगेऽन्यव्रतस्य सश्चिरे ॥२॥

होतारं त्वा वृषामहेऽग्ने दक्षस्य साधनम् ।

यज्ञेषु पृथ्यं गिरा प्रयस्यन्तो हवामहे ॥३॥

इत्या यथा न उतये महंसावन्दिगां देवे ।

राय कृतये मुक्तो गोभिः प्यास सवमादे वीरैः स्याम सवमादे ॥४॥

yé agne

néráyanti te vṛiddhā ugrásya śávasah | ápa dvēsho ápa
hváro 'nyávratasya saścire || 2 || hótāraṁ tvā vṛiṇimahé 'gne
dākshasya sādhanam | yajñēśhu pūrvyām girá práyasyanto
havāmahe || 3 || itthā yāthā ta ūtāye sáhasāvan divé-dive |
rāyá rītāya sukrato gobhiḥ śhyāma sadhamádo vírañ syāma
sadhamādaḥ || 4 ||

(२१) एकविंश सूक्तम्

(१-४) अनुष्टुप्छन्दस्य सूक्तस्योऽयं नाम कवि । अग्निदेवता । (२) प्रथमादित्रयस्यानुष्टुप्.

(४) अनुष्टुप् छन्दस्य पञ्चमोऽन्वयः ॥

"१" मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥१॥
त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे । सुचंस्त्या यन्त्वानुपस्मृजानु सपिगमुते ॥२॥
त्वा विश्वे सजोपमो देवामो द्रुतमकत । सपर्यन्तम्या कवे यज्ञेषु देवमिच्छते ॥३॥

21.

Manushvát tvā ní dhīmahi manushvát sām idhīmahi |
agne manushvād aūgiro devān devayaté yaja || 1 || tvām hí
mánushe jáné 'gne súprita idhyāse | srúcas tvā yanty ānu-
shák sújāta sárpirāsute || 2 || tvām víṣve sajóshaso deváso
dūtám akrata | saparyāntas tvā kave yajñēśhu devám iṣate
|| 3 ||

May those prosperous men, who do not offer homage to you, become destitute of great strength and wealth, and may the followers of paths, other those of the virtuous incur your disfavour and punishment. 2

We, the indefatigable toilers, greet you, the invoker of the Nature's bounties, and the giver of skill and strength. We adore you, foremost at holy ceremonies with praise. 3

O possessor of strength and wisdom, day by day make us such, that we may enjoy your protection; and may we be happily enjoying riches earned through righteous means. May we be also the possessors of wealth, cattle and brave children. 4

21

O adorable Lord, like wise sages, we meditate upon your glory ; like wise men, we kindle your glory. O dear Lord, may you like an intelligent person, bless those who aspire to be divine. 1

When you are pleased, O adorable Lord, your glory gladly shines upon the human race. Devotional sweet songs, like ladles full with butter for well-born fire, are constantly offered to you. 2

O far-seeing sage, all the divinities, of one accord, have established you as their envoy. The pious sages whilst engaged in selfless noble works adore you as a Lord. 3

देवं वो देवयज्ययग्निमीजित मर्त्यम् ।

सभिदः शुक्र दीदिव्यतस्य १ यजिमानः सन्त्य यजिमातव ॥८॥

devam vo devayajyayagnim iṣita mārtyaḥ | sāmīddhaḥ
śukra didihy ṛitāsya yonim āsadaḥ sasāsya yonim āsadaḥ
॥ 4 ॥

(२२) दारिद्र्यं मूलम्

(१) यजुर्वेदमन्त्रस्य मूलम्यादेवो विश्वमा कृतिः । अग्निर्देवता । (२-३) यजमानो यजमान्यायजुषः

(४) यजुषोऽयं यजमानः यजिमानः ॥

" १० " प्रविश्वमामन्नत्रिवदचीं पावकशोचिषे । यो अंध्ररेष्वीड्यो होता मन्द्रतमो विोडा सं१॥
न्यः शिं ज्ञानेदसं दधाना देवमृत्विजं । प्र यज्ञं पश्यन्नुपगृह्या देवव्यचक्षतमः ॥२॥
चिकित्स्विन्मनसं त्वा देवं मर्ताम उतये । वरेण्यसु तेऽवसं इत्याजासो अमन्महि ॥३॥
असं चिकित्स्वः स न इदं वचः महस्य ।
न त्वा मुद्राय दम्पते स्तोमैर्वर्धन्वयवो गीभिः शुम्भन्त्यवः ॥४॥

22.

Prā viṣvasāmann atrivād āreā pāvakaśocishe | yó adhva-
réshv idyo hótā mandrātamo viṣi || 1 || ny āgnīm jātāveda-
saṁ dādhātā devām ṛitvījam | prā yajñā etv ānushāg adyā
devāvyaacastamaḥ || 2 || cikitvinmanasaṁ tvā devām mārtaśa
ūtāye | vāreṇyasya té 'vasa iyāñāso amanmahi || 3 || āgne
cikiddhy āsyā na idāṁ vācaḥ sahasya | tāṁ tvā susipra
dampate stómair vardhanty ātrayo gīrbhīḥ śumbhanty ātra-
yaḥ || 4 ||

O brilliant Lord, men adore you, to convey his homage to Nature's bounties. May you, the radiant one, blaze, like fire when kindled. May you preside over the cosmic causation ; may you preside over the creation. 4

22

O universally acclaimed chanters of sweet symphonies, like a sage, detached from three types of bondage, may you sing praises to adorable Lord, who is the dispenser of purifying light, who must be glorified at all noble performances, who is a liberal giver, and provider of happiness among mankind. 1

Enshrine divine adorable Lord, the conductor of the seasonal sacrifices, in your hearts, through the grace of whom all that exists is known. Let the sacrifice proceed today to all Nature's bounties. 2

All mortals come to you for help, O adorable Lord of supreme intelligence. Seeking protection we always crave for your superb favour and as such we sing praises to you, the most excellent. 3

O adorable God, source of strength, may you recognize the words of our laudation. O charming master of all homes, all persons detached from the three types of pains (physical, mental and spiritual) exalt you such as you are, by their praises, and person free from three blemishes, passion, anger and greed embellish by their hymns. 4

(२३) पयोविता वृत्तम्

(१-४) वतुर्नवरास्य सृजस्य भवा विश्वर्षणिर्भ्याः सा वाजेषु सासहतः । अग्निदेवता । (१-३) प्रथमं दिव्यवत् । (४) वतुर्भ्यां अन्वथ पञ्चम्यदन्ती ॥

॥५॥

अग्ने सहन्तमा भर द्युन्नस्य प्रासह रयिम् ।
 विश्वा यश्चर्षणिर्भ्याः सा वाजेषु सासहतः ॥१॥
 तमग्ने पृतनापहं रयिं सहस्य आ भर ।
 त्वं हि सृज्यो अङ्गतो दाता वाजस्य गोमतः ॥२॥
 विश्वे हि त्वा सृजोषमो जनामो वृकर्वणिः ।
 होतारं मद्रासु प्रियं ज्यन्ति वाचां पुरु ॥३॥
 स हि ष्मा विश्वचर्षणिरभिमाति मातो दधे ।
 अग्रे एषु क्षयेष्वा रेवतः शुक्रदीदिहि द्युमत्पावकदीदिहि ॥४॥

23.

Āgne sáhantam á bhara dyunnásya prāsáhā rayīm
 víśvā yás carshaṇīr abhy āsā vājeshu sāsáhat ॥ 1 ॥ tār
 agne pṛitanāsháham rayīm sabasva á bhara | tvám hí saty
 ádbhuto dātá vājasya gómataḥ ॥ 2 ॥ víśve hí tvā sajóshas
 jánāso vṛiktábarbishaḥ | hótāram sádmasu priyám vyān
 váryā purú ॥ 3 ॥ sá hí śmā víśvācarshaṇīr abhímāti sáh
 dadhé | āgna eshú ksháyeshv á reváp naḥ śukra didihi dyu
 māt pāvaka didihi ॥ 4 ॥

(२४) वतुर्विंशं वृत्तम्

(१-४) वतुर्नवरास्य सृजस्य भवा विश्वर्षणिर्भ्याः सा वाजेषु सासहतः । अग्निदेवता । (१-३) प्रथमं दिव्यवत् । (४) वतुर्भ्यां अन्वथ पञ्चम्यदन्ती ॥

॥५॥

अग्ने त्वं नो अन्तम उत व्रता शिवो भवा वरुथ्याः । १
 वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तम रयिं दाः ॥१॥ २

24.

Āgne tvám no ántama utá trātá śivó bhavā varūthyāḥ
 vásur agnīr vásusravā áchā nakshi dyumáttamam rayīm
 dāḥ ॥ 2 ॥

23

O adorable Lord, bestow victory-giving wealth and strength, upon each and every illustrious person, to subdue all his adversaries in struggle through your aid. 1

O supreme adorable Lord, grant us the wealth that vanquishes adversaries in struggle. You are true and wonderful, and the giver of prosperity of wealth and cattle. 2

All men, with pure hearts, and of one accord invoke you, the bounteous and dear, in the worship halls for the choicest wealth. 3

May the all-seeing Lord grant us strength to subdue evil forces. O radiant Lord, shine forth bright in our habitations for prosperity, O purifier, shine splendidly. 4

24

O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. 1

O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. 2

स नो बोधि श्रद्धा ह्यमुन्मत्ता पो अयापतः समन्मत्त । ३
तं त्वा दोर्धचष्ट दीदिवः सुन्नतं नूनमीमहे सविभ्य ॥२॥ ४

sá no bodhi śrudhí hávam urushyá no aglāyat
samasmāt | tām tvā śocishṭha didivah sumnāya nūna
īmahe sákhibhyah || 4 ||

[३५] अग्निमर्षं सूक्तम्

(१) नवर्षस्यास्य एकस्यामेवा वसुष्वप्यस्य अग्निर्देवता । भगुष्टुष एन्द ॥

११७

अन्ता वो अग्निमर्षस्य देवं गांसि स नो वसुः ।
रसपुत्र ऋषुणामृतायां पर्वति द्विषः ॥१॥
स हि सत्यो ये पूर्वे चिद्देवासंश्चिद्यर्माधिरे ।
होतारं मन्द्रजिह्वमित्सुदीतिर्भिर्विभावसुम् ॥२॥
स नो धीनां वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने गृवो दिदीहि नः सुवृक्तिर्भवेण्य ॥३॥
अग्निर्देवेषु राजत्वन्निर्मतेऽप्राविशान ।
अग्निर्नो हव्यवाहनोऽग्निर्धीभिः स रचत ॥४॥
अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्यग्निं पुत्रं ददाति दाशुषे ॥५॥

25.

Āchā vo agnīm āvase devāṃ gāsi sá no vásuh | rá.
putrá ṛishūṇām ṛitāvā parshati dvishah || 1 || sá hí sat
yām pūrve cid devāsaṣ cid yām idhiré | hótāram mand
jihvam ít sudītībhīr vibhāvasum || 2 || sá no dhītī vā
shṭhayā śrēshṭhayā ea sumatyā | āgne rāyó didīhi nah :
vṛitībhīr varenya || 3 || agnīr devēshu rājaty agnīr ma
teshiv āviśān | agnīr no havyavāhano 'gnīm dhībhibh sap
yata || 4 || agnīs tuviśravastamam tuvi brahmāṇam uttamam
atūrtam śrāvayātpatim putrām dadāti dāśuṣhe || 5 ||

So, please do understand us, and hear our invocation ;
may you keep us far from malevolent people. 3

O most bright and resplendent, adorable Lord, we
earnestly solicit you for the happiness of ourselves and
our friends. 4

25

Pray to divine adorable Lord for protection ; may He, the
granter of comforts, confer prosperity. May His ever-
true glory, revealed by seers and descendents, save us
from adversities. 1

The ancient sages revealed the glory of this bounteous,
bright-tongued, radiant Lord. Nature's bounties also
manifest it. Verily He is radiant with holy splendour. 2

O adorable Lord, worthy to be propitiated by praises,
may you with your wisdom, that surpasses all and with
most excellent gracious will, confer prosperity on us. 3

Adorable God, like the sacrificial fire, shines amongst
Nature's bounties, and is present amongst mortals alike.
The Lord is the bearer of our oblations. May all glorify
Him with praises. 4

O adorable Lord, bestow upon the donor of the oblation
a son, abounding in nourishment, abounding in deep
devotion, excellent, and invincible, a son that brings glory
to his sire. 5

१८०

अग्निर्ददाति सत्पतिं समाह वो युधा वृनि ।
 अग्निरत्यं रघुपदं जेतां रमपरां जतम ॥६॥
 यद्वाहिष्ठं तदग्र्ये बृहदर्थं विभावसो ।
 महिषीव त्वद्विस्त्वद्वाजा उदीरते ॥७॥
 तत्र द्युमन्तो अर्चयो ग्रवेयोच्यते बृहत ।
 उतो ते तन्यनुचथा स्यानो अर्तं त्मना दिवः ॥८॥
 एवो अग्निं वसूययः सहसानं ववन्दिम ।
 स नो विश्वा अति द्विषः पर्पन्नायेव सुकनुः ॥९॥

agnir dadāti sátpatim sāsáha yò yudhá vṛibhiḥ | agnir
 átyam raghusyádāṃ jētāram āparājitam || 6 || yád váhi-
 shṭham tād agnáye bṛibad arcā vibhāvaso | máhishiva tvád
 rayis tvád vājā úd irate | 7 || táva dyumānto arcāyo grāve-
 vocyate bṛibát | utó te tanyatúr yathā svānó arta tmānā
 diváh || 8 || evāñ agnīm vasūyāvaḥ sahasānām vavandima |
 sá no víṣvā áti dvíṣaḥ párshan nāvéva sukrátuḥ || 9 ||

(२६) पश्चिमं सूक्तम्

(१) १० नवचरयः स्य सुतः पात्रेण नमुययः सवयः (२) १० प्रथमः दृष्टव्यः मणिः

(३) नवम्पात्रः जिह्वाः सवयः । पात्रेण नमुयः

१०० • अग्ने पावक रोचिषा मन्द्रया देव जिह्वा । आ देवान्वधि यक्षि च ॥१॥
 तं त्वा घृतस्त्रवीमहे चित्रभानो स्वर्दक्षीम । देवा आ वीतये वह ॥२॥
 वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्नेमध्वरे ॥३॥

26

Ágne pāvaka rociṣhā mandráyā deva jihváyā | á devān
 vakshi yákshi ca || 1 || tām tvā ghṛitasnav imahe cītrabhāno
 svardṛiṣam | devāñ á vītāye vaha || 2 || vītihotram tvā kave
 dyumāntam sām idhimahi | ágne bṛibántam adhvaré || 3 ||

Adorable Lord, may you bestow a son, the protector of the good, who, with his followers, conquers in battles; may he be in possession of high-speed war-transport that keeps conquering and is never conquered. 6

The praise, which best conveys our veneration, is due to adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample food and strength. 7

O adorable Lord, resplendent are the rays of your light, and loud is your voice like the roar of clouds. Your voice spontaneously resounds like the thunder in the sky. 8

Thus we, seeking wealth and wisdom, glorify the supreme adorable Lord. May He, the most wise, carry us over all our adversities, as a boat crosses a river. 9

26

O Fire-divine, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties and honour them. 1

Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the sun, to bring here Nature's bounties to partake of divine glory (in the creation). 2

At this worship-hall, we kindle you, O sage (the Fire-divine) brilliant and vast whose food is, as if, the cosmic oblations. 3

अग्ने विश्वेभिरा गहि देविर्नाम्यदांतये । होतारं त्वा वृणीमहे ॥४॥
यजमानाय सुवृत आग्ने सुवीर्यं वह । देवेरा सत्सि बर्हिषि ॥५॥

āgne vīśvebhīr ā gahi devēbhīr havyādātave | hōtāraṁ tva
vṛipīmahe || 4 || yājamanāya suvata āgne suvīryam vaha |
devāir ā satsi barhīshi || 5 ||

२०॥ समिधान सहस्राजिदग्ने धर्माणि पुष्यसि । देवाना दूता उक्थ्य ॥६॥
न्यग्मि जातवेदसे होत्राहं यविष्ठम् । दधाता दधमत्पित्रम् ॥ ७॥
प्र यज्ञं प्रयानुषमया देवव्यचक्षतम् । स्तृणीत वर्हिगसदे ॥८॥
एदं मुक्तेर्नाश्वना मित्रं सदान्तु वरुण । देवास सर्वेषा विशा ॥९॥

samidbānāḥ sahasrajid āgne dhārmāṇi pushyasi | devā
nām dūtā ukthyāḥ || 6 || ny āgnīm jātavedasam hotravāhaṁ
yāvishṭhyam | dādhatā devām ṛitvījam || 7 || prā yajñā etv
ānushāg adyā devavyacastamah | strīṇitā barhīr āsāde || 8 ||
édām marūto aśvīnā mitrāḥ sīdantu vāruṇaḥ | devāsaḥ sar-
vayā viśā || 9 ||

[२७] समविज्ञं गृह्यन्

(१-६) यद्वचसाय सृजतय वैश्वानरायणः योऽङ्गुल्ययसदस्युर्मनोऽश्वमेधयः राजानो भोमीऽग्निर्नाश्वः ।

(१-५) यद्यमादिष्वर्थाभिः (६) यद्वचस्येनाग्नी देवो । (१-३) यद्यमव्यचक्षतं त्रिष्टुप्

(४-९) दिनादनुषस्य वायुस्य पदस्य ॥

२३॥ दानमन्ता सत्पत्तिर्नामहे मे गावा रेत्यिणे अमुरो मघोनः ।
त्रेदुष्णो अग्ने दुशभिः सहस्रेष्वश्वानर श्वरुणाश्चिरः ॥१॥

27.

Anasvantā sātpatir mīmahe me gāvā rētyiṣṭho āsuro
maghōnaḥ | traivṛiṣṭho agne daśābhiḥ sabāśvair vaiśvānara
tryāruṇaḥ ciketa || 1 ||

Come, O fire-divine, with Nature's bounties, to the donor of the oblation. We choose you as our invoking priest. 4

O fire-divine, bring excellent vigour to the institutor of the rite, who pours out the libation. May you stay here, with Nature's bounties, in the sacrificial assembly, as if, and participate. 5

Victor over thousands, you when kindled, favour our holy laws. You, (the fire-divine) are the honoured messenger of Nature's bounties. 6

May you enshrine this fire-divine, who is the bearer of our sacred oblations, most youthful, brilliant, and the ministrant invoker. 7

May the homage, most solemnly offered by the devout, duly proceed today to Nature's bounties. Spread, you all, your pure heart to greet them and welcome. 8

So, may all the divine persons, teachers and preception, friends venerable and righteous, and their people come and be seated here to participate in the sacred work and worship. 9

O leader of people, protector of the virtuous, vigilant, powerful, opulent, popular amongst the three classes, intellectuals, fighters and rich, endowed with three impulses, physical, mental and spiritual, we know you bestow upon us immense treasures (the thousands and so) of wisdom and speedy transport. 1

यो मे शता च विंशति च गोनां हरीं च युक्ता सुधुरा ददाति ।
 वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ व्यरुणाय शर्म ॥२॥
 एवा ते अग्ने सुमतिं चक्रानो नविष्टाय नवमं त्रसदंस्तु ।
 यो मे गिरस्तुविज्ञानस्य पूर्व्युक्तेनाभि व्यरुणो गृणति ॥३॥

yó me śatā ca viṁśatīm ca gónām
 hārī ca yuktá sudhūrā dādāti | vaiśvānara suṣṭuto vāvri-
 dhāno 'gne yācha tryàruṇāya śarma || 2 || evā te agne su-
 matīm cakāno nāvishṭhāya navamām trasādasyuḥ | yó me
 gīras tuvijātāsya pūrvīr yukténābhi tryàruṇo grīṇāti || 3 ||

यो मा इति प्रवोचत्यश्वमेधाय सूर्ये ।
 ददद्वा सति यत्ते ददन्मेधामृतायते ॥४॥
 यस्य मा परुषाः शतमुद्धर्षन्त्युक्ष्णः ।
 अश्वमेधस्य दानाः सोमा इव व्याशिरः ॥५॥
 इन्द्राग्नी शतदाव्यश्वमेधे सुवीर्यम् ।
 क्षत्रं धारयते बृहदिवि सूर्यमिवाजरम् ॥६॥

yó ma iti pravócaty áśvamedhāya sūráye | dádad řicā sa-
 nīm yaté dādan medhām řitāyaté || 4 || yāsya mā pārnshāh
 śatām uddharshāyanty nkshāṇah | áśvamedhasya dānāḥ sómā
 iva tryāśirah || 5 || řndrāgnī śatadāvny áśvamedhe suvīr-
 yam | kshatrām dhārayatam bṛihád divī sūryam ivājarām
 || 6 ||

O leader of people, praised and exalted by us, may you bestow happiness upon citizens endowed with three impulses. You give them hundreds of golden treasures, dozens of cattle, and two horses driven chariots with excellent axles. 2

O leader of people, every wise person, endowed with three sorts of impulses, physical, mental and spiritual, invokes you and craves for your favour, every time anew. Likewise, the disciplinary force, which keeps wicked under fear and control also invokes you with attentive spirit, and eulogises. 3

When a wise man prays with hymns, asking wealth for national service, then may you, O adorable Lord, grant riches to that earnestly devoted man. May you give right understanding to him, who obeys eternal laws. 4

This is the sacred national service, where plans for triple development of agriculture, industry and defence (triple elixing) are offered, and hundreds of robust oxen are donated. May this offering yield delight to my nation. 5

O resplendent Lord and divine powers, bestow upon the munificent performers of this sacrificial act, infinite wealth, with excellent posterity, undecaying as the sun in heaven. 6

(२८) अग्निर्दिवा गच्छत

(१) पशुवन्मनसः सुवन्मनसोऽग्निः । अग्निर्दिवा । १ १ पशुवन्मनसोऽग्निः ।
 (२) अग्निर्दिवा गच्छति । (३) पशुवन्मनसोऽग्निः । (४) पशुवन्मनसोऽग्निः ।

॥ १ ॥

समिद्धो अग्निर्दिवा शीघ्रिरेध्रेत्प्रवृषत्समुर्विवा पि भानि ।
 पतित्वाचीं विश्वदां नमोभिर्देवो इच्छाना हविषा घृताचीं ॥१॥
 समिध्यमानो अमृतस्य राजसि हविर्द्यून्मत्तं सचसे मृतस्य ।
 विश्वं स धत्ते द्रविजं पमिन्नेत्यातिथ्यमग्ने नि च धत्त इत्युर ॥२॥
 अग्ने शर्धं महते सीमगाय तपं सुष्टान्वृत्तमानि सन्तु ।
 सं जस्वतां सुचमना वृष्टुन् शत्रूयतासभि तिष्ठ महोसि ॥३॥

23.

Sāmiddho agnir divi goctr asret pratyāññ ushāsam ur-
 viyā vi bhāti | ēti pīāci viṣṭāvāñā nāmobhir devān īlāñā
 havishā ghrītāci || 1 || samidhyāmāno amṛtasya rājasi ha-
 viṣh kṛiṇvantam sacase svastāye | viṣvam sá dhatte drávi-
 nam yam invasy ātithyām agne ní ca dhatta it puráh || 2 ||
 ágne śárdha mahatē saúbhagāya táva dyumnāny uttamāni
 santu | sám jāspatyām suyāmam ā kṛiṇushva śatrūyatām
 abhī tishthā máhāñsi || 3 ||

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।

वृषभो युन्नयो असि समध्वरेधिष्यमे ॥४॥

समिद्धो अग्न आहुत देवान्यसि स्वध्वर । त्वं हि हव्यवाञ्जसि ॥५॥

आ जुहोता दुवस्यतामि प्रयत्यध्वरे । वृणीध्वं हव्यवाहनम् ॥६॥

sāmiddhasya prāmahasó 'gne
 vānde táva śriyam | vṛishabho dyumnāvāñ asi sám adhva-
 réshv idhyase || 4 || sāmiddho agna āhuta devāñ yakshi sva-
 dhvara | tvām hí havyavāñ āsi || 5 || ā juhotā duvasyātā-
 gñm prayaty ādhvaré | vṛiṇidhvām havyavāhanam || 6 ||

Glory of adorable Lord, when enkindled, spreads lustre through the firmament, and shines widely turning unto the universal light of divine intelligence. Eastward the ladle, as if, of knowledge proceeds, that repels all sins and worries and honours Nature's bounties with homage and oblation. 1

O adorable Lord, whilst your glory enkindled, you become the king of immortals. You take full care of the offerer of the oblation for his welfare. He whom you favour, acquires universal wealth ; he sets before you, O lord, the gifts that guests may claim. 2

May you repress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. 3

O adorable Lord, I praise your glory, kindled and vigorously blazing. You are the affluent showerer of benefits. Your glory is well lighted at all sacred performances. 4

O adorable Lord, invoked, and your glory kindled, inspire Nature's forces to come to assist us in our holy acts, for you are the bearer of our homage. 5

May you offer worship and adoration to adorable Lord, when the sacred sacrifice is solemnized. May you offer devotion to the bearer of the oblation to Nature's bounties. 6

[२९] पञ्चानामिहा सुतस्य

(१-१५) पञ्चदशानामास्य सुतस्य शाकन्वोः कीर्यो यजमणिः । इन्द्रो देवता तजमणिः (१) तवम्या
ऊचः पथमयादस्योशाता ३ देवता । निहुषु एव ॥

२९ व्ययमा मनुषो देवताता त्री रोचना दिव्या धारयन्त ।
 अर्चन्ति त्वा मरुतः पुतदक्षस्त्वमेषामृषिर्गिन्द्रासि धीरः ॥१॥
 अनु यदी मरुतो मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य ।
 आदत्त वज्रमभि यदहिं हन्नपो यद्धीरसुजत्सर्तवा उ ॥२॥
 उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुपुतस्य पेयाः ।
 तदि हव्यं मनुषि गा अविन्दुदहन्नहिं पपिवां इन्द्रो अस्य ॥३॥

29.

Try àryamá mánusho devátātā tri rocanā divyā dhā-
 rayanta | ārcanti tvā marútaḥ pūtádakshās tvām eshām ṛi-
 shir indrāsi dhírah || 1 || ánu yád im marúto mandasānám
 ārcann indram papivānsam sutasya | ádatta vājram abhi
 yád áhim háun apó yahvír asrijat sártavā u || 2 || utá
 brahmāṇo maruto me asyéन्द्रaḥ sómasya súshutasya pe-
 yāḥ | tát dhí havyām mánushe gā ávindat áhann áhim
 papivān indro asya || 3 ||

आद्रोदसी वितरं वि ष्कमायत्संविद्यानधिद्वियसे मृगं कः ।
 जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन् ॥४॥
 अध कृत्वा मघवन्तुभ्यं देवा अनु विश्वे अददुः सोमपेयम् ।
 यत्सूर्यस्य हरितः पनन्तीः पुरः सतीरुपग एतेशो कः ॥५॥

ád ródasī vitarām ví shkabhāyat
 samvivyānās cid bhiyāse mṛigām kaḥ | jīgartim indro apa-
 jārgurāṇaḥ prāti shvasāntam áva dānavām han || 4 || ádha
 krátvā maghavan túbhyaṁ devā ánu víśve adaduh soma-
 péyam | yát sūryasya haritāḥ pátantiḥ purāḥ satír úparā
 étāḥ káḥ || 5 ||

In the admiration of Nature's forces by men, there are three lustrous faculties— (mind, intellect, spirit) and three worldly lights—(fire, lightning in midspace and the sun in heaven) that sustain the universe. O resplendent self, the vital principles, pure and strong adore you, for you are their sapient guide. 1

When, through the ecstacy of well-earned spiritual joy, the resplendent self upholds the bolt of determination, He destroys the devil of ignorance and sets the abundant thoughts free to flow. 2

And O mighty vital principles, O soul, may you both relish this well-earned spiritual joy. For the joy thus offered, helps to gain wealth and wisdom for the offerer, and thus the innerself, having experienced this joy, can conquer serpentine devil of ignorance. 3

Thereupon He sunders and firmly fixes body and mind, and, resolutely advancing, He strikes the evil mind with terror ; and then stripping off his covering, he destroys the devil, endeavouring to hide, and panting with fear. 4

When, O resplendent self, you retard the advancing rays of the Sun within, for the illumination of mind, then, for this favour of yours, all the sense-organs, one by one, pay loving homage to you. 5

॥३॥

नय यदस्य नयति च भोगान्साकं वज्रेण मृधया विवक्षत ।
 अर्चन्तीन्द्र मुक्तः सधन्वे घेष्टनेन वयसा वधत यम ॥६॥
 मया मरुतै अपचसूचमहिरस्य कृत्वा महिषा त्री अतानि ।
 त्री माकमिन्द्रो मनुषः सरौमि सुतं पिबद्वृहत्वाय सोमम् ॥७॥
 त्री वच्छता महिषाणामघो मात्वी संगमि मृधया सोम्यापाः ।
 कारं न विधे अहस्त देवा मरमिन्द्राय यदाते जघान ॥८॥

nāva yād asya navatīm ca bhogān sākāṃ vājreṇa ma-
 ghāvā vivṛṣāt | āreantīndraṃ muṣṭaḥ sadhāsthe traishṭu-
 bhena vācasā badhata dyām 6 sākha sakhye apacat tī-
 yam agnur asya kratvā mahisha tri śatāni | trī sūkām in-
 dro mānuśaḥ sārāṃsi sutam pibad vritrahātyāya sōmam
 || 7 || tri yae chata mahishāṇām āgho mās tri sārāṃsi ma-
 ghāvā somyapāḥ | kāram nā viṣve ahvanta devā bhāram
 indrāya yād āhim jaghāna | 8 ||

उशना यत्सहस्यैरयति गृहमिन्द्र जूजुवानेभिरश्वैः ।
 वान्वानो अत्र मरुतै वयाध कुत्सेन देवैरवनेह शुष्णम् ॥९॥
 प्रान्यच्चक्रमवृहः सयस्य कुत्सायान्वहरवो यातवेऽकः ।
 अनामो दस्यैरमृणो वधेन नि दुर्योण आवृणद्वाधवाचः ॥१०॥

uṣanā yāt sahasyair āyā-
 tam gṛihām indra jūjuvanébhir āṣvaih | vanvāno ātra sarā-
 tham vayatha kūtsena devair avanor ha śuśṇam || 9 || prā-
 nyae cakram avrihaḥ sūryasya kūtsāyānyād vārivo yātave
 'kaḥ ' anāso dāsyañr amṛiṇo vadhéna ní duryonā āvṛiṇaṃ
 mṛidhrāvācaḥ || 10 ||

When mighty self, in one stroke, with his determination, destroys ninety and nine strongholds of vices, obstructing light of knowledge, the vital principles, dwelling in the same body, glorify soul with melodious hymns of TRISTUBH (a metre of 44 syllables). 6

As a friend to another friend, the cosmic fire ripens the sap of three hundred fields and forests of people, and the Sun works for the destruction of widespread darkness over the three regions, celestial, interspatial and terrestrial. 7

When the cosmic fire has ripened the sap of three hundred fields and forests, and the Sun has been able to destroy the darkness spread over the three regions, all Nature's bounties express their gratitude to the Sun and offered the homage, for he has been of a great service in the struggle. 8

When, the self and the accompanying intellect, with vital and quickly-effective energies, proceed to the innermost of the wise person, the foes, are destroyed and then you, the Self, and the wise person, work in coordination, as if both sitting on the same chariot, thus the Self destroys the sinful impulses. 9

One car-wheel of the Sun, you roll forward, another you set free to move for the wise seeker, where-with He may acquire wealth and wisdom. With the bolt of determination you have confounded the noseless (shameless, or viceless) wicked impulse and the other speech-bereft foes in the struggle. 10

॥११॥ स्तोमासक्तं गार्गिर्विद्येयं तिस्रस्तथो वदन्ति नयः पिप्रुम् ।
 आ त्वामावासा मयस्तथै चक्रे पञ्चमन्तरादिनः सौमस्य ॥११॥
 तवग्नासः सचक्रमास उन्मः दशकसता अभ्यवन्तुः ।
 गन्धं चिद्वर्षमापा नानन्ते ते विश्वरः शशमाता अपं वन ॥१२॥
 कथो नृ ने परि चमणिः सुदान्कीया नयस्तस्य वदथे ।
 वा वा नृ नान्तराणाः अस्मिन्नेव ता ते विदथेप जगम ॥१३॥

stomasas tva gauri viter vandham aindhavo vaidathi-
 nāya pīprum | ā tvam rjīṣyā sakhyāya cakre pācan paktīr
 āpibah somam asya || 11 || navagrāṣaḥ sutāsomūsa indram
 dāśagvaśo abhy ananty arkeni | gavyam cid ūryam api
 dhānavantam tām cin nārah sv mana āpa vran || 12 || ka
 tho nū te pari chmani vidv an vīryā maḥhavann yā cakārtha |
 yā co nū navya kṛṇavah savishṭha prā u tā te vidāthe-
 shu bravāma || 13 ||

एता जग्धा चक्रवा इन्द्र भूर्यपरीता जुषुषां वीर्येण ।
 या विश्वं वीज्रन्कणयो दधण्यान्ते ते कृता नविष्या अस्ति तस्याः ॥११॥
 इन्द्र व्रज किवमाणो जुषस्व या ने अस्मिन् नव्या अकर्म ।
 जस्त्रेव भद्रा सुरता वसुषु रथं न धारः स्वपा वनक्षम ॥१२॥

etā viṣvā cakṛivān indra bhūry aparīto
 janisha vīryena | ya cin nū vajrin kṛṇāvo dadhṛishvān nā
 te vartā tāvishya asti tāsyāḥ || 14 || indra brāhma kṛiyā-
 māṇa jushasva yā te savishṭha nāvya ākarma | vastreva
 bhadra sūkṛita vasūyū rātham nā dhiraḥ svāpā ataksham
 || 15 ||

May the praises of preceptors exalt you. You humble down the egoistic tendency of the intellectual snobs. An honest and strong forward devotee, sincerely ever active craves always for your friendship and you gladly accept his loyalty and affection. 11

The seekers, who have brought their nine (i.e. five vital breaths and four psychic powers mind, consciousness, intellect and ego) under discipline and their ten (five organs of sensation and five of action) under control are entitled to adore the resplendent self with hymns. Such vigilant seekers, glorifying him, set open the door of the cave of wisdom, otherwise firmly closed and fastened. 12

How shall I serve you, O bounteous, mighty soul, knowing full well, what brave deeds you have been accomplishing. O most mighty Soul, we will also celebrate, at our sacred synods, the fresh deeds that you would do. 13

O resplendent Self, all these unique deeds you have been doing from of old by your innate energy O wielder of the bolt of determination, the subduer of evils, you always accomplish whatever you undertake. None is there to hinder your prowess. 14

O most mighty Soul, may you be pleased to accept the prayers which are now offered, and accept the new praises, which we utter. Firm, performing pious acts, and desirous of wealth and wisdom, I have composed these acceptable chants and verses, just as a craftsman carefully designs a car and as a dress-maker makes charming garments. 15

Where is that hero ? Who has seen the resplendent, seated in his light-rolling chariot, yoked with his horses. He being powerful as lightning, is invoked by all. Desirous of honour, he goes to the dwelling of his admirers to offer him protection. 1

I have discovered his secret and strong place, where he dwells. I have sought the place of that Self-sustainer ; I have inquired from others ; and they the leaders, the seekers of wisdom, say, let us proceed to find the resplendent. 2

When we offer homage we celebrate, O resplendent, your mighty deeds, which you have performed for our sake. Let him, who is ignorant, acquire knowledge of these, and let him, who is acquainted with them, make them known. Hither comes the Resplendent with all his associates. 3

As soon as manifest O resplendent, you make your mind resolved. You go alone to contend against numerous adversaries. You rend asunder the rock of ignorance by your strength, and you restore the lost wisdom. 4

From the time when O super-most and supreme, you take birth, bearing a name widely renowned in for off regions, since then, even Nature's forces have been in dread of you, O resplendent. You subjugate all the streams of thoughts, which serve the impulses of evil mind. 5

॥१॥ तुभ्येदेते मरुतां तुभ्यो अचरन्तुर्कं सुन्वन्तवः ।
 अहिनीहृन्मप अश्वानं प्र मायाभिर्मायिनं सक्षदिन्द्र ॥६॥
 वि धू मृधो जनुषा दानमिन्द्रहृन्गवां मघवन्मंचकानः ।
 अत्रां दासस्य नमृधे शिरो यदवर्तयो मनधे गातुमिच्छन् ॥७॥
 युजं हि मामकृष्या आदिदिन्द्र शिरो दासस्य नमृधेर्मथायन् ।
 अश्वानं चित्सुर्यो यतमानं प्र चक्रिवैरु रोदसी मरुद्वचः ॥८॥

tubhyéd eté marútaḥ susēvā ācanty arkām sunvānty
 āndhaḥ | āhim ohānām apā āśāyānam prā māyābhir māyī-
 nam sakshad īndraḥ | 6 | vī shū mṛidho janūsbā dānam
 invann āhan gāvā maghavan sameakānāḥ | ātrā dāsāsya
 nāmuceḥ śtro yād āvartayo mānave gātūm icchān || 7 || yū-
 jam hī mām ākrithā ād id indra śtro dāsāsya nāmucēr
 mathāyān | āśinānam eit svaryām vārtamānam prā cakrī-
 yeva ródasī marúdbhyaḥ || 8 ||

स्त्रियो हि दास आयुधानि चक्रे किं मा कश्चिदत्रा अस्तु मेना ।
 अन्तरास्त्रपुंभे जस्य धेने जयोष प्रैवधये दस्युमिन्द्रः ॥९॥
 समग्र गावोऽभितोऽनवन्तेहेतं युस्सेषिचुता यदासन ।
 सं ता इन्द्रो अस्तुत्रदस्य आकेर्यदुं सोमांसः सुपुंता अमन्दन् ॥१०॥

striyo hī dāsā āyudhāni ca-
 kré kīm mā karann abalā asya sēnaḥ | antār hy ākhyad
 ubhé asya dhéne āthópa praíd yudhaye dāsyum īndraḥ
 || 9 || sām ātra gāvo 'bhito 'navanteheha vatsāir víyutā yād
 āsan | sām tá īndro asījjad asya śakair yād im sómāsaḥ
 aśhuta āmandan || 10 ||

These blissful vital principles sing their songs of praise and pour out devotional love to you. The resplendent with wondrous devices, overcomes guileful lurler who arrests the flow of pious thoughts. 6

O bounteous glorified by us, you assail the antagonist with the power of lightning. You, seeking man's prosperity, crush those who have been hostile to you since your birth, and you strike the head of ever-clinging evils. 7

O resplendent, pounding the head of the ever-clinging evil, which was sounding and rolling like a cloud, you make me your associate. Then body and mind have been caused by the vital principles to revolve like a wheel. 8

The ever-clinging slave (i.e. the temptations) makes women as his weapons. (On this the resplendent thinks thus.) What will his feminine corps do unto me? The resplendent makes two of the ladies as captive, and goes forth to combat against the slave. 9

When the sacred sources of wisdom were separated from their seekers of wisdom as calves from cows, they wondered about hither and thither, but when the well-placed devotional love makes the resplendent full of joy, he with helpers, i.e. vital breaths reunited them. 10

ययौ सोमः बभ्रुधुता अमन्दरिग्यापयः सादेनेषु ।
 पुरुरः पापिवः इन्द्रो अत्य पुनर्गवामददुदुस्त्रियाणाम् ॥११॥
 भद्रमिदं रुशमां अग्ने अकृण्वयौ चत्वारि ददेतः सहस्रां ।
 कृण्वयस्य प्रयता मवानि प्रजंघभीष्म नृत्तमस्य नृणाम् ॥१२॥
 संपशाम माय सृजत्यस्तं गवां सहस्रं रुशमांसो अग्ने ।
 तीव्रा इन्द्रमममनुः मुतासोऽकाञ्चुष्टौ परितस्त्रयायाः ॥१३॥

yad im somā babhrúdhutā ámandann ároravīd vṛisha-
 bhāḥ sādāneshu | puramdarāḥ papivān índro asya pūnar
 gāvām adudād usrīyānam ॥ 11 ॥ bhadram idam ruṣāmā
 agne akran gāvām catvāri dādataḥ sahasrā | riṇamcayāsya
 prayatā maḥhāni prāty agrabhishma nṛitamasya nṛiṇām
 , 12 ॥ supśasam māva sṛijanty astam gāvām sahasrai ru-
 ṣāmāso agne | tivrā índram amamanduḥ sutāso 'ktōr vyū-
 shṭau páritakmyāyāḥ ॥ 13 ॥

ओच्छ्रत्सा रात्री परितस्त्रया यो कृण्वयौ राज्ञि रुशमानाम् ।
 अत्यो न वाती रुरुर्यमनो बभ्रुधुत्वार्थमनमहस्तां ॥११॥
 चतुःसहस्रं गव्यस्य पशुः प्रत्यग्रभीष्म रुशमेष्वग्ने ।
 घृमेश्चित्ततः प्रवृजे य आसीदयुम्मसस्तम्बादाम् विप्राः ॥१३॥

aúchat sá rátrī páritakmyā yāñ
 riṇamcayé rájani ruṣāmānuam | átyo ná vājī raghūr ajyá-
 māno babhrūṣ catvāry asanat sahasrā ॥ 14 ॥ catuṣsahasram
 gāvasya paśvāḥ prāty agrabhishma ruṣāmeshv agne |
 gharmaṣ cit taptāḥ pravṛje yá āsīd ayasmāyas té n v
 ādāma víprāḥ ॥ 15 ॥

When the loving devotion, offered by the men of mature wisdom, exhilarates the resplendent, he, the showerer of benefits, roars aloud in the struggle. So, the resplendent, the destroyer of cities, strong-holds of evils, through ecstasy of joy, restores to him his wisdom—the milk-yielding cattle, as if. 11

O adorable, the brilliant sages, giving me wisdom by four thousand hymns, have done well. We accept this wealth of wisdom, which, the liberator from debts, the leader of leaders, freely offer. 12

O adorable, brilliant sages, present to me a beautiful abode, with thousands of wise sayings. This big offering makes the Soul joyful, and then the darkness of night, the course of which was coming to an end, changes to morning. 13

The gloom-investing night ends at the appearance of liberator of debts, and changes into morning. King of the brilliant wise men, himself, O man of mature wisdom, urges onward and goes like a fleet courser, and obtains four thousand—a treasure of sacred wisdom. 14

We have accepted. O brilliant Lord the (four thousand cattle) treasure of wisdom from the brilliant enlightened sages and we receive the mental caldron the glowing offered in the solemn sacrifice. 15

The bounteous resplendent, the possessor of opulence, drives with a considerable speed the chariot, on which he sits. He, the foremost, proceeds unimpeded, with an intention of granting wealth and wisdom, and thus leads and commands as a herdsman drives the herds of cattle. 1

Hasten to us, O Lord of speed, be not indifferent to us. O distributor of splendid wealth, befriend us. For there is nothing else that is better than you. You have been giving life-partner to the unmarried ones. 2

When out of strength arises strength, that conquers darkness, the resplendent grants all sorts of power to the worshipper. He restores the source of wisdom from the interior of obstructing walls, and dissipates the enveloping darkness with light. 3

O resplendent, dear to all, the divine artisans fabricate your chariot, and yoke to it the befitting horses. The ammunition technician has designed your radiant thunder-weapons. The venerable priests, have blessed the resplendent with hymns, and have encouraged him for the destruction of the dragon. 4

When the vital faculties, without steed or chariot, inspired by the resplendent overcome the devils of ignorance, they sing their praises to you. O resplendent and they were filled with ecstasy, as ~~the~~ showerer of benefits, the clouds in the midspace. 5

३०॥

प्र ते पर्याणि कर्मणि वीतुं प्र कृतेन मघवन्वा चकथे ।
 शर्त्तुः यज्ञस्य रोदसी उने त्वेष्टया मरुतु दार्शुज्या ॥६॥
 तर्हिनु ते दस्य दस्य विप्राहि पशुघ्नोऽग्रे अत्रामिमीथाः ।
 शुष्णस्य धिष्पति माया अंशुभ्याः प्रापत्वं पशप दस्युन्मेवः ॥७॥
 त्वमग्रे यद्वेधे त्वंजावारमयः सुवृषाः पार इन्द्र ।
 उग्रमयातमयंता ह तुल्यं स ह पशोमृगजान्त देवा ॥८॥

prā te pārvāṇi karmāṇi vī tam prā nūtanā maghavan
 yā cakartha śaktivo yad vibhārā rōdesī ubhō jāyann apō
 mánave danueitrāḥ ॥ 6 ॥ tād in nū te kāraṇam dasma vi-
 prāhiṃ yād ghuṇne ōjo ātrāminūthah śuṣṇasya eit pāri
 māyā aḡribhnaḥ prapitvām yānn apa dāsyūn asedhaḥ ॥ 7 ॥
 tvām apō yādave turvāśāvāramayaḥ sudūghāḥ pāri indra |
 ugrām ayātam āvaho ha kūtsam sām ha yād vām uṣānā-
 ranta devāḥ ॥ 8 ॥

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि वपे वहन्तु ।
 निः शीमद्रया धमथो निः शुष्म्यान्मृषोर्नो हरा वंशस्तमोमि ॥९॥
 वातस्य युक्तान्सुवृषजश्चिदश्चान्कविश्चिदेषो अजगन्नवस्युः ।
 विश्वे ते अत्र मरुतुः मयाय इन्द्र ब्रह्माणि तविषीमवधेन ॥१०॥

indrākuṣā vāhamana rāthenā vām ātyā
 āpi kārṇe vahantu | rāḥ shīm ad'hyō dhāmatho nīḥ sha-
 dhāsthān maghono lṛido varathas tāmānsi | 9 ॥ vātasya
 yuktān suyūjaḥ eit āśvān kavīḥ eit esho ajagann ava-
 syūḥ | vīṣve te ātra marutaḥ sākhyāya indra brāhmāpi tā-
 vishīm avardhan ॥ 10 ॥

I celebrate, O powerful resplendent your old achievements, and those which you have newly attained. O wielder of the will-power, subjugating both mind and body, you have distributed the wonderfully bountiful enjoyments to man. 6

Handsome and sagacious resplendent, this is your achievement. Just as the Sun to clouds, having slain evil, you have here displayed your vigour. You arrest and slay the devices of sinful tendency. During the struggle you get victory over the indisciplined. 7

You, resplendent, even from afar render the rushing thoughts agreeable to hard-working and strong men. You two, the resplendent and intellect, assail the fierce petty tendencies, and you convey the pious man of intelligence to his dwelling. Therefore, men of genius and the divines honour you both. 8

May your speedy senses bring you both, O resplendent and intellect, to the struggle riding in one chariot. You expel sin from thoughts, from his proper abode, and chase away the darkness of ignorance from the heart of the affluent adorer. 9

The sage gets control over senses. Swift as wind, just as a horseman over his docile horses. Here are the vital faculties, your dear companions, whose prayers augment your vigour. 10

सुखिद्वयं परितस्स्यात् पृथं परदुपर कृतुवांसम् ।
 भरणभोजनं नै स्थितं पुरी दवंत्तर्जनार्थं कृतु नः ॥११॥
 आय जना अभिलक्षे जगामिन्द्रः सखापं सुतसीममिच्छन् ।
 पुनश्चापय वेदिं त्रिकले यस्य जीर्णध्वर्यध्वरन्ति ॥१२॥
 ये चावन्त न चकन्त नू ते मनी अमृत मो ते अह आरन् ।
 रगन्वि वज्रवन्ते तेषु देवो जे जनेषु येषु ते स्याम ॥१३॥

sūras cid ratham paritakmyayām pūrvam karad ūpa-
 ram jūjuvārsam | bhāraś cakrām ūtaṣaḥ sām riṇatī purō
 dādhat sanishyati krātum naḥ | 11 | āyām janā abhikāśhe
 jagamēndraḥ sakhāyam sutisomam icchān | vādan grāvāva
 vēdīm bhriyāte yasya jīram adhvaryavaś cāranti || 12 || yē
 cākānanta cakānanta nū tē mārta amṛta mō tē āha āran |
 vāvandha jājyān utā tē bu dhey o jāneshu yēshu te
 syāma || 13 ||

(१२) क्षत्रिंसं भूतम्

(१-१३) इन्द्रावर्षस्यस्य (अस्वर्षस्य) गजुर्देवि इन्द्रो देवता । विश्वं एव ॥

॥१२॥ अदर्वृत्तसमसजो वि ग्यानि त्वमर्ष्यान्वद्वानो अरम्पाः ।
 महान्तमिन्द्र पृथं वि यदः सजो वि धारा अयं दानुवे हन् ॥१॥
 त्वमुत्सां कृतुर्भिर्वद्वानो अरंह ऊयः पयंतस्य वज्रिन् ।
 अदि चिदम्र प्रवृत्तं अयानं जघन्या इन्द्र तयिषीमश्वा ॥२॥

32.

Ādardar ūtsam āsrijo vī khāni tvām arṇavān badba-
 dhānān aramṇāḥ | mahāntam indra pārvatam vī yād vāḥ
 srijo vī dhārā āva dānavām han || 1 || tvām ūtsāḥ ṛitūbhīr
 badbadhānān āraṇha ūdhaḥ pārvatasya vajrin | āhim cid
 ugra prāyutam śāyānam jaghanvāḥ indra tāviśīm adhat-
 thāḥ || 2 ||

He, the resplendent in the struggle, arrests even the rapid chariot of the Sun. Further he upheld the wheel of the moving universe and setting it eastward, he inspires us for active life. 11

O resplendent, men come to see you, just as they go to see a friend who has expressed devotional love. Let the creaking stones, mental and physical faculties be laid upon the altar and let the priests hasten to turn it quickly. 12

O immortal, let not the mortals, who are wishing and anxiously wishing for you, fall into disgrace and evil. May you be pleased with the pious and their sacrifice, and grant spiritual light to those men amongst whom we live, and who are particularly yours. 13

32

You, resplendent self cleave the dark forces asunder. You set free the fountain of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the rivers of blessings, having destroyed wickedness. 1

You, O possessor of strong will-power, set free in their seasons the obstructed clouds of dark thoughts. You let flow the fountain of virtues. O mighty soul, destroying the powerful serpentine evil, that lies extended in the deep sub-conscious mind, and thus you show your vigour. 2

तस्य चिन्मन्त्रो निमेषस्य वयं लेखत तद्विषयमिन्द्र ।
 य एव इदानीमन्मन्त्रान् आदस्मादुन्मो अजनिष त पाव ॥३॥
 तं चिदपो स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम ।
 वृषप्रभर्मा दानुस्य भामं वज्रेण वज्री नि जघान शुष्णम् ॥४॥
 त्वं चिदस्य ऋतुर्निनिपत्तममर्मणे । मिर्दाददस्य मम ।
 यदी सुक्षत्र प्रभृता मदस्य युयुत्सन्त तमसि हृष्ये धाः ॥५॥
 त्वं विदिधा कस्य शवानमस्यं तमसि वावृधन्म ।
 तं चिन्मन्त्रो वृषभः सतस्योच्चैरिन्द्रो अपगूर्य जघान ॥६॥

tyāśya cin mahatō nir nrigasya vādhar jaghāna
 tāvishibhir indrah | yā ēka id apratir mānyamāna ād asmād
 anyō ajanishṭa tāvyān ३ | tyām cid tshām svadhāyā mā-
 dantam miho napātam suvrīdham tamogām | vṛishapra-
 bharmā dānavāsya bhāman vājreṇa vajrī nī jaghāna śu-
 shṇam | ४ | tyām cid asya krātubhir uśhattam amarmāṇo
 vidād id asya mārma | yād im sukshatra prābhṛitā māda-
 sya yūyutsantam tāmasi harmyé dhāh | ५ | tyām cid itthā
 katpayām śāyānam asūryé tāmasi vāvṛidhānām | tāṁ cin
 mandānō vṛishabhāh sūtāsyoच्चैर indro apagūryā jaghāna
 || ६ ||

(११) उद्यदिन्द्रः महते दानवाय वयं लेखे महो अप्रतीतम् ।
 यदी वज्रस्य प्रभृता उदात्तं विदाम्य जन्तोर्ध्वमं चकार ॥३॥
 त्वं चिदपो मधुपं शवानमस्यं वज्रं मद्यादुद्युः ।
 अपादमत्र महता ववेत् नि हृष्येण आवृणध्वप्रवाचम् ॥६॥

ūd yād indro mahatē dānavāya vādhar yāmishṭa sāho
 apratītam | yād im vājrasya prābhṛitau dadābha vīśvasya
 jantor adhamām cakāra | ७ | tyām cid āṇam madhupām
 śāyānam asūvām vavṛim māhy ādad ugrāh | apādām atrām
 mahatā vadhēna nī duryonā āvṛiṇaṁ mṛidhrāvācam || ८ ||

The inner self, by his prowess, annihilates the weapon even of that mighty beast, from whom another yet more powerful, conceiving himself one and unmatched, is generated. 3

The wielder of the bolt of determination, the clearer of the evil-intentions, smiles with his bolt and destroys the wrath fire of the wicked, the mighty exploiter and his waning strength, couched in darkness, who has been exhilarating himself with the food of these living creatures. 4

(O resplendent Soul), you discover the secret vital part of the vicious wicked, who thinks himself invulnerable, when, O powerful protector in the exhilaration of the spiritual joy, you detect him preparing for a struggle in his dark abode. 5

The soul, the showerer of blessings, exhilarated through the ecstasy of spiritual joy, uplifting his thunderbolt destroys him, who swells there huge in dimensions, sleeping and thriving in sunless darkness. 6

When resplendent self uplifts irresistible will-power against the mighty devil, and when he subdues him with his bolt of determination, he makes him lowest of all living creatures. 7

The mighty self seizes upon that restless flood of wicked-forces, an insatiable devil drinker of the sweet liquor, enveloper (of the world), and then with his great weapon, in his dwelling, crushes him, who is footless, measureless, and evil-speaking ogre. 8

को अंस्य शुष्मं तविषीं वरात एको धनां भरते अप्रति ।
 इमे चिदस्य जयसी नु देवी इन्द्रस्योजसो भिवमा जित । ॥ ९ ॥
 न्यसे देवी स्वयंतिजिहीत इन्द्राय गानुस्त्वतीव येम ।
 से यदोजो युवते विश्वमाभिगनु स्वधाते क्षितयो नमन्त ॥ १० ॥
 एकं नु त्वा सत्पतिं पार्शजन्वं जातं शृणोमि यशसं जनेषु ।
 ते मे जगृभ आशसो नविष्टं दोषा वन्तोर्हयमानास इन्द्रम ॥ ११ ॥
 एवा हि त्वामृतुधा ज्ञातवन्तं मघा विप्रेभ्यो ददन्तं शृणोमि ।
 किं ते ब्रह्मणो गृह्णन्तु सखायो ये त्वाया निदधुः काममिन्द्र ॥ १२ ॥

kú

asya śuśhmam tāvishīm varāta éko dhānā bharate aprati-
 taḥ | imé cid asya jráyaso nú deví indrasyaújaso bhiyásā
 jihāte || 9 || ny āsmai deví svádhitir jihīta indráya gātúr
 usatíva yeme | sām yád ójo yuváte víśvam ābhír ānu sva-
 dhi...ne kshítāyo namanta || 10 || ékam nú tvā sátpatim
 páñcajanyaṁ jātām śṛṇomi yaśásam jáneshu | tám me ja-
 gṛibhra āśaso návishtam doṣā vāstor bhavamānāsa indram
 || 11 || evá hí tvám rituthá yātáyantam maghā viprebhyo
 dádatam śṛṇómi | kíṁ te brahmāṇo gṛihate sákhāyo yé
 tvāyá nidadhúḥ kāmam indra || 12 ||

(११) पयसिं पृथक्

(१-१०) इत्यर्थात्पृथक् पृथक् शब्दादयः संबन्धेन कृतिः । इन्द्रो देवता । विदुषः पण्डितः ॥

महि महे तवसे दीधे नृनिन्द्रयिद्धा तवसे अतय्यान् ।
 यो अंसे सुमतिं वाजमानौ स्तुतो जने समर्यश्चित् ॥ ११ ॥

33.

Máhi mahé tavāse didhye nṛin indrayetthá tavāse āta-
 vyān | yó asmai sumatīm vájasātau stutó jáne samaryāś ci-
 kēta || 1 ||

Who may arrest his strength or test his vigour ? Verily alone and irresistible, He bears off all the riches. Even these two (physical and mental faculties), through the fear retire and submit to the supremacy of the fast-approaching Soul. 9

Even the divine, and self-sustaining powers of intellect and mind bow before the potent self, and the body resigns to the Soul like a loving wife. As he shares his vigour with all of them, men straightaway offer reverence to him. 10

Verily, I hear that you from the very birth are supreme Lord, the protector of the good, and friendly to the five people, the five senses. May all, representing their wishes and uttering praises propitiate the resplendent self— evening and morning. 11

So, too, I hear of you that you favour and readily enrich the learned from season to season on their approach. But what do your loyal friends and those who rest their hopes in you receive, O Soul ? 12

Feeble as I am, I offer praise to the great and vigorous resplendent Lord for granting strength to all these people. He, with his band, shows favour to these brave people, interested in struggle against evils. 1

स त्वे नं इन्द्र विस्तुनी अविर्हर्षिणां वृषन्वोक्त्रमथे ।
 या इत्या मघवन्ननु ज्ञायं वक्षो अभि प्रायः सक्षि जनान ॥२॥
 न ते नं इन्द्राभ्यः स्मृत्पायुक्तासौ अवहता वदसन् ।
 निष्ठा रथमायि तं यत्रस्ता रश्मि देव यमसे स्वश्च ॥३॥
 पुरं यत्त इन्द्र सन्वय्या गये चकरोर्वरंमु युद्धेन ।
 नूनमे मया चित्ताकस्मि न्न वृषा समन्तु दामस्य नाम चित् ॥४॥
 क्ये ते त इन्द्र ये च नर अधीं जज्ञाना वाताश्च रथाः ।
 आम्नाव्रगम्यादतिमुष्म मया भगो न हव्यः प्रभूयेषु चारुः ॥५॥

sá tvám na indra dhiyasāno arkair hārinām vṛi-
 shan yōktram asreḥ | yā itthā maghavann ānu jōsham vā-
 ksho abhi prāryāḥ sakshi jānān || 2 || nā té ta indrābhy
 āsmād ṛishivāyuktāso abrahmatā yād āsan | tīsbhā rātham
 ādhi tāṃ vajrabastā raśmīm deva yamase svāśvaḥ || 3 ||
 purā yāt ta indra sānty ukthā gāve cakārthorvārāsu yū-
 dhyan | tatakshe sūryāya cid ōkasi svē vṛishā samātsu dā-
 sāsya nāma cit || 4 || vayām té ta indra yé ca nārah śār-
 dho jajñānā yātāḥ ca rāthāḥ | āsmān jagamyād abhishma
 sātva bhāgo nā havyaḥ prabhṛithēshu cāruḥ || 5 ||

॥२॥ पप्रिक्षेणमिन्द्र त्वे ह्योजो नृमृणानि च नृतमानो अमर्तः ।
 स न एनीं वसवानो रयि दाः प्रायः स्तुषे तुविम्वचस्य दानम् ॥६॥
 ॥३॥ न इन्द्रोतिभिर्य पाहि गृणतः शूर वारुन ।
 इत त्वयं ददते वाजसतो पिप्रिहि मयाः मुषुतस्य चारोः ॥७॥

paprikshēnyam indra tvé hy ōjo nṛimṇāni ca nṛitāmāno
 āmartah | sá na éniṃ vasavāno rayīm dah prāryā stushe
 tuvimaghāsya dānam || 6 || evā na indrotībhir ava pahī grī-
 natāḥ śūra kārūn | utā tvācam dādato vājasātau pipribi
 mādliḥvaḥ sūshutasya cāroh || 7 ||

O resplendent Lord, showerer of blessings, you are delighted when adored through sacred hymns. May you be pleased to fasten the traces of horses and drive hither to assist us in a victory over your hostile people. 2

O resplendent Lord, those persons do not deserve your favour, who differing from us, have no faith in you through their ignorance. O the wielder of adamantine will-power, ascend this chariot, and hold the reins, O Lord, of your noble horses. 3

In as much as, O resplendent these praises are offered to you, may you make our fields fertile with a free supply of unobstructed water of wisdom. You are radiant like the sun and in your own dwelling, may you destroy the name of the darkness of nescience, the devil slave in battle. 4

O resplendent self, we are yours, and yours are they, who are the leaders, confident of their strength, and whose energy is directed to you. O resplendent, capable of destroying the evil darkness, splendid in struggles, and easy to be invoked, may you, come to us and likewise come with all your riches. 5

O resplendent Lord, glorious is your strength ; you are immortal, and enwrap the world with light. May you give us splendid riches. I shall always greatly praise the munificence of the opulent Lord (as you are). 6

Thus favour us, O resplendent Lord, with your succour and protect the singers who chant your praises. May you be friendly to those who offer fully-dedicated love of ecstasy that yields a defensive covering in struggles. 7

उत ॐ मा पारुकुत्स्य सृग्बन्धव्योर्गिर्गणने रग्णा ।
 यन्नु ३० दश इयेतन्मा अन्य भोर्गिर्गणनस्य कर्तुमिर्नु मधे ॥८॥
 उत ॐ मा मातृताश्चर्य शोणा कर्त्वा मघामी विदधन्व गतो ।
 सतन्मा मे चयनानो ददान आनूकमयो यपुषे नार्चत ॥९॥
 इत ॐ मा ध्वन्वन्व जुष्टां लक्ष्मण्यस्य सूर्यो यतानाः ।
 महा राय संवरणस्य ऋष्यर्षे न गावः प्रयता अपि गमन ॥१०॥

utá tyé mā paurukutsyá-
 sya sūrés trasádasyor hiraṇīno rārāṇaḥ | váhantu mā dása
 syétāso asya gairikshítāsyā krátubhir nu saśee || 8 || utá
 tyé mā mārutásvasya śoṇaḥ krátvāmaghāso vidáthasya rā-
 tāu | sahásrā me cyávatāno dádāna ānūkām aryó vápushe
 náreat || 9 || utá tyé mā dhvanyāsyā júshtā lakshmanyaśya
 surúco yátānāḥ | mahā rāyaḥ saṁváranaśya ísher vrajām
 ná gávaḥ práyatā āpi gman || 10 ||

(३४) यनुमिर्नु मधे

१. ५० नवमोर्गणनस्य पुनस्तस्य प्रजापत्ये तत्वरणं ऋषिः ३३ इति दधत । ८. प्रथमं दशैर्वा जगतीः

१२. नवम्याथ विष्टुर् उदसीः

३० अजातिशत्रुमजरा स्वर्धत्यनु स्वधामिना दस्ममीयेत ।
 सुनोतानं पचतु ब्रह्मवाहमे पुरुष्टुताये प्रतरं दधान ॥१॥
 आ वः सोमेन जठरमपिप्रतामन्दत मध्या मध्वो अन्धसः ।
 यदी मृगाय हन्तवे महावधः सहस्रैर्भृष्टमुशनां वधं यमत ॥२॥

34.

Ājātaśatrum ajārā svārvaty ānu svadhāmītā dasmām
 iyate | sunótana pácata bráhmavāhase purushtutáya prata-
 rām dadhātana 1 á yaḥ sōmena jathāram āpipratāman-
 data maghāvā mādhyo āndhasaḥ | yād im mṛigāya hāntave
 mahāvadhāḥ sahasrabhrishtīm usānā vadhām yāmat || 2 ||

May these ten (five sense organs and five vital breaths) resplendent in their brightness, the gift of those whom the devils fear, exceedingly brilliant and wise, occupying highest places, carry me for the fulfilment of my assigned duties. 8

And may we also be the possessors of powerful, well-actioned, swift transport vehicles, yoked with wind-like horses, and constructed in well-reputed workshops, and may we also receive the gift of thousands of treasures from generous sources, and further may we get ample dresses and decorations for our fighting soldiers. 9

Or, may the bright and dynamic steeds (transport motors) be bestowed upon me by experts and from the concerns well-known for their supreme quality; and may we be the possessors of riches endowed with generosity. And may all these proceed to reliable experts, like cows to their stalls. 10

34

The undecaying, heavenly, unlimited offering goes to the one (resplendent) who is not born and who is the performer of wondrous deeds. Therefore press-out (the medicinal herbs), prepare, cook and dress, and offer oblation to him, who is the acceptor of prayer, and who is glorified by many. 1

The bounteous, who fills his heart with spiritual bliss, and is exhilarated by experiencing the sweet celestial elixir, lifts up his mighty thousand-told adamantine will-power, desiring to lay down the monstrous of wickedness. 2

यो अस्मै घ्नंत उत वा व उधन्ति सोमं नृनां भवन्ति पुमां अत ।
 अपाप शक्रस्तनुष्टिमहति तनूशुभ्रे मघवा व. कवानस्यः ॥३॥
 यस्यावेधीत्पितरं यस्य मातरं यस्य शक्रो भ्रानरं नात इषते ।
 वेतीष्टस्य प्रयता यतंकरो न विविपादीपते यस्य आकरः ॥४॥
 न पशमिदं शनिर्विष्टयारभे नासुन्वता सचने पुष्यता चन ।
 जिनाति वेदमया हन्ति वा धुनिरा देवसु भोजान् गोमति व्रजे ॥५॥

yó asmai ghransā utá vā yá údhani somam sunóti bhávati
 dyumāñ áha | ápāpa śakrās tatanúshṭim ūhati tanúsubhram
 maghāvā yāḥ kavāsakhāḥ | 3 | yasyáavadhīt pitāram yasya
 mātāram yasya śakro bhrātaram nāta ishate | vétéd v asya
 práyatā yatamkaro ná kīlbishād ishate vásva ākarāḥ || 4 ||
 ná pañcābhīr daśābhīr vashty ārabham nāsunvatā sacate
 púshyatā caná | jínāti véd amuyá hānti vā dhúnir á de-
 vayūni bhajati gómāti vrajé || 5 ||

विन्वत्पुणः समृते चक्रमासजोऽसुन्वतो विपुणः सुन्वतो वृधः ।
 इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नेवति दानमार्यः ॥६॥
 समीं पणेरजति भोजनं मुषे वि दाशुपे मजति सुनरं वसु ।
 दुर्गे चन द्वियते विश्व आ पुरु जनो यो अस्य तत्रिषामनुकुर्वत ॥७॥
 स यज्जनीं सुधनीं विश्वशर्धसा वेदिन्द्रो मघवा गोषु शुभ्रान्तु ।
 युजं ह्यन्यमकृत प्रवेप्युर्दो गव्यं सृजते सर्वभिर्धुनिः ॥८॥

vitvákshanaḥ sāmṛitau cakramāsajó 'sunvato víshunah
 sunvató vṛidhāḥ | índro víśvasya damitá vibhíṣhaṇo yathā-
 vaśám nayati dāsam áryah || 6 || sām im pañér ajati bhó-
 janam mushé ví dāśashe bhajati sūnāram vāsu | durgé
 caná dhriyate víśva á puru jāno yó asya távishīm ácukru-
 dhat | 7 || sām yái jānau sudhānau víśvasardhasav áved ín-
 dro maghāvā goṣhu śubhrishu | yujam hy anyām akṛita
 pravepany úd im gavyam sṛijate satvabhir dhūniḥ | 8 |

Illustrious is the man who expresses devotional love to that bounteous, by day or by night. The supra-powerful Lord is the friend of sages, but He disregards the man, who suffers from vanity and family snobs. 3

The supra-powerful Lord does not necessarily disfavour the one, whose father, mother, or brother he has punished (for justifiable reasons) and is willing to accept his devotions and offerings. He is the upholder (of justice). The Lord, the bestower of riches, does not subscribe to the sins. 4

He places no impediments in the normal functions of the five sense organs or ten vital breaths. He does not associate with the man who performs not the benevolent acts, though prospering well. The terrifier of foes, however, punishes or destroys the wicked. But, to the virtuous, he gives a cattle-farm in reward. 5

Exceedingly strong in struggles, he accelerates the wheels of his chariot, and turns away from him who offers no prayer. He, however, augments him who prays. The resplendent Lord is the subduer of all, and formidable, and He keeps the undisciplines under His full control. 6

He proceeds to confiscate the wealth of the avaricious and bestows precious riches to His faithful devotee. A man, who provokes the mighty to indignation, dares not stand secure even in his wide stronghold. 7

When the resplendent Lord, the opulent, discriminates between two wealthy persons fighting amongst themselves over the precious knowledge, he chooses one of them on merits, and frightens the other one. He takes the meritorious one as his close ally, and associated with the vital faculties, bestows wisdom upon him. 8

महन्मामाधिपतिं गणपि जग्मिमा उपमां कृतुमवी ।
तस्मा आपः संयतः पीपवन्त तस्मिन्क्षाममवधेयमेस्तु ॥१॥

११-

hasiśasām āgnivesīm gaṇiśhe śatruṃ agna upamaṃ ketum
aryāḥ tasmā apah samyataḥ pipavanta tāsmin kṣatramā
āmavat tveshām astu ॥ 9 ॥

१. उपमां कृतुमवी । २. तस्मिन्क्षाममवधेयमेस्तु ।

३. तस्मा आपः संयतः पीपवन्त । ४. तस्मिन्क्षाममवधेयमेस्तु ।

५. तस्मा आपः संयतः पीपवन्त ।

परने मारिष्ठोऽयस इन्द्र कृतुमा भग ।
अम्मभ्य चर्षणीस्तुं सति याज्ञेषु दुष्टरम् ॥१॥
यदिन्द्र ने चतस्या यच्छुर सन्नि त्रिष्वः ।
यदा पशु क्षितीनामयस्तत्सु न आ भर ॥२॥
आ नेऽवो वरेण्यं वृषन्तमस्य हम्हे ।
वृषन्निहिं जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥३॥
वृषा ह्यसि सधसे जज्ञिषे वृष्णि ते शयः ।
स्वर्धयं ने धुषन्मनः सयाहमिन्द्र पोम्यम ॥४॥
त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।
सर्वथा शतक्रतो नि याहि शवमस्तुते ॥५॥

85.

Yás te sādhishtbó 'vasa indra krátush tám á bhara |
asmábhyam carshaṇīśāham śasnim vājeshu dushtāram | 1 |
yád indra te cátasro yác chūra santi tistrāḥ | yád vā páñca
kshitínām ávas tát sú na á bhara ॥ 2 ॥ á té 'vo váreṇyam
vṛśhantamasya hūmahe | vṛśhajāūtir hí jajñīśhā ābhúbhir
indra turvāṇih ॥ 3 ॥ vṛśhā hy āsi rādhasa jajñīśhé vṛśhñi
te śāvah | svákshatram te dhṛśhan mānaḥ satrāhām indra
pauśsyam ॥ 4 ॥ tvám tám indra mártiyam amitrayántam
adrivah | sarvarathá śatakrato ní yāhi śavasas pate ॥ 5 ॥

O adorable Lord, I praise the one who is the dispeller of distress, energy-personified, and dynamic, the bestower of thousands (of blessings) and beyond comparison. May the streams of cherished desires of the devotee be acceptable to the Lord. May the devotee be favoured with wealth, strength and glory. 9

35

O resplendent Lord, may you grant for our protection that of your holy and effectual power, which conquers men for us, which is invincible in life-struggles. 1

Whatever aids, O resplendent Lord, are yours, whether four (physical, vital, mental and spiritual) or three (physical, mental and spiritual), or those accorded to the five classes of men, bring them quickly all that help to us. 2

We invoke for the choicest and mightiest help of yours, O the most liberal showerer of blessings. As soon as manifest you are quick in showering of benefits, and destroying evils. May you associated with the vital principles, grant us protection. 3

You are the showerer of boons, and as such as soon as manifest, you bestow riches. Your strength is the fulfiller of aspirations. Your self-invigorated mind is firm in determination, and your manly vigour subdues multitudes. 4

O resplendent Lord, performer of hundreds of selfless deeds, wielder of the punitive justice, may you, with your all-pervading chariot's force, proceed against the mortal, who entertains hostility towards you. 5

त्वामिदं व्रजन्तम् जनसो वक्रवर्हिषः ।
 उग्रं पुरीषं पुर्यं हवन्ते वाजसन्तये ॥६॥
 अस्माकमिन्द्र पुष्टं पुरोवायानमाजिषु ।
 सवातने धनेधने वाजवन्तमवा रथम् ॥७॥
 अस्माकमिन्द्रेति नो रथमवा पुरंध्या ।
 यं शरिष्टं तव दिवि श्रयो दत्तमिति दिवि स्तोमं मनामहे ॥८॥

tvām id vritrahantama jānāso vrikṭābarhishah | ugrām
 pūrvīshu pūrvyām havante vājasantaye || 6 || asmākam indra
 duṣṭāraṇa purōyāvānam ājishu | sayāvānam dhāne dhane
 vājayāntam ava rātham | 7 || asmākam indrēhi no rātham
 avā purandhyā | vayām savishṭha vāryam divi śrāvo da-
 dhīmahi divi stōma manāmahe | 8 ||

३६ । अष्टवेद (तृकम्)

(१-१) पृथग्व्यास्य पञ्चमोद्भूतः कथं गुरुर्हति इन्द्रो देवता । १ २ ४ ६ प्रथमाः द्वितीयोक्तयोः
 धनुस्त्वोदितृषस्य च विष्णुः (३) तृतीयोऽथ जगती (तन्मती) »

॥३॥ स आ नमदिन्द्रो यो यस्मिन् चिकेतृद्धानुं दामनो रयीणाम् ।
 धन्वचरो न वंसंगस्तृषाणश्चक्रमानः पिबतु दुग्धमंशुम् ॥१॥
 आ ते हनू हरिवः शूर शिष्टे हृत्सोमो न पयतस्य पृष्ठे ।
 अमुं त्वा गजघ्नवीनो न हिन्यन्गीभिर्मदेम पुरुहूत विश्वे ॥२॥

36.

Sá á gamad indro yó vásūnām ciketaḍ dātum dāmāno
 rayiṇām | dhanvacaró ná vānsagas trishānāṣ cakamānāḥ
 pibatu dugdhām aṁśum || 1 || á te hānū harivaḥ śūra śīpre
 rūbat sómo ná párvatasya prishthé | ānu tvā rājann ārvato
 ná hinván girbhīr madema purubhūta víśve || 2 ||

O, the mightiest destroyer of evils, fierce and foremost among many, men with humility and purity of heart invoke you for aid in life-struggles. 6

Defend, O resplendent Lord, our life-chariot, that proceeds foremost in struggles, followed by attendants, and eagerly striving for repeated gains. 7

May you come to us, O resplendent Lord, and defend our life-chariot by your divine intelligence. May we, O mightiest one, offer oblations at the break of day, and chant prayers at dawn. 8

36

May the resplendent Lord, who knows how to distribute riches from His store of treasure, come to us. May He, the bestower of riches, come as a thirsty bird who roams in the midspace and eagerly relish the elixir of our offered devotional love. 1

O Lord of vitality and vigour, may the elixir of our devotion rise to your sweet lips, as if a herbal creeper to the summit of a mountain. May we, O king, invoked by all, give pleasure to you with our hymns, as to horses with fodder. 2

O wielder of the punitive justice, invoked by all, my mind trembles through dread of poverty, like a whirling wheel. O ever prosperous, bounteous Lord, may your affluent worshipper praise you promptly and abundantly, merged in devotion as if with you in your chariot. 3

O resplendent Lord, like the press stone, your devotee offers laudations to you. With your left hand, O bounteous Lord, you bestow riches, and so with your right too, be not reluctant. 4

May the effective eulogium melt you, O showerer of blessings. Your radiance is borne by actinic rays. So, O showerer of blessings, splendid in form, wielder of the punitive justice, with mighty chariot, may you defend us in struggles. 5

O cosmic vital forces, may all men bow down in obedience to that young possessor of well-known chariots, who rich in steeds gives me two dark red horses (the colourful dawn and dusk) together with three hundred and more cattle (the days of the year). 6

Bedewed with clarified butter and worshipped earnestly, the swift flames vies with the splendour of the sun. May the dawns rise without cessation for him who says, "let us offer devotional love to the resplendent Lord." 1

समिद्धाग्निर्गन्तव्यं पर्वति यत्कुम्भं जातं सुतसोमो जग्ने ।
 ग्रावाणो वत्सिषिं वदन्त्यस्य वदन्तु वदन्तु ॥२॥
 वधूयिं पतिमिच्छन्तीति च ईं वहति महिषीमपि गम् ।
 आस्यं ध्रुवमग्र्यं आ चं घोषात्पुनः सहस्रा परि वर्तयान् ॥३॥
 न स राजा व्यथते यस्मिन्निन्द्रस्तोत्रं सोमं पिबेति गोमन्वायम् ।
 आ सत्त्वमेजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नम पुष्यन् ॥४॥
 पुष्याक्षमे अभि योगे भवत्युभे वृते संचनी मे संचाति ।
 प्रियं सूर्यं प्रियो अग्ना भवति च इन्द्राय सुतसोमो ददांश्च ॥५॥

samiddhāgnir vanavat stūṇābarhir yu-
 ktāgrāvā sutāsomo jarāte ! grāvaṇo yasyeshirāṇa vādanty
 āyad adhvaryur havishāva sīndhuṁ 2 | vadhrīr iyām pā-
 tim ichānty eti ya in vahāte mākishim ishīrām | āsya āra-
 vasyād rātha ā ca ghoshāt purā sahasāṇ pāri vartayāte
 || 3 || nā sā rājā vyathate yāsmīn indras tivrām sōmam pī-
 bati gōsakhāyam | ā satvancīr ājati hānti vṛitrām kshēti
 kshītīḥ subhāgo nāma pūshyan || 4 || pūshyāt kshēme abhī
 yōge bhavāty ubhē vṛitau samyatī sām jayāti | priyāḥ
 sūrye priyō agnā bhavāti yā indrāya sutāsomo dādāṣat
 || 5 ||

(३८) अष्टमिंशं सूक्तम्

(१-५) पदवर्त्यस्य सूक्तस्य सोमोऽभिर्हति । इन्द्रो देवता अनुष्टुप् छन्दः ॥

"११"

उग्रोष्ट इन्द्र गर्धसो विभ्वी सतिः शतक्रतो ।
 अथा नो विश्वचर्षणे शुभ्रा सुक्षत्र महय ॥१॥

Urōsh ṭa indra rādhaso vibhvrī rātīḥ śatakrato | ādhā
 no viśvacarshaṇe dyumnā suksatra mānhaya || 1 ||

With kindled inner fire and heart trimmed like strewn grass, let the devotee worship and pour forth the devotions as if the juice effused from the press-stones. And may the priest chant praises, like the press-stones uttering sounds, and enjoy with his oblations as a swimmer going to a sea. 2

When the soul loves his charming wife, the wisdom, the lady fond of husband comes to the ceremony. May his car seek fame, thunder loudly, and its wheel make thousands of revolutions. 3

That prince suffers no evil in whose realm, the resplendent Lord accepts earnest devotional prayers, profusely mixed with love. Attended by faithful followers, he moves in all directions. He destroys his enemy and cherishing that name of the resplendent Lord, he guards his people. 4

He, who sings devotional prayers, composed for the praise of the resplendent Lord, attains ability to win riches and preserve. He is victorious in the struggles, present or future. Dear shall he be to the Sun, and dear to fire his devotional expressions, he offers homage to the resplendent. 5

O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificence and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory. 1

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।
 पप्रथे दीर्घश्रुतमं हिस्प्यवर्णं दुष्टर्म ॥२॥
 शुष्मांसो ये ते अद्रियो मेहना कतसापः ।
 उभा देवाभिश्टये दिवश्च गमश्च गजथः ॥३॥
 उतो नो अस्य कस्य चिदक्षस्य तव व्रत्रहन ।
 अस्मभ्यं नृम्यामा भर्गस्मभ्यं नृमणस्यसे ॥४॥
 नू तं आभिरभिष्टिभिस्तव शर्मच्छतक्रतो ।
 इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥५॥

yád im

indra śraváyyam iśham savishṭha dadhishé | paprathé dīr-
 ghaśruttamam hīṇanyavarṇa duṣṭāram || 2 || śuṣmāso yó
 te adrivo mehánā ketasāpah | ubhá devāv abhīṣṭaye divāś
 ca gṁś ca rājathah || 3 || utó no asyá kāsya cid dākṣha-
 sya táva vṛtrahan | asmábhyam nṛmṇám á bharaśmábhyam
 nṛimanasyase || 4 || nú ta ābhír abhīṣṭībbis táva śarmañ
 chatakrate | indra syāma sugopāḥ śūra syāma sugopāḥ
 || 5 ||

(३९) पक्षीनचत्वारिंशो मूलम्

(१-५) पञ्चमर्षस्यास्य मूलस्य भीमोऽतिरिषिः । इन्द्रो देवता । (१-५) पथमादिषु नृकृत्वायनुहुत् ।

(५) पञ्चम्याथ पक्षिः छन्दसी ॥

॥१०॥

यदिन्द्र चित्र मेहनास्ति त्वादतमद्रिवः ।
 राधस्ततो चिदक्ष उभयाहुस्त्या भर् ॥५॥

Yád indra citra mehánásti tvádātam adrivah | rádhās
 tán no vidadvasa ubhayāhasty á bhara || 1 ||

O mighty resplendent Lord, golden hued, you are the possessor of widely-famed abundance, and yet it is, as extensively known, very hard to obtain. 2

O wielder of the adamantine justice, these powers, who readily obey you, are very generous, extensive and strong. You and your powers, both divinities, at their pleasure dominate over heaven and earth. 3

O destroyer of evils, may you bring to us the wealth and heroic strength with the aid of power that you possess. May you bless us with wealth, as you are keen to make us wealthy. 4

With these aids of yours, may we, O doer of the selfless acts, live under your protection ; may we, O resplendent, be safe and may we, O hero, be well secured. 5

O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, filling both your hands, bring to us. 1

यन्मन्यसे वरेण्यमिन्द्र युद्धं तदा भर ।
 विद्याम तस्य ते वयमकूपारस्य दावने ॥२॥
 यत्ने दित्सु प्रगृह्ये मनो अस्ति श्रुतं बृहत् ।
 तेन दृष्ट्वा चिदद्रिव आ वाजं दधिं सातये ॥३॥
 मंहिष्ठे वो मघोनां गजानं चरषणीनाम् ।
 इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥४॥
 अस्मा इत्थाप्यं यच्च उक्थामन्द्राय शंस्यम् ।
 तस्मा उ ब्रह्मवहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्रयवः ॥५॥

yān mānyase

vāreṇyam indra dyukshām tād ā bhara | vidyāma tāsyā te
 vayām ākūparasya dāvāne || 2 || yāt te ditsū prarūdhyam
 māno āsti śrutām bṛhāt téna dṛiḥā cid adriṇa ā vājam
 darshi sātaye || 3 || māṇhishṭham vo maghónām rājānam
 carshaṇinām | indram ūpa prāśastaye pūrvībhir jujushe gī-
 raḥ || 4 || āsmā it kāvyam vāca ukthām indriāya śaṁsyam |
 tāsmā u brāhmavāhase gīro vardhanty ātrayo gīraḥ ṣum-
 bhanty ātrayaḥ || 5 ||

(४०) अन्वार्णिं वृक्षम्

(१-५) नवमस्यास्य सुकस्य भोमोऽत्रिभिरः । (१-४) वयमादित्सुर्नवमिन्द्रः । (५) पञ्चम्या सुपे,

(६-९) पटव्यादिभिरमृताभ्यां नैवेद्यता । (१०-३) वयमादित्सुर्नवमिन्द्रः । (४ १-८) यजुष्योः

पटव्यादिभिरमृता य विदुः । (९-९) पञ्चमीनवम्योऽभ्यनुष्टुप् छन्दसि ॥

॥१॥ आ वाह्यद्रिभिः सुतं सोमं सोमपते पिव । वृषं चिन्द्र वृषं भिर्वृत्रहन्तम् ॥१॥
 वृषा ग्रावा वृषा मद्रो वृषा सोमो अयं सुतः । वृषं चिन्द्र वृषं भिर्वृत्रहन्तम् ॥२॥

40.

Ā yāhy ādribhiḥ sūtām sōmam somapate piba | vṛṣhann
 indra vṛṣhabhir vṛitrahantama || 1 || vṛṣhā grāvā vṛṣhā mādō
 vṛṣhā sōmo ayām sūtāḥ | vṛṣhann indra — || 2 ||

May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed May we continue to be your in your boundless munificence. 2

O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving. 3

In the praise of the resplendent Lord, people chant ancient hymns and please Him, who is extremely rich among opulents and sovereign king among men. 4

To that resplendent Lord, must be sung the poems and hymns of praise. The sages, free from three folds of miseries, glorify Him with their hymns. He is the acceptor of praises. The three-fold free sages augment His glory through praises. 5

40

Come to cherish our devotional love, which has been effused out with sincerity and integrity as the invigorating extracts from herbs by pressing stones. O showerer, the resplendent Lord, the destroyer of evils come with the showerers (the vital faculties). 1

Showerer is the cloud, showerer is the spiritual delight, showerer is the effused herbal juice. O showerer, the resplendent Lord, the destroyer of evils, come with the showerers (the vital faculties). 2

वृषो त्वा वृषणे हवे यज्ञिषिष्वभिन्दिभिः । वृषंतिन्द्र वृषोभयुवतन्वम ॥२॥

ऋजुषी यज्ञी वृषभन्तुरापाऽऽर्जुप्सी राजा वृत्रहा सोमपाः ।

युक्त्या हरिभ्यामुप यासद्गार्वाङ्गार्धन्दिने सत्यमस्तदिन्द्रः ॥३॥

यत्वा सूर्ये स्वर्भानुस्तमसाविध्यदासुरः ।

अक्षेत्राविद्यया मुग्धो भुवनान्पदीवतुः ॥४॥

vrishā tvā

vrishanam huve vājriṁ citrābhir ūtibhiḥ | vrishann indra —
|| 3 || r̥ijishī vajrī vrishabbhās turāshāt chushmī rājā vritrahā
somapāva | yuktva haribhyām ūpa yāsad arvān mādhyam-
dine sāvauc matsad indrah || 4 || yāt tvā sūrya svārbhānus
tāmasāvidhyad āsurāḥ | ākshetravid yāthā mugdho bhūva
nāny adidhayuḥ || 5 ||

॥१॥

स्वर्भानोरधु यदिन्द्र माया अयो दिवो वर्तमाना अवाहन् ।

गृह्णं सूर्यं तमसापवतेन तुरीयेण ब्रह्मणाविन्दुदतिः ॥६॥

मा मामिमं तव सन्तमत्र इरस्या दुग्धो भिषसा नि गरीत ।

त्वं मित्रो अमि सत्यगंधस्तो महावतं वरेणश्च राजा ॥७॥

ग्राव्यो ब्रह्मा युयुजानः संपर्यन कीरिणा देवान्नर्ममोपशिक्षन् ।

अग्निः सूर्यस्य दिवि चक्षुराघात्स्वर्भानोरप माया अपुक्षत ॥८॥

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।

अत्रयस्तमन्विन्दन्नरान्ये अत्रयन् ॥९॥

svārbhānoḥ ādha yād indra māyā avo divo vārtamānā
avāhan | gūḥḥam sūryam tāmasāpavratena turīyeṇa brāhma-
nāvindad ātriḥ || 6 || mā mām imām tāva sāntam atra ira-
syā drugdhó bhiyāsā ní garit | tvām mitró asi satyārādhās
taú mehávatam vārunas ca rājā . 7 || grāvno brahmā yu-
yujānāḥ saparyān kirīṇā devān nāmosopashikshan | ātriḥ
sūryasya divi cākshur ādbāt svārbhānor āpa māyā aghu-
kshat || 8 || yām vai sūryam svārbhānus tāmasāvidhyad āsu-
rāḥ | ātrayas tām ānv avindan nahy anye āśaknuvan
|| 9 ||

As strong, I invoke you, O strong the wielder of adamantine justice, for your marvellous protective means. O showerer, the resplendent Lord, destroyer of evils come with the showerer (the vital faculties). 3

May the acceptor of simple and sincere homage, the wielder of punitive justice, the showerer of benefits, the queller of the mighty (foes), the powerful the monarch, the dispeller of darkness, the acceptor of devotional love, speedily as if mounted on courser, come down to us. May the resplendent Lord be exhilarated at the mid-day worship. 4

When, O sun, the mighty devil, the nescience, eclipses you with darkness, all creatures look bewildered like one who knows not the place where he actually is. 5

When, O Sun, you dissipate those illusions of the eclipsing nescience which are spread below the sky, then the three fold free sage, by his fourth vision (the innate instinct, beyond the physical mental and intellectual) discovers the sun concealed by the darkness impeding his functions. 6

Let not the violator, with his dread, through anger swallow me up, for I (the sun) am your true friend, O three fold free sage. May you and the brilliant venerable divine, both protect me. 7

Then the wise three fold free sage, collecting the material for sacred worship, and propitiating divine powers with praise, and adoring them with reverence, places the eye of the sun in the sky and causes the delusion of the nescience to vanish. 8

The sun, whom the demon envelops with darkness, the three fold fire, sages subsequently recover not but them is able to make his release effective. 9

४१ पञ्चमः अंशः पूजन

(१. ४०) विदामुच्यन्तास्य (इत्यस्य नामादिक्रिया) विष ७२ ४२०० १-१ १. १० मयसि
 पञ्चदशविंशत्यस्य (कोनविंशत्य) विष्णु १६ १०१ विष्णुस्य सप्तदशमः (निकलनी)
 १२० विष्णुस्य सप्तदशमः (निकलनी)

॥१॥ को नु वो मित्रावरुणवृक्षुयन्विषो वो मतः पाथिवस्य वा दे ।
 ऋजस्य वा सदमि वार्ष्णिधा नो यज्ञायने वो पशुरो न वज्रं ॥१॥
 ते नो मित्रो वरेणो अर्यमावुस्त्रिं क्रभुधा मरुतो जुषन्त ।
 नमोभिर्वा ये दधेते सुवृक्तिं स्तोमं रुद्राय मीळुषे सृजोषां ॥२॥
 आ वो येष्वंशिना हुवध्वं वातस्य पतमन्नथ्यस्य पुष्टो ।
 उत वो विषो असुगय मन्म प्राण्यंसीत वज्रैव भरध्वम ॥३॥

41

Ko nú vām mitrāvaruṇāv ṛitāyān divó v. mahāḥ par-
 thivasya vā dé , ṛitāsya vā sādasi trāsīthām no yajñāyāté
 vā paṣuśhó ná vājān | 1 | té no mitró váruṇo aryamáyúr
 índra ṛibbhukshá marúto jushanta | námobhir vā yé dádhate
 suvṛiktīm stómam rudráya mīlhushe sajóshāḥ || 2 || á vām
 yéshthāsvinā huvádhyai vátasya pátman ráthyasya push-
 táu | utá vā divó ásurāya mánma prándhānsīva yágyave
 bharadhvam || 3 ||

प्र सुक्ष्णो दिव्यः कण्वहोता त्रितो दिवः सृजोषा यातो अग्निः ।
 पूषा भर्गः प्रभूथे विश्वभोजा आजि न जग्मुर्गार्धवतमाः ॥४॥
 प्र वो रयि युक्ताश्च भरध्वं राय एषेऽवमे दधीत धीः ।
 सुशेव एवैशिशिजस्य होता ये व एषो मरुतस्तुराणाम् ॥५॥

prá sakshāṇo divyāḥ kāṇvahotā tritó di-
 vāḥ sajóshā vato agnih | pushá bhāgah prabhṛithé viśvā-
 bhojā ajīm ná jagmur aśvasvatamah | 4 | prá vo rayīm yuk-
 tāśvam bharadhvam rāya śhé 'vase dadhīta dhīḥ | suśéva
 évair auśijāsya hōta yé va évā marutas turāṇām || 5 ||

O Lord of light and bliss, who is truly devoted to you ?
May you, whether abiding in the region of heaven, or of
the vast earth, or of the firmament, protect us, and give us
physical strength and vitality. 1

May these divinities,—the cosmic bounties—like the divine
light, cosmic plasma, eternal order, the parameter of time,
the spirituality, the soul force and the cosmic vital
principles be gracious to us. And in the same way, the
other ones of one mind with benevolent cosmic vitality
accept our hymns, adorations and laudations. 2

I invoke you, the pair of twin divines, the restrainers of
desire, for the acceleration of your chariot with the
swiftness of wind. We offer praise to the worshipful
celestial ordainer as it were a libation. 3

May the divine acceptor of worship come speedily to
the sacrifice as the fleetest courses rushes to the battle.
In this sacrifice may the wisest participate as priest ; and
the triple bounty, the fire on the earth, the air in
midspace, and the Sun in the heaven may also come
in concurrence (with our Lord). May the other
bounties of grace and sustenance, the protectors of
the universe also come. 4

O vital principles, may you bring wealth, comprising
horses. Let wise men acquire and preserve riches. May
the ministrant priest, the disciple of brilliant sage, be
made happy by those swift-going horses, which are rapid
in motion. 5

॥२४॥ प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमर्कः ।
 इषुध्वं कननायः पुरेधीर्वस्यन्ति अव पजीरा धिये धुः ॥६॥
 उप व ष्ये वन्द्येभिः शुभेः प्र यद्वा दिव्यश्चतयद्भिरर्कैः ।
 उषास्तान्क्ता विदुषीव विश्वमा हा वहतो मर्त्याय यज्ञम ॥७॥
 अभि वो अर्चं पोष्यावतो नृनास्तोष्पति त्वष्टारं रराणः ।
 धन्या सजोषा विषणा नमोभिर्वनस्पतिरिषधी राय ष्ये ॥८॥
 तुजे नस्तने पर्वताः सन्तु स्येनवो ये वसवो न वीरा ।
 पनित आप्न्यो यंजतः सदा नो वर्ध्याः शंसं नयी अभिष्टौ ॥९॥
 वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातम्पां सुवृक्ति ।
 गृणति अग्निस्तरी न शृपेः शोचिष्केषो नि रिणति वना ॥१०॥

prá vo vāyūṃ rathayújaṃ kṛiṇudhvam prá devāṃ víp-
 ram panitáram arkaṣṭh | ishudhyáva ṛitasápaḥ púramdhír
 vásvīr no átra pátnir á dhiyé dhuh || 6 || úpa va éshe vānd-
 yebhiḥ sūshaṣṭh prá yahví divaṣ citáyadbhir arkaṣṭh | ushā-
 sánáktā vidúshiva víśvam á hā vahato mártýāya yajñám
 || 7 || abhí vo arce poshyávato nṛīn vástosh pátiṃ tváshtā-
 ram rárāṇaḥ | dhányā sajóshā dbishāṇā námobhir vānaspá-
 tíṃr óshadhī rāyá éshe || 8 || tujé nas táne párvatāḥ santu
 svaítavo yé vásavo ná virāḥ | panitá āptyó yajatāḥ sádā
 no várdhān naḥ śānsam náryo abhíshtau || 9 || vṛishṇo asto-
 shi bhūmyásya gárbham tritó nāpātam apām suvṛiktī | gṛi-
 níté agnīr etári ná sūshaṣṭh śocishkeṣo ní riṇāti vānā
 || 10 ||

॥१५॥ कथा महे रुद्रियाय ब्रवामु कदाये चिकितुषे भगाय ।
 आप जोषधीरुत नोज्वन्तु यौर्वना गिरयो वृक्षकेशाः ॥११॥

kathā mahé rudríyāya bravāma kád rāyé cīkitúshe bhā-
 gāya | āpa óshadbhir utá no 'vantu dyaúr vānā girāyo vṛi-
 kshákeshāḥ || 11 ||

May you, by your prayers, bring him, the air-divine, here who is the fulfiller of desires, and adorable ; and let him yoke the chariot. May the tender lovely and excellent copartners, as if wives, also come hither to inspire us with wisdom. 6

O mighty divine day and night, to you and to the other adorables, I present homage with prayers, delighting and explicit. May you, like two learned lady-sages, inspire mortals for accomplishing noble deeds. 7

We extol, with offerings the architect of creation, the nourisher of men, and the Lord of homes. We glorify with obeisance the goddess of speech, bestower of opulence, and also those who share opulence, the Lord of the forest, and the herbs, with the expectation that we may obtain riches. 8

May the clouds, the establishers of the world, like heroes, free moving, liberally shower their bounties on us. May the persons of authority and reliance, who are ever friendly to men, and whom we all respect, grant us fame and prosperity. 9

I glorify with unqualified praise the lightning in the clouds, the embryo of the earth-fertilizing rain, the offspring of the waters. He, who is threefold, who with might neighs loudly like a charger, when flashing through clouds with fiery hairs and withering rays, he (the lightning) consumes the forests. 10

How shall we speak to the mighty posterity of the Lord of cosmic vitality, or to the all-knowing gracious Lord, for the sake of obtaining riches. May the waters, plants, the heaven, the woods, and the mountains, whose tresses are trees, preserve us. 11

शृणोतु न ऊर्जं पतिर्गिरः स नभस्पर्शीयौ द्विषि परिज्मा ।
 शृण्वन्नायः पुरे न शुभ्राः परि स्त्रुचो बध्नापस्यद्रेः ॥१२॥
 विदा चित्तु महास्तो ये व प्त्वा ब्रवाम दस्मा वार्यु दधानाः ।
 वधश्चन सुभवा आयं यन्ति धुभा मर्तमनुपतं वधस्त्रे ॥१३॥
 अ ते वानि पार्थिवानि जन्मापश्वाच्छा मुमक्षाय वोचम ।
 वधस्त्रे वायो गिरश्चन्द्राग्र उदा वर्धन्तमनिपाता अणीः ॥१४॥
 पदेपद मे जरिमा नि धायि वरूत्री वा शका वा पायुभिश्च ।
 स्मिक्त माता मही रमा त स्मत्सुरिभिर्कृतार्त्तं कजुवनिः ॥१५॥

śṛiṇótu na ūrjām pátir gírah sā nábhas
 tārīyañ ishitañ párijmā | śṛinvāntv āpah puro ná śubhrāñ
 pári sáco babṛiḥanāsyádreh || 12 || vidā cin nú mahānto
 yé va évā brávasā dasmā váryaṁ dádhanāñ | váyaś canā
 subhvā áva yanti kshubbhā mártam ánuyataṁ vadhasnāñ
 || 13 || á dāivyañi párthivāñi jánmāpāś cāchā sūmakhāya
 vocam | vārdhantām dyāvo gíraś candrágra udā vardhan-
 tām abhīśhātā árjāñ || 14 || padé-pade me jarimā ni dhāyi
 várūtri vā śaktiā yā pāyúbhiṣ ca | śisbaktu mātá mahī rasā
 nañ smát sūrībhir řijuhāsta řijuvāñi || 15 ||

"१५" कथा दाशेन नमसा सुदानुनेयया मरुतो अच्छोक्तौ प्रथममो मरुतो अच्छोक्तौ ।
 मा नोजिबुध्न्यौ रिपे धादुस्माकं भूदुपमातिवनिः ॥१६॥
 इति चित्तु प्रजायै पशुमत्यै देवास्ते वनते मर्त्यौ व आ देवासो वनते मर्त्यौ वः ।
 अयो शिवां त्व्यौ धामिमस्या जुगं चिन्मे निर्रतिर्जग्रसीत ॥१७॥

kathā dāṣema nāmasā sudānūn evayā marūto āchoktau
 prāśravaso marūto āchoktau | mā nó 'hir budhnyo rishé
 dhād asmākam bhūd upamātivāñi || 16 || iti cin nú prajā-
 yai paśumatyai dévāso vānate mārtyo va á devāso vanate
 mārtyo vaḥ | ātrā śivām tanvō dhāsīm asyā jarām cin me
 nīrṛitir jagrasīta || 17 ||

May the Lord of vitality, who traverses through cloudy heaven, the circumambient listen to our prayers. And may the crystal clear waters, bright like marble cities, hear us, as they flow round the towering mountains. 12

O mighty cloud bearing winds, we know your ways. O charming ones, we, furnished with choicest offerings, sing your glory. May they, well disposed, come down to us, destroying with their weapons, the agitated mortals, who try to oppose them. 13

I offer adoration to the cloud bearing winds, of celestial and terrestrial origin, deserving sacred worship, in order to obtain the waters. May my joy—bestowing noble aspirations prosper, and so my songs. May our cherished rivers be full of waters. 14

My praise has been continually offered to each one. May the strong force, with her powers of perservation protect us. May the great venerable mother-earth, adored by enlightened straight-handed, possessor of benevolent treasures, confer precious things to us. 15

How may we present offerings to the liberal ones with reverence ? How to adore the vital principles with present praises in a fitting manner ? The vital ones are universally recognized as worthy of our invocations. May not the cloud ever contrive for our harm. May he be the destroyer of our adversaries. 16

The mortal devotee worships you, O divine powers, at all times for the increase of progeny and prosperity. Verily, the mortal devotee wins you O divine powers. Here and now, they sustain my body with salutary food. May my mother-earth keep off my old age. 17

तां वो देवाः सुमतिमज्यन्तीमिषमज्यन्त यन्तः जना गोः ।
 सा नः सुदानुमुज्यन्ती देवी प्राति द्रवन्ती नृपिताय गम्याः ॥१८॥
 अभि न इळां सुधस्य माता स्मद्गदीभिर्बुधा वा गृणान् ।
 उर्वशी वा बृहद्विवा गृणानाभ्युप्वाना प्रभृथस्यायोः ॥१९॥
 सिषक्तु न ऊर्ज्यस्य पुष्टेः ॥२०॥

tāni vo devāḥ sumatim urjāyantīm
 ishām asyāma vasavaḥ śasā goḥ | sa naḥ sudānur mṛilā
 yanti devī prāti drāvanti suvitāya gamyah | 18 | abhī na
 ṛlā yūthāsya mātā smān nadībhir urvāṣi vā gṛiṇātu | urvāṣi
 vā bṛihaddivā gṛiṇānābhyūpvanā prabhṛithāsyaṣyoh | 19 |
 śiṣhaktu na ūrjavyāsya pushtēḥ | 20 |

(४२) द्विषत्वादिनां सूक्तम्

(१ १८) महाद्वार्षस्यः स्य सूक्तस्य मीनोऽग्निर्कविः । (१ १०, १२, १८) प्रथमादिदत्तार्थं
 द्वापस्यादिसप्तमानाभ विभे देवाः, (१९) एकाद्विषाथ एता इदमः, (१ १६, १८) प्रथमादि
 वेदाद्विषाथद्विषाथ विष्णुः, (१७) ममद्विषाथ विष्णुः वन्द्यः ॥

॥१७॥ प्र शंतमा वरुणं दीधितिं गीमित्रं मगमदिति नूनमश्याः
 पृषद्योनिः पश्वहीता शृणोत्यनृतपन्था असुरो मयोभुः ॥१॥
 प्रति मे स्तोममदितिर्जगृभ्यात्मुने न माता हव्यं सुशेवंस ।
 ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥२॥

42.

Prá śāntamā varuṇam dīdhiti gīr mitrām bhāgam ādi-
 tiṃ nunām asyāḥ | priṣhadyoniḥ pañcahotā śrinotv ātūrta-
 panthā āsuro mayobhūḥ || 1 || prāti me stōmam āditir ja-
 gṛibhyāt sūnum nā mātā hṛidyam suśēvam | brāhma pri-
 yām devāhitam yād āsty ahām mitré varuṇe yān mayobhū
 || 2 ||

O divine providers of riches, may we obtain from the mother-earth (and also the cow), invigorating and hand-sustaining food. May that liberal and gracious goddess, come speeding near us for our well-being. 18

May the goddess earth, the mother of herds of cattle, and the damsel of lightning with all streams of flashes be favourable to us. May the bright shining damsel of lightning come to us, accepting our devotion, to invest us, the worshippers, with light. 19

May the divine powers listen to our prayers for life and energy. 20

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May our most sweetest song, with the deep devotion, successfully reach the virtuous, friendly, gracious, and eternal Lord. May the ministrant of the five vital airs, hear us, who pervades the dappled cosmos, and who is unimpeded and the bestower of life and happiness. 1

May the infinite and indivisible Lord accept my affectionate and delightful praise, as a mother welcomes her son. I address this inspired, bliss-giving prayer to the virtuous and friendly Lord, which he surely would love to accept. 2

उदीर्य कथितं कवीनामनैतमभि नभः पूजेन ।
 स नो वर्तान प्रयता हितान चन्द्राणि देवः सविता सुवति ॥३॥
 समिन्द्र णो मनसा नेषि गोभिः सं सुरभिर्हस्विः सं स्वस्ति ।
 सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञिषानाम् ॥४॥
 देवो भगः सविता गयो अंशु इन्द्रे वृक्षस्य संजितो धनानाम् ।
 कृभृक्षा वाजं उत वा पुराणसन्तु नो अमृतसरतुरासं ॥५॥

úd itaya kavítamam kavinām unáttainam abhi má-
 dhvā ghṛitēna | sa no vāsūni práyatā hitāni candráṇi devāḥ
 savitā suvāti || 3 || sam indra no mánasa neshi gōbhiḥ sām
 sūribhir harivaḥ sam svastī | sām bráhmaṇā devāhitam yād
 ásti sām devānam sumatyā yajñiṣānām || 4 || devó bhūgaḥ
 savitā rāyó ānśa indro vṛitrāsya samjito dhānānām | rīḥ hu-
 ksha vāja utá vā púramdhir ávantu no amṛtāsas turāsaḥ
 || 5 ||

मरुत्वतो अप्रतीतस्य जिष्णोरर्ज्यतुः प्र ब्रह्मणा कृतानि ।
 न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥६॥
 उप स्तुतिं प्रथमं रत्नधेयं वृहस्पतिं मन्त्रितारं धनानाम् ।
 यः शर्मते स्तुयते शर्मयिष्टः पुरुषमुखागमजो हव्यानम् ॥७॥
 तपोतिभिः सचमाना अरिष्टा वृहस्पते मधवानः सुवीराः ।
 ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः ॥८॥

marútvato ápratítasya jishnór ajūryataḥ prā bravāmā
 kṛitāni | ná te pūrve maghavan nāparāso ná vīryam nūta-
 naḥ kaś canāpa || 6 || ūpa stuhi prathamam ratnadhēyam
 bṛhaspátim sanitāram dhānānām | yāḥ śānsate stuvaté śam-
 bhaviṣṭhaḥ purūvásur āgāmaj jóhuvānam || 7 || távotibhiḥ
 sácamanā áriṣṭā bṛhaspate maghāvānaḥ suvīrah | yé
 aśvadā utá vā sánti godā yé vastradāḥ subhágās téshu rá-
 yaḥ || 8 ||

Inspire him, the sagest of the sages, imbue him with the sweet devotion, and may the divine creator provide us with abundance, all attainables, benevolences, and gold and silver. 3

With a willing mind, may the resplendent Lord grant us wisdom and wealth; may the Lord of light, associate us with pious men of learning, with prosperity, with sacrificial food, and that which is acceptable to Nature's bounties and with the favour of the adorable godly men. 4

May the divine, gracious, creator, the Lord of wealth, the resplendent self, the winner of the strength of evils and also from amongst us the enlightened sages, persons strong and healthy, and distinguished intellectuals, as well as the people of immortal fame, hasten to bless our sacred performances, and protect us from calamities. 5

Let us celebrate the deeds of Lord of vital principle, beyond visibility and cognition, victorious and undecaying. Neither the ancients, O bounteous Lord, nor their successors have attained your prowess, nor any present one would attain it. 6

May you glorify the supreme Lord of universe, the first donor of precious treasure, the distributor of riches, the bestower of happiness, the burthen of every recitation and chants, and who comes laden with ample wealth to His invoker. 7

O Supreme Lord of universe, tended with your protections, men are unharmed by foes, and become opulent and blessed with descendants. The wealth of those only is blessed and meaningful who are the liberal givers of horses, of cows and of garments. 8

विमर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थेः ।
 अपव्रतान्प्रसेधे वांश्रुवान्प्रवृद्धिपः सृवीद्यावयन् ॥९॥
 य ओहते रक्षसो देवयीतावचकेभिस्तं मग्नो नि यात ।
 यो वः शर्मा शशमानस्य निन्दात्तच्छ्रुवान्कामान्करते सिध्विदानः ॥१०॥

visarmāṇam kṛiṇuhi vittam eṣhām yé bhun̄jāte
 āpṛiṇanto na ukthah | āpavratān prasavé vāvṛidhānān brah-
 madvīśah sūryād yāvayaśva ॥ 9 ॥ yá óhate raksháso devá-
 vītāv acakrébhis tám maruto ní yāta | yó vaḥ śámīnḥ śa-
 samānáśya nínḍāt tuchyān kāmān karate sishvidānāḥ
 || 10 ||

॥९॥ तमु दृष्टि यः भिषुः सुधन्या यो विश्वस्य क्षयति भेषजस्य ।
 यद्वा महे सोमनुसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥११॥
 दमूनमो अपसो ये सहस्ता वृष्णः पत्नीन्ध्यां विभ्रतष्टाः ।
 सरस्वती बृहद्विद्योत रक्ता दशस्यन्तीर्विग्वस्यन्तु शुभ्राः ॥१२॥
 प्र सृ महे सुशृणाय मेधां गिरं भरे नव्यंसीं जार्यमानाम ।
 य अहिना दुहितुर्वक्षणासु रूपा मिन्नानो अकृणोदिदं नः ॥१३॥

tām u sṣṭubi yāḥ svishūḥ sudhānvā yó viśvasya kshá-
 yati bheshajāśya | yākshvā mahé saumanasāya rudrām ná-
 mobhir devām ásuram duvasya ॥ 11 ॥ dāmūnaso apáso yé
 subástā vṛiśṇaḥ pátñir nadyò vibhvashtāḥ | sárasvatī
 bṛihaddivótá rakā daśasyāntīr varivasyantū śubhrāḥ ॥ 12 ॥
 prá sū mahé susaraṇāya medhām gīram bharc nāvyaśīm
 jāyamānām | yá āhanā duhitūr vakshāṇāsu rūpā minānó
 ākṛiṇod idām naḥ ॥ 13 ॥

Take away the riches from them, who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone. May you keep them far from the sunshine, who do not perform benevolent deeds, and who, though prospering in their vocation are averse to devotion. 9

O Lord of vitality, may you send them into darkness, with wheelless chariots, who invite undesirable elements to the sacred performances of the virtuous ; and who revile those who offer prayers and belittle the wishes of those who toil to serve you. 10

May you praise him who has the sure arrow, and the strong bow, who is the Lord of every balm that heals. May you worship the Lord of cosmic vitality for a comprehensive and sound understanding, and adore the powerful divinity with salutations. 11

May we have the assistance from and good-will of generous people, persons of activity, skilled artisans, ladies of high status, and the like ; and may we derive advantage from the streams or water ways, carved out by marine engineers. May we have the blessings from the divine goddess of learning, the highly enlightened, possessing the grace of full moon night, bestowers of boons and aspirations. 12

I offer devoutly, this freshly inspired song to the great and sure protector, the showerer, who makes for us this all. In fond love for His daughter, the earth, He (the resplendent Lord) has provided this water for our use to the rivers of varied dimensions and forms. 13

प्र सुष्टुतिं रत्नयन्तं रुक्ममिच्छरपतिं जरितनूनमश्याः ।
 यो अब्दिमां उदनिमां इयति प्र विद्युता रौदसी उक्षमाणः ॥१४॥
 एष स्तोमो मारुतं शर्यो अन्ता रुद्रस्य सुनृद्युपन्यूरुदश्याः ।
 कामो रायं हवते मा स्वस्त्युपां स्तुहि प्रषदश्यां अयासः ॥१५॥
 प्रेष स्तोमः पृथिवीमन्तरिक्षं वनस्पतीरिषयी रायं अश्याः ।
 देवोदेवः सुहयो भूतु मारु मा नो माता पृथिवी दुर्मतो धात ॥१६॥
 उरो देवा अनिवाये स्याम । ॥१७॥
 समध्विनोर्यमा नूतनेन मयोभुवां सुप्रणीनीं गमेम ।
 आ नो रायि वंहतमोत वीगना विश्वान्यमृता संभगानि ॥१८॥

prá sushtutí stanáyantam ruván-
 tam ilás pátiṁ jaritar nūnám aśyāḥ | yó abdimāñ udani-
 māñ iyarti prá vidyūtā ródasi ukshámāṇaḥ || 14 || eshá
 stómo mārutam śárdho áhā rudrásya sūnūḥ yuvanyūḥ
 úd aśyāḥ | kámo ráyē havate mā svasty ūpa stuhi prīśhad-
 aśvāñ ayásah || 15 || praishá stómaḥ prithivīm antáriksham
 vānaspátīḥ óshadhi ráyē aśyāḥ | devó-devaḥ suhávo bhātu
 máhyam má no mātá prithiví durmataú dhāt || 16 || uraú
 devā anibādhé syāma 17 || sām aśvīnōr ávasā nūtanena
 mayobhúvā supráṇiti gamema á no rayīm vahatam ótá
 virán á víśvany anṛita saúbhagāni ' 18 ||

(५३) विन्यासि संज्ञा

(१-१३) समदशचंभ्यास संज्ञाय अमोदप्रज्ञेति । विष देवा देवता । १४-१७ प्रथमादि
 पञ्चदशका समदशधा विष्टुः । १८ चोदशधा विष्टुः । १९-२० द्वितीयादि

॥२०॥

आ धेनवः पयसा तृष्वर्था अमर्धन्तीरूपं नो यन्त मध्या ।
 महो राये वृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ॥१॥

Ā dhenávaḥ páyasā tūrpyarthā amardhantīr ūpa nō
 yantu mādhvā | mahó ráyē bṛihatīḥ saptá vípro mayo-
 bhúvo jaritá johavīti || 1 ||

May your pious praise, Oh worshipper, assuredly reach the thundering, roaring Lord of the earth, who proceeds, illuminating the heaven and earth with his lightning and impelling the clouds distributes the rain. 14

May this hymn reach up to the mighty cloud-bearing wind, the youthful offspring of cosmic vitality. My intent desires incite me to earn riches for the good of all. May every one glorify them who go to their sacred assignment speedily as if mounted on spotted steeds. 15

May our invocations reach the divine bounties on earth and in the mid-region and the forest trees, the plants, for the sake of riches. May each individual divine bounty be easily invoked by me. May not the mother earth be unfavourably disposed to me. 16

O divines, may we ever enjoy great and uninterrupted bliss. 17

May we obtain the very fresh flavour of the twin divines (bounties on the earth and in the heaven) and gain their unprecedented, joy-conferring and well-guided protection. May the immortals grant us riches, brave youths and all round prosperity. 18

May the harmless speech, in different metres, like milch-cows, who hasten to their destination come to us, with their sweetness. The wise worshipper invokes the seven-metred divine speech vast and joy-diffusing for gaining ample riches. 1

आ नृमुनी नमसा रतेषु ये द्यावा वाजाय धृतिर्यो अमरे ।
 पिता माता मधुवचाः सहन्ता भरेभरे नो यशसावविष्टाम् ॥२॥
 अश्विश्चक्रवांस्तौ मधूनि प्र वायवे भक्तु चारु शुक्रम् ।
 होतेव न. प्रथम. पापुस्व देव मयो ररिमा ते मदाय ॥३॥
 दश क्षिपो युञ्जते बाहु अद्रि सोमस्य या शमितारा सहस्ता ।
 मधो रम सुगभस्तिगिरिष्ठा चर्तिश्चदहुदहे शुक्रमशु ॥४॥
 अमावि ते जुजुषाणाव सोम करे दक्षाव वृतेन मदाय ।
 हरी रथे सुधुरा योगे अर्वाग्निन्द्र प्रिया कृणुहि हवमानः ॥५॥

á sushṭutí námasa vartayádhyai
 dyāvā vajaya prithivi amṛidhre pita mātā mādhuvacāḥ
 suhastā bhāre-bhāre no yaśāsav avishtam 2 ádhvar̥ya-
 vaṣ cakrivānsō madhum pra vayāve bharata caru śukram |
 hōteva nah prathamah pāhy asyā dēva mādhvō rarimā te
 mādāya || 3 | dāśa kshipo yuñjate bahú ádriṃ sōmasya yā
 śamitārā suhastā : mādhvō rāsam sugābhastir girishṭhām
 cāniścadaḥ duduhe śukrām aṇṣūḥ 4 || āsāvi te jujushā-
 ṇāya sōmah krátve dākshaya bṛihatē mādāya | hāri rāthe
 sudhūrā yōge arvāg indra priyā kṛiṇuhi hūyāmānah
 || 5 ||

५३ आ नो महीमुरमन्ति सज्जोषा मां देवीं नमसा रातहव्याम् ।
 मधोर्मदाय बृहतीमनुज्ञामाभं वह पथिर्मदेवयानैः ॥६॥
 अन्नन्ति यं प्रथयन्तो न विप्रा वपावन्त नाग्निना तपन्तः ।
 पितुर्न पुत्र उपसि प्रेष आ घर्मो अग्निमन्थन्नसादि ॥७॥

á no mahīm arāmatim sajoshā gñām devīm námasā ra-
 tāhavyām | mādhor mādāya bṛihatīm ṛitajñām āgne vaha
 pathibhir devayānaih || 6 || añjānti yām prathāyanto ná
 vīprā vapāvantam āgnīna tāpantah | pitúr ná putrá upási
 prēshṭha á għarmó agñim ṛitāyann asādi || 7 ||

With pious praise, and reverence, I invoke exhaustless heaven and earth. May the father (heaven) and mother (earth), both sweet in speech, loving in treatment, and well-reputed protect us in every struggle. 2

Priests, who are composing sweet tunes, first offer to the wind-divine, the delightful and brilliant sweet drink. May you, like an invoker, O priestly wind-divine, be the first to accept this sweet offering, which we are presenting to you for your exhilaration. 3

The ten expressers of the juice (the ten fingers of both the hands) and the two arms of the worker, are actively engaged in effusing out the juice from the medicinal herbs, with the help of pressing stones. The exulting expert worker toils on the assignment, big as a mountain, and finally for the spiritual joy he is able to press out the sweet extracts. 4

The devotional love (like the extract of herbs) has been effused, O resplendent Lord, for your delight and for impelling your strength in action, and for your great exhilaration; therefore, O resplendent Lord, when invoked by us, put your two dear, docile, well-trained horses in your chariot, with fire axle. 5

O fire divine, being well pleased with us, bring to us, by paths frequented by the divine powers, the divine queen of knowledge, who is mighty and omnipresent, to whom oblations are offered with reverence, and who is vast and cognizant of sacred worship, to partake of the exhilaration of the sweet devotion. 6

A priest offers butter to the fire, in the same way as wise men nourish the seed and extend the realm of knowledge. The sacred caldron when placed on fire of the altar looks as if the son sitting on his father's lap. 7

अच्छो मही बृहती शंतमा मन्तो न नमस्विता एवमे ।
 मृद्योभुवा मरुता यतमगन्तं निधिं चुरमाजितं नमिष ॥८॥
 प्र तावमे नमस्तुकिं तुरस्याहं पुष्प उत वायोरेदक्षि ।
 या रावसा चोदितारा मन्ता या वाजस्य द्रविणोदा उत मव ॥९॥
 आ नामभिर्मन्तो यक्षि विश्वाना स्वयिज्जतयोदो द्यावत ।
 यज्ञे गिरो जग्नु सुष्टुतिं च विष्य गन्त मरुतो विष्य उतो ॥१०॥

āchā mahī

bṛihatī śāntamā gṛī dūto nā gantv asvīnā huvādhyai | ma-
 yobhuvā sarāthā yatam arvāg gantām nidhīm dhūram ājīr-
 nā nābhim | 8 || prā tāvyaso namastuktim turasyaham pūshnā
 utā vāyōr adikshi | ya rādhasā coditārā matinam yā vāja-
 sya draviṇodā utā tmān | 9 || ā nāmabhir maruto vakshi
 viśvān ā rūpébhir jātavedo huvānāḥ | yajñām giro jarituh
 sushṭutim ca viśve ganta maruto viśva ūtī || 10 ||

॥३०॥

आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
 हव्यं देवी जुजुषाणा प्रताचीं शुग्मां नो वाचमुदाती शृणोतु ॥११॥
 आ येषमं नीयष्टुष्टं बृहन् बृहस्पतिं सदानं सादयध्वम् ।
 सादयोति तम् आ द्वाविंशं हिरण्यवर्णमह्यं सपेम ॥१२॥
 आ धर्ममिवृहद्विषो रगणो विश्वेभिर्मन्त्र्योर्मभिर्हुवानः ।
 आ यमान आपधीरमृधन्निधातुश्चक्षो वृषभो वयोधाः ॥१३॥

ā no divo bṛihatāḥ pārvatād ā sārvasvati yajatā gantu
 yajñām | hāvam devī jujushāṇā ghrītāci śagmām no vācam
 uśatī śṛiṇotu | 11 || ā vedhāsam nīlapriṣṭham bṛihāntam
 bṛihaspātim sādane sadayadhvam | sādādyonim dāma ā di-
 divāṇsam hīranyavarṇam arushām sapema || 12 || ā dharma-
 śr bṛihāddivo rātāno viśvebhir gantv ōmabhir huvānāḥ |
 gnā vasāna ōśadbhir amṛidhras tridhatusṛingo vṛishabhō
 vayodhāḥ || 13 ||

May this adoring, earnest and gratifying praise go like a messenger to summon the twin divines hither. Come O twin divines, givers of happiness, riding in one chariot. May you come down to the cherished loving devotion, as the bolt to the axle of the wagon. 8

I offer adoration with reverence to the nourishing bounty and victorious wind-divine, who both are inspirers of wise thoughts and granters of strength and of food, and also both of them are distributors of riches. 9

Omniscient Lord, invoked by us all, may you bring here vital principles, under their several names and forms. May you, O vital faculties, come with all your protecting impulses to bless our benevolent deeds, the prayers, and the adoration of the worshipper. 10

May the radiant divine speech come to bless our benevolent works from heavenly regions and cloudy-realms. May she, glittering with glory, and appreciating our offerings, eagerly hear our melodious songs. 11

May you enshrine in your hearts the Supreme Lord of universe, the creator, whose dark-blue sky is the back. Let us serve this Lord, seated in the inner chamber of our body and shining everywhere. He is golden-hued, and resplendent. 12

May the sustainer of all, (the fire divine), greatly radiant, the delighter, come with all his protecting faculties, when invoked. He is clothed with flames and with plants, and is invincible. His horns, as if flames, are of three colours (white, red and black), and is the showerer of blessings and the bestower of life. 13

मातृष्पदे परमे शुक्र आयोर्विपन्ययो रग्निरग्नौ अग्नयः ।
 सुशेव्यं नमसा रतहव्यः शिशुं मृजन्त्ययसो न वसि ॥१४॥
 बृहद्वयो बृहते तुभ्यमग्ने धियाजुगे मिथुनामः सचन्त ।
 देवोदेवः सहयो भूतु नद्यं मा नो माता पृथिवी दुर्मतो धात ॥१५॥
 उगे देवा अग्निवायु स्याम ॥१६॥
 समश्विनोऽग्न्यां सन्नेन मगोभुवा सुप्रणीति गमेम ।
 आ नो रयि रततमोत वीरना विश्वान्वसृता सौभगाति ॥१७॥

mātūśl padé paramé śukrá āyór vipanyāvo
 rāspirāso agman | suśēvyam nāmasā rātāhavyāḥ ṛṣum mṛi-
 janty āyavo ná vāsé , 14 · bṛīhād vāyo bṛīhaté tūbhyam
 agne dhiyajūro mithunasah sacanta | devó-devaḥ suhāvo
 bhūtu māhyam mā no mātā pṛithivī durmatau dhāt || 15 ||
 urau devā — || 16 | sām aśvinor āvasā — || 17 ||

(४४) षण्मथनारिषां मूलम्

(१-१५) षण्मथनारिषां मूलम् । अथर्ववेदोक्तं । विष्णोर्देवा देवताः ।

(१-१३) षण्मथनारिषां मूलम् । (१४-१५) षण्मथनारिषां मूलम् ।

॥२३॥

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठताति वहिषदं स्वविदम् ।
 प्रतीचीमं वृजनं दोहसे गिराशुं जयन्तमनु यासु वर्धसे ॥१॥

44.

Tām pratnāthā pūrvāthā vīśvāthemāthā jyesṭhātātim
 barhishādām svarvīdam | pratinām vṛjānam dohase girā-
 śūm jāyantam ānu yāsu vārdhase || 1 ||

The priests, equipped with all the accessories of the fire ritual have come to the bright and most excellent place of the mother earth. As men clean and wash and then deck and decorate the infant child, similarly the priests foster and take care of the new born auspicious fire with reverence. 14

Married pairs (husband and wife) getting old in their devotion, jointly offer abundant sacred oblations to you, O fire divine. May the most divine among all divine powers, be invoked by me, and may the mother earth keep no ill-thoughts for me. 15

O divine powers, may we ever dwell in your uninterrupted bliss. 16

May we obtain the very fresh flavour of twin divines and gain their unprecedented joy-conferring and well-guided protection. May the immortals grant riches, sons and grandsons and all round prosperity. 17

44

As ancient sages, our predecessors, and all sages of the present generation have been drawing strength by prayers of the resplendent Lord, so, may you also draw power, from Him who is the oldest and best of the divine powers. Enshrine to Him in your pure hearts, who is the bestower of bliss, and is swift and victorious. May you extol to Him by such prayers. 1

ियि सुद्रीस्पर्शस्य याः स्वरितोचमाजः ककुभामचोदते ।
 सुगोपा अस्मि न दभाय सुक्रतो पुरो मायाभिर्जन अस्म नामे ते ॥२॥
 अत्ये हविः नचने सच धातु चारिष्टगातुः स होता महाभरिः ।
 प्रसर्त्ताणो धनु बर्हिर्वृषा शिशर्मध्ये युवाजरो विस्त्रुता हितः ॥३॥
 न ये एते सुयुजो यामन्निष्टेय नीचीरमुष्मे यम्ये कतावृधः ।
 सुयन्तुभि सधज्जगन्नीयुभिः किविर्नानिनि प्रवणे मुषायति ॥४॥
 सन्तनुगणस्तस्मिन् मुनेगुभे वयकिने धितर्गभासु सुस्वकः ।
 धारवकेश्वरुगाथ उतेमस् वधस्म पर्त्तर्गभि जीतो अध्वरे ॥५॥

śrīyē sudrīṣir ūpa-

rasya yaḥ svar virōcamaṇaḥ kakubham acodāte | sugopā asi
 nā dabhaya sukrato paro māyabhir ṛitā āsa nāma te || 2 ||
 ātyaṃ havih sacate sac ca dhatu cārishtagātuh sā hōtā
 saḥobhariḥ | prasārśrāṇo ānu barhīr vṛīṣha śīṣur mādhye
 yūvājaro visrūhā hitaḥ || 3 || prā va etē suyūjo yāmann
 iṣṭāye nīcīr amūshmai yamyā ṛitāvṛidhaḥ | suyāntubhiḥ
 sarvaśāśur abhīsubhiḥ krivīr nāmāni pravaṇē mushāyati
 || 4 || samjārbhurāṇas tārubhiḥ sutegṛibham vayākinam cit-
 tārbhāsu susvāruḥ | dharavākēshv ṛijugātha śobhase vār-
 dhasva pātnīr abhī jivō adhvarē || 5 ||

॥३४॥

यादमेव ददृशे तादृगुच्यते सं छायायां दधिरे सिधयाप्त्वा ।
 माहिमस्मभ्यमुकषामुह जयो बृहत्सुवीरमनपच्युतं सहः ॥६॥

yadṛig evā dādrīṣe tādrig ucyate saṃ chāyāyā dadhire
 sīdhrāyapsv ā | mahīm asmābhyam urushām urū jrayo bṛi-
 hāt suvīram ānapacyutaṃ sāhaḥ || 6 ||

Being self-radiant, your glory spreads through the regions and through the beautiful waters of unyielding clouds for the good of mankind. O performer of good deeds, the preserver of men, you are in no way to cause injury to creatures. You excel all wisdom. Your name abides in truth. 2

He, the fire-divine, is associated with the perpetual offerings, and is the sustainer of all. Nothing restricts him, the showerer, in his way whilst gliding to the place of ceremony. He is an infant, later on ever-young, exempt from decay and rests in the midst of plants. 3

These well-combined rays of the Sun, are descending with intent to proceed to the place of the fire ritual amplifying the gains in the interests of the worshipper. Operating with these swift-moving all-regulating rays, he takes up waters flowing in low places (to heights to form clouds). 4

Object of honest eulogium, enkindled with fire-sticks, accepting devotional prayers animated by the heartfelt love, and giver of life, it shines among the inner chambers of the enlightened worshippers, and upholders of the sacred words. May you increase your protecting flames, the consorts in the sacred fire-ritual. 5

Like as it is beheld, so it is described to be. It, with its extensive splendour in the waters, makes earth yield us room enough and amply wide. May it grant us great vigour undecaying energy, and invincible strength, together with brave progeny. 6

वेत्यवर्जनिवाच्या अति नृधे समर्थता मनसा सूर्यः कविः ।
 धृसे रक्षन्ते परि विश्वतो गयमस्माकं जने यत्नवास्यावसुः ॥७॥
 ज्यायीमस्य यत्नस्य केतुन कपिस्वरं चरति याम् नाम ते ।
 यादृदिमन्त्राणि तमपस्यया विदुष उ स्वयं वहते सो अरं करत ॥८॥
 समुद्रमांसासरे तस्ये अग्रिमा न रिष्यति सयनं यस्मिन्नायेना ।
 अत्रा न हादि कवणस्य रेजते यत्रा मतिविद्यते पृतन्यनी ॥९॥
 स हि ध्वस्य मनसस्य चित्तिभिर्गवावृतस्य यजतस्य मधेः ।
 अवत्सारस्य स्पृणवाम स्पभिः अविष्टं वाज विदुषो चिदर्थम ॥१०॥

véty ágrur jánivān

vá áti sprīdhah samaryatā manasā sūryah kavīḥ | ghrañśām
 rākshantam pári viśvāto gāyam asmākaṁ śarīna vanavat
 svāvasuḥ || 7 || jyāyāñsam asyā yatūnasya ketūna ṛishisva-
 rāṁ carati yāsu nāma te | yādṛiṣmin dhāyi tām apasyāyā
 vidad yā u svayām vāhate só āraṁ karat || 8 || samudrām
 āsām āva tasthe agrimā ná rishyati sávanam yāsmīn
 āyatā | ātrā ná hārdi kravanāśya rejate yātrā matīr vid-
 yāte pūtabāndhanī | 9 || sá hí kshatrāśya manasāśya cītti-
 bhir evāvadāśya yajatāśya sādhrēh | avatsārāśya sprīnavāma
 rāṇvabhīḥ śāviśtham vājam vidūshā cid ārdhyam || 10 ||

॥२५॥ इयेन आसामर्दितिः कक्ष्यो मद्रो विश्ववारस्य यजतस्य मयिनः ।
 समन्यमन्यमर्थयन्त्येते विदुर्विषाणो परिपानमन्ति ते ॥११॥

syenā āsām āditiḥ kakshyō mādō viśvāvārasya yajatā-
 śya māyīnaḥ | sām anyām-anyam arthayanty étave vidūr
 viśhāṇam paripānam ānti té || 11 ||

The creator is the foremost poet of vision, radiant like the sun, she advances with his superior conscient power. He is ever intent on combat with his adversaries in advancement. May we adore the all round illuminator of bright heavens and may he secure our entire felicity, and grant us a sheltering home, that wards fierce heat of the day off on every side. 7

Your name, sung by seers in the hymns, goes to the superior one with this swift-moving banner like luminous flame. By devotion, he wins the blessing, where on his heart is set. He, who himself stirs and strives acquires abundant riches. 8

The chief and best of these our praises proceed to the ocean—like sun ; that worship does not fail where in these sacred hymns are extended. There the heart's desire of the worshipper remains not unfulfilled where the mind is pure. 9

He verily is to be glorified. Let us with pleasant thoughts of such high values of life as the spirit of voluntary assistance, good-will, security, reverence, co-existence and safety, strive to win the super strength to be shared by everyone, wise and sensible. 10

The bird, the son of Infinity is the master of this elixir, the spiritual joy. It fills the heart with ecstas , and as such everyone craves to have this universally covetable reverential and inspiring elixir, and all urge one another to enjoy. Everyone finds in this wonderful elixir this invigorating blissful drink. 11

सदाप्रणो यजतो वि द्विषो वर्मादाहुवृक्षः श्रुतचित्तयो व सचा ।
 उभा स वग प्रवेति भाति य पर्वा गुणं यजते नुप्रवर्त्तमानः ॥१२॥
 सुतंभरो यजमानसु सत्यतिर्विश्वामधः न विश्वामुदजनः ।
 भरद्देनू रसंयन्तिश्रिये पयोऽनुब्रुवापो अन्वेति न स्वपन् ॥१३॥
 यो जगार तमयं कामयन्ते यो जगार तम् सामानि यन्ति ।
 यो जगार तमयं सोम आह तवाहमस्मि मयं न्योका ॥१४॥
 अग्निर्जगार तमयं कामयन्तेऽग्निर्जगार तम् सामानि यन्ति ।
 अग्निर्जगार तमयं सोम आह तवाहमस्मि मयं न्योका ॥१५॥

sadāprṇo yajató ví dvī-

sho vadhid bahuvṛikṭaḥ śrutavít tayo vah sāca | ubhá sá
 varā prátý eti bhāti ca yad up gaṇám bhájate supraváva-
 bhiḥ || 12 | sutambhāro yájamānasya satpatir viśvasām
 ūdhaḥ sá dhiyām udāñeanah | bhārad dhenú rāsavae chīṣṛiye
 páyo 'nubruvāṇo ádhy eti ná svapān || 13 || yó jágāra tám
 řicah kāmayaunte yó jágāra tám u sāmāni yanti | yó jágāra
 tám ayām sóma āha távāhām asmi sakhyé nyòkāḥ || 14 ||
 agnir jágāra tám řicah kāmayaunte 'gnir jágāra tám u
 sāmāni yanti | agnir jagāra tám ayām soma āha távāhām
 asmi sakhyé nyòkāḥ || 15 ||

(४०) पञ्चम्यारिषं सूक्तम्

(१-१५) एकस्मिन्नेवैवमयं सूक्तम् अग्रे सदाप्रण ऊच विश्वं दश इत्यन्तः । विष्णुः ७२८ ॥

विदा दिवो विष्वन्नद्रिमूर्ध्नेरायत्वा उपमो अचिन्तो गुः ।
 अपावृत व्रजिनीरुन्मन्गोहि दुरो मानुषीदेव औवः ॥१॥

45.

Vidá divó vishyānn ádrim ukthair āyatyá usháso arcino
 guḥ | āpāvṛita vrajinir út svār gād ví dūro mánushir devā
 āv. h. || 1 ||

A devotee in the company of such virtuous ones as are ever rich in wealth, pious worshippers, destroyer of the crooked by strong hands, fully-learned and skilful, would always destroy his enemies. Such a person would surely gain his wishes in both worlds, and would shine brightly. 12

He becomes the defender of the sons of the pious institutor of ceremony, a benevolent guardian and uplifter of all holy thoughts, the milch-cows (scriptures) offer sweet wisdom, which is distributed all over. But only he knows this who learns and speaks the holy texts, not he who sleeps. 13

The Rk hymns love him who wakes and watches; the Saman tunes also bless him, who is ever vigilant. The loving Lord also addresses thus to the man, who is vigilant, "I am yours, my dwelling in your friendship". 14

The Rk hymns love the one enlightened, who ever wakes and watches. The Saman tunes also bless the one enlightened who is ever vigilant, and to that enlightened one the loving Lord also addresses thus. "I am yours; my dwelling in your friendship." 15

The self of the realized devotee recovers the lost wisdom, praying and hurling his bolt of determination from the innermost realm. The rays of the approaching dawn are spread around the divine source of light, scattering the clustered gloom, has risen and set open the doors of knowledge of men. 1

वि सुमीं अमति न श्रियं मातोर्गर्हयो माता जानती गत ।
 धन्यवर्मा नद्यः स्वादेवर्णाः सृण्वन् सुमिता दहन् योः ॥२॥
 अस्मा उक्थाय पर्वस्य गर्भो महीनां जुनुषे पर्वस्य ।
 वि पर्वतो जिहीत माधत योराविवासन्तो दसयन्त भूमं ॥३॥
 सक्तेभिर्वा वचोभिर्देवजुष्टिन्द्रा स्वामी अवसे हुवर्धये ।
 उक्थेभिर्हिष्मा कथ्ये सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥
 एतो नद्य सुयोधे भवाम प्र दुन्दुना मिनवामा वरीयः ।
 अरे द्वेषामि मनुतदेवानावाम प्राधे यजमानमच्छे ॥५॥

ví sūryo amātiṃ ná śriyaṃ mātā jānatī gat | dhānvarṇaso nadyaḥ khādoarnā sthūneva
 sūmitā drīnbata dyaūḥ || 2 || asmā ukthāya pārvatasya gār-
 bho mahīnām janūshe pūrvyāya | ví pārvato jīhita sādḥata
 dyaúr āvīvāsanto dasayanta bhūma || 3 || sūktébhir vo vāco-
 bhir devājusṭair indrā nv āgnī āvase huvādhya | ukthé-
 bhir hí sbmā kavāyaḥ suyajñā āvīvāsanto marūto yājanti
 || 4 || éto nv ādyā sudhyo bhāvāma prā duchūnā minavāmā
 vārīyaḥ | āre dvēśhāṃsi sanutūr dadbhāmāyāma prāñco yā-
 jamānam ācha || 5 ||

एता धियं कण्वामा सत्यायोऽप वा मातां ऋणत वृजं गोः ।
 यथा मनुर्विशिशिप्रं जिगाय यथा वृणिष्यद्वराया पुरीषम् ॥६॥
 अन्नोदय हस्तं यतो अद्विरार्चयेन् दश मासो नवग्वाः ।
 कृते यती सुरमा ना अविन्दुद्विश्वाति सत्याद्विराश्वकार ॥७॥

étā dhīyaṃ kṛiṇāvāmā sakḥāyó 'pa yā mātān ṛiṇutā
 vrajāṃ gōḥ | yāyā mānur viśiṣiprāṃ jigāya yāyā vaṇig
 vañkūr āpā pūriṣham || 6 || ānūnod ātra hāstayato ādrir
 ārcan yēna dāśa māsó nāvagvāḥ | ṛitāṃ yatī sarāmā gā
 avindad víśvāni satyāūgirāṣ cakāra || 7 ||

The sun of enlightenment spreads his light as splendour personified. Dawn, the mother of the light, knowing his approach, comes from the spacious firmament. The rivers with running waters flow, breaking down their banks. The heaven is stable like a firm-set pillar. 2

These traditional hymns cause the burthen of the cloud to descend to fertilize the fields. The sky performs its assigned duty (and pours down the rain). The assiduous farmers tire themselves out with more work. 3

O resplendent and adorable Lord, I invoke you for my protection with God-pleasing and well composed words to obtain your favour. Preceptors excelling in academic pursuits and assiduous men also adore you with reverence. 4

Come today quickly ; may our thoughts be holy. May we cast away mis-fortune far from us. May we then keep them at distance, who hate us and hasten to meet the institutor of the sacred works. 5

Come friends, let us strive to attain that solemn purpose, wherewith the gate of (the stolen) mother-cow (the divine wisdom) could be thrown open, wherewith man could overcome evil-desires attractive in appearance and wherewith the wandering merchant could obtain his wealth. 6

At this place of work and worship, the preparation is set in motion by the hands of the priests for singing praises, whereby the progressive ministrants celebrate the ten-months worship. And when the divine intuition comes straight and discovers the wisdom, fire-priests render all the worship effective. 7

विश्वे अस्या अयुषि माभिनयाः सं यतोनिरङ्गिरसो नवन्त ।
 उत्स अस्या परमे तपस्य कृतस्य पथा सरमा विवृता ॥८॥
 आ सूर्यो यतु सप्तार्यः क्षेत्रं यदस्योर्विया दीर्घवाथे ।
 रघुः स्येनः पतयदस्यो अच्छा युवा कविर्दीदयदोषु गच्छन् ॥९॥
 आ सूर्यो अरुहच्छक्रमणोऽयुक्त यद्वरितो यूनपृष्ठाः ।
 उद्रा न नाचमनयन् धीरा आश्रुप्तीरापो अर्वागतिष्ठन् ॥१०॥
 धिय वो अप्सु दधिषे स्वर्षा यवातरन्दश मासो नवग्वाः ।
 अया विवा स्याम देवगोपा अया विवा तुतुर्यामात्यः ॥११॥

vīṣve asyā vyúshi

mábināyāḥ sām yád gōbhīr āngiraso nāvanta | ūtsa āsām
 paramé sadhāstha rītasya pathā sarāmā vidad gāḥ || 8 || ā
 sūryo yātu saptāsvaḥ kshētram yád asyo'viyá dirghayāthé
 raghúḥ syenāḥ patayad āndho ácha yúvā kavir didayad
 góshu gáchan || 9 || ā sūryo aruhac chukráṁ árṇó 'yukta
 yád dharíto vītāprishthāḥ | udná ná nāvam anayanta dhírā
 āgrinvatír āpo arvāg atishṭhan || 10 || dhíyam vo apsú da-
 dbisho svarshām yáyátaran dáśa māsó nāvagvāḥ | ayá
 dhiyá syāma devágopā ayá dhiyá tuturyāmáty ánhah
 || 11 ||

(४६) षट्षःशरिण शुलभ

(८) अहर्वागय युनय्याम्य यतोनिरङ्गिरसो नवन्तः (९) अयमःसप्तार्यः विश्वे हता
 (१०) सप्तमहर्वाथः पतयदस्यो देवता (११) अयमनयन्तुः पतयदस्यो देवता
 नवगती. (१२) दित्यःहस्याथ विदुषु लक्ष्मी ॥

२८० हयो न विद्वो अयुजि स्वयं धुरि तां वहामि प्रतर्गणमिवस्वयम् ।
 नास्या यदिम विमुचं नावृतं पुनर्विद्वान्पुथः पुंरुत ऋजु नेपति ॥१॥

46.

Hāyo ná vidvāṅ ayuji svayām dhurī tām vahāmi pra-
 tāraṇīm avasyúvam | nāsyā vaṣmi vimúcam nāvṛitam pú-
 nar vidvān pathāḥ puraetā riju neshati || 1 ||

When the fire-priests on the opening of this adorable dawn, could recover the lost cattle (the lost wisdom) they milched the cows and distributed the milk (the spiritual joy) to the august assembly, for intuitive instinct could find wisdom by the path of truth. 8

May the sun (the self) the Lord of seven steeds (sense organs), arrive, for he has a distant goal to reach by a tedious journey. Fleet as a hawk, he pounces upon the offered sacrificial food, ever young and far-seeing, he shines, moving amidst rays of light. 9

The sun has ascended above the shining ocean, as soon as he yokes his bright-backed steeds. The wise sage draws him, like a ship, across the ocean. The rain waters, hearing his commands, have come down. 10

I offer to you, for the sake of rain, an all-bestowing worship, whereby the progressive ministrants have completed the ten-months rite. May we, by this worship, invoke Nature's bounties to guard us against ills. May we, by this worship, pass safe beyond affliction and sin. 11

The enlightened person of his own accord, attaches himself to his assigned task, like a trained horse to a chariot. I also bear that task which is transcendent and preservative. I seek for no release, neither see way of turning back therefrom. May he, who knows the way, conduct me by the right path. 1

अम इन्द्र वरुण मित्र देवा अयं प्र यन्तु मारुतोऽपि विष्णो ।
 उभा नासत्या रुद्रो अधो ग्ना पपा मन सरस्वती जुषन्त ॥२॥
 इन्द्राग्नी मित्रावरुणादिति स्वः पृथिवीं यां मरुतं पर्वतां अपः ।
 हवे विष्णु पपणं द्रव्यं रसपतिं भगं नु दामं सवितारं मृतये ॥३॥
 उत सो विष्णुरुत वातो अस्मिन्नो द्रविणोदा उत सोमो मयस्स्तरुत ।
 उत क्रभय उत राये नो अश्विनोत त्वष्टेत विभ्वानु मंसते ॥४॥
 उत त्वष्टो मारुतं शर्ध आ गमर्दिक्ष्यं वंजुतं वहिगमदे ।
 बृहस्पतिः अम एषेत नो वमहस्पतिः वरेणो मित्रो अर्यमा ॥५॥

ágna indra vá-
 runa mitra dévāḥ śārdhaḥ prā yanta mārutotā viṣṇo |
 ubhā nāsatyā rudrō ádha gñāḥ pūshā bhāgaḥ sárasvati ju-
 shanta || 2 || indrágni mitrávaruṇáditim svāḥ pṛithivīm dyām
 marútaḥ párvatāni apāḥ | huvé viṣṇum pūshāṇam bráhma-
 ñas pátim bhāgaṁ nú śásam savitāram ūtāye || 3 || utá no
 viṣṇur utá váto asridho draviṇodā utá sómo máyas ka-
 rat | utá řibháva utá rāyé no aśvínotá tváshtotá víbhvānu
 maṁsate || 4 || utá tyān no mārutam śārdha á gamad divi-
 kshayām yajatām barhír āsāde | bṛhaspátih śārma pūshótā
 no yamad varūthyām varuṇo mitró aryamá || 5 ||

उत त्वे तः पर्वताम्, सुशस्तयः सुश्रुतयो नद्यः स्वामेण भुवन् ।
 भगो विभक्ता शवसावसा गमदृक्त्वयचा अदितिः श्रोतु मे हव्यम् ॥६॥
 देवानां पत्नीरुजातीर्यन्तु न प्रायन्तु नस्तुजये वाजसातये ।
 याः पाथिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

utá tyé
 naḥ párvatāsah suśastáyah suditáyo nadyāḥ trāmaṇe bhu-
 van | bhāgo vibhaktā śāvasāvasā gamad uruvyācā áditiḥ
 śrotu me hávam || 6 || devānām pātnīr usatír avantu naḥ
 právantu nas tujāye vájasātaye | yāḥ párthivāso yā apāni
 āpi vraté tā no devīḥ suhavāḥ śārma yachata || 7 ||

May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun confer strength upon us. May the twin-divines (dawn and dusk) cosmic vitality, the speech, the nourishments, the gracious elements, and the divine enlightenment be blessings to us. 2

I invoke for protection the nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air-divine, the nourisher, as well as, above all, the Supreme Lord of the universe, the creator. 3

May all pervading Lord and lord of the divine wind who harms none give us felicity. May the blissful Lord, the bestower of riches give us joy. May the spiritual preceptors, the pair of physicians and surgeons, the architects and other intellectuals, be favourably disposed to our aspirations. 4

And may the adorable celestial company of the vital principles, grace our assembly devoted to sacred work, and may the Supreme Lord, provider of nourishment, the venerable, friendly and the maintainer of law and order guard and grant shelter to us. 5

And may the glorious mountains, the beneficent rivers, keep us safe from harm. May the gracious, the apportioner of wealth, come with abundance and protection. May this wide-pervading infinity hear my invocation. 6

May Nature's motherly bounties, help us of their own accord. May they so protect us, that we obtain vigorous children and abundant food. O mothers, the goddesses, whether terrestrial, or those in charge of the waters in the firmament, may you on our earnest invocation bestow upon us felicity. 7

उत आ व्यन्तु देवपतीरिन्द्राव्यग्राव्यभिनी रात ।
आ रोदसी वरुणानि शृणोतु व्यन्तु देवीर्य कनुर्जानाम् ॥८॥

utá gnā

vyantu devápatnir indray agnāvy aṣvínī rāt | á ródasī
varuṇānī śṛṇotu vyantu devīr yá ṛitūr jānīnam ॥ 8 ॥

(४७) समव्यवृत्तिः सूक्तम्

(१) २ गान्धर्व्यः ३ गान्धर्व्यः ४ गान्धर्व्यः ५ गान्धर्व्यः ६ गान्धर्व्यः ७ गान्धर्व्यः ८ गान्धर्व्यः ९ गान्धर्व्यः १० गान्धर्व्यः

प्रयुज्जती दिव एति ब्रुवाणा मही माता दुहितुर्योधवन्ती ।
आविशंसन्ती युवतिर्मनीषा पितृभ्य आ सदाने जोहुवाना ॥१॥
अजिरासस्तदप इयमाना आतस्त्रिवांसो अमृतस्य नाभिम् ।
अनन्तासं उरवो विश्रतः सीं परि द्यावापृथिवी वन्ति पन्थाः ॥२॥
उक्षा समुद्रो अरुपः सुपर्णः पूर्वस्य वोनिं पितुरा विवेश ।
मध्ये दिवो निहितः पृश्निश्चक्षुः वि चक्रमे रजसस्पात्यन्तां ॥३॥
चत्वार इ विभ्रति क्षेमयन्तो दश गर्भं नरसं धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

47.

Prayujjati divá eti bruvānā mahī mātā duhitūr bodhā-
yanti | āvivāśanti yuvatir manishā pitṛibhya ā sādane jóhu-
vānā ॥ 1 ॥ ajirāsas tādapa íyamānā atashvivāṅso amṛitasya
nābhim | anantāsa urāvo viśvātaḥ sim pári dyāvapṛithivī
yanti pánthāḥ ॥ 2 ॥ ukshā samudró arushāḥ suparnāḥ pūr-
vasya yónim pitúr á viveṣa | mādhye divo níhitaḥ pṛśnir
āsmā ví cakrame rájasas pāty antau ॥ 3 ॥ catvāra im bi-
bhṛati kshemayānto daśa gárbham carāse dhāpayante | tri-
dhātavaḥ paramā asya gāvo divaḥ caranti pári sadyó an-
tān ॥ 4 ॥

And may Nature's motherly bounties accept the offering. May mother-lightning, mother-fire, mother-pair of healing bounties, mother-pair of earth and heaven and queen of waters, each of them hear our prayers. May the mothers-divine partake of our homage. May the motherly time-parameter, manifested in the sequence of seasons also accept our invocations. 1

47

Urging men to their labours, the adorable dawn, a great mother, comes from the heaven, she is the awakener of her daughter-earth; and is pious, ever young and glorified. She comes, when invoked, to the chamber of worship, with the protecting divine powers.

The rays of light, extending round, fulfilling their task of bringing on the day, abiding in contact with the orb of the immortal sun, unlimited and diffusive, spread everywhere through heaven and earth. 2

The showerer of rain, the shedder of dew, the radiant and the one of splendid wings,—such as the sun, has entered the region of the paternal east. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. 3

The four directions bear him up and seek their own welfare. The ten regions of space invigorate this babe to travel his daily course. His three-fold elementary rays swiftly traverse round the boundaries of the sky. 4

उदं वृषुर्निषण्णे जनास्तथर्गन्ति यन्नयस्तस्थुरापः ।
 ह यदं विभ्रतो मातुरन्ये इहेहा जने चम्वाद सवन् ॥५॥
 वि तन्यते धियो अस्मा अपांसि वच्चा पुत्राय मातरो वयान्ति ।
 उपप्रक्षे वृषणो मोदमाना विवस्पथा वृधो युन्त्यच्छ ॥६॥
 तदस्तु मित्रावरुणा तदंमे अं योरस्मभ्यामिदमर्गन्तु शस्तम ।
 अशीमहि गाधमृत प्रतिष्ठां नमो दिवे बृहते सादनय ॥७॥

idam vapar nivaacanam janāsaṣ caranti yan nadyas
 tasthūr āpaḥ | dvē yad im bibhrito matur anyē ihēha jāté
 yamyā sabandhu 5 ví tanvate dhiyo asma apaṁsī vācra
 putrāya matāro vayanti | upaprakshē vṛṣhaṇo modamana
 divās pathā vadhvo yanty acha 6 tad astu mītravarunā
 tād agne sām yōr asmābhyam idam astu śastām āśimahi
 gādhām utā pratishṭhām namo divē bṛihatē sadanaya
 || 7 ||

(५८) अष्टकशक्तिः सुक्तम्

(१) १ अर्थव्यापकं पुनरुक्तं यः प्रतिभ तर्जने (२) २ दया दयता । जगती छन्दः ॥

कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयंशमे महे वयम् ।
 अमैन्वस्य रजसो यदभ्र औ अपो वृणाना वितनोति मायिनी ॥१॥
 ता जलत वयुनै वीर्यक्षणं समान्या वृतया विश्रुमा रजः ।
 अपो अपोचिरपरा अपेजते प्र पूर्वभिस्तिरते देवयुर्जनः ॥२॥

48.

Kād u priyāya dhamne manāmahe svākshatrāya svāya-
 sase mahé vayām | āmenyāsya rājaso yād abhrā āñ apó
 vṛiṇānā vitanoti māyīnī 1 tā atnata vayunam vīrava-
 kṣhaṇam samānyā vṛitāya vīśvam ā rājah , āpo āpācīr āpara
 āpejate prā pūrvābhis tirate devayūr jānaḥ , 2 .

O men, indescribable is the mystic knowledge who can say from whence the rivers flow, and where the waters dwell, how the visible two (day and night), associated and closely united, support the mother (i.e. the mother of the sun), who herself is invisible ? 5

For him worshippers lengthen praises and works of adoration, and for him mothers (cosmos) sew garments of rays. Rejoicing in the contact of their impregnation, the rays, the consorts, of the sun, come to our presence, by the path of the sky, to meet him. 6

May this our praise, O Lord of light and bliss, be appreciated by you. May it, O adorable Lord, be valued by you, as the means of health and happiness to us. May we then obtain depth (of life) and stability. We offer reverence to the vast celestial region. 7

48

How and when shall we offer adoration to the great resplendent dear to all, self-renowned, self-sovereign, and who, as the master of cosmic intelligence, investing heavens, spreads the waters above the clouds over the immeasurable firmament. 1

These dawns diffuse the consciousness, that gives strength to pious men and overspread the whole world with uniform light. The devout man does not worry about the dawns which have disappeared and those which are yet to come, but he lengthens the field of action with those that are before him. 2

आ अर्चन्त्यर्चानिर्कुम्भिरिष्टं वज्रना त्रिवर्ति माचिनि ।
 ज्ञान जा नम्य प्रवरस्त्ये दमे संवतयन्ता वि चं वर्तयन्तर्हा ॥३॥
 तामस्य गीति परशोम्यि प्रत्यर्चाकमन्यं भुजे अंस्य वर्षसः ।
 सत्ता यदि प्रितमन्तमिष्टं क्षये रत्नं दधाति भरंहृत्ये विशे ॥४॥
 स विष्णवे चतुर्निका कृजते चारु यमो नो परेशो वर्तयन्मि ।
 न तस्य मिष्टं पुम्पयन्ता वृषे चनो भगो नमिना दाति वार्यम ॥५॥

ā grāva

bhir ahanyēbhir aktubhir vāriśṭham vājraṁ ā jighartī mā
 yīni | śatām vā yaśya praeāraṁ svē dāme samvartāyānto
 vī ca vartayanā āha 3 tām asya ritim paraśor iva prāty
 ānikam akhyam bhujē asya varpasah | sāca yādī pitumān-
 tam iva kshayaṁ ratnaṁ dādhati bhārahūtaye viṣe || 4 || sē
 jihvayā cāturānika rīñjate cāru vāsāno vārūṇo yātann arim |
 nā tāsya vidma puruṣatvāta vayām yāto bhāgaḥ savitā
 dāti vāryam || 5 ||

(४५) एकोनपञ्चाशत् सूक्तम्

(४५) एकोनपञ्चाशत् सूक्तम् । ४५ देवा देवता विष्णु इन्द्र ।

देवं वो अद्य सवितारमेष्टे भग च रत्नं विभजन्तमायोः ।
 आ वो नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन् ॥१॥
 प्रति प्रयाणमसुरस्य विद्वान्स्तेर्देवे सवितारं दुवस्य ।
 उपे ब्रुवीत नमसा विजानद्धेष्टं च रत्नं विभजन्तमायोः ॥२॥

49.

Devām vo adyā savitāram ēshe bhāgaṁ ca rātnaṁ vi-
 bhājantam āyoh | a vaṁ narā purubhujā vavṛityām divē-
 dive cid aśvina sakhiyān | 1 | prāti prayāṇam āsurasya vi-
 dvān suktair devām savitāram duvasya | ūpa bruvīta nā-
 masā vijānāu jyēśṭham ca rātnaṁ vibhājantam āyoh || 2 ||

The resplendent sun, whose hundred rays attend in his own abode, drives the days afar and brings the revolving days back again. Animated by the libations offered by day and by night, the sun sharpens his vast bolt of rays against the beguiler, the cloudy darkness. 3

I know the form of that fire-divine which is like an axe's edge. His resplendent form is designed for the welfare of mankind. To the man, who invokes him in struggle, he gives such opulence, as is like a dwelling place, full of precious treasure. 4

Blazing with his fiery tongue in the four quarters, and wearing beautiful lustre, the venerable proceeds onwards, dispelling darkness. With our human limitations, we would never know the omnipotency of the gracious supreme creator, whereby He bestows his blessings. 5

49

Today, I approach the divine gracious creator, who allots the gracious treasure amongst men. O the fast moving twins, the leading divines, conferrers of all enjoyable things, seeking your friendship, I call on you every day. 1

Knowing fully well the approach of the expeller (of darkness), i.e. the time of sunrise may you worship the divine creator with holy hymns and praises. Let him, who rightly knows, speak with reverence to him who distributes precious treasures amongst men. 2

अदत्रया दयेते वार्याणि पशो भगो अदितिरिवास्त उग्रः ।
 इन्द्रो विश्वरूपेणो मित्रो अग्निरहानि भद्रा जनयन्त उग्रा ॥३॥
 तसो अतरो संधिता वरुणं तस्मिन्ध्र इषवस्तो अनु गमन् ।
 उप पद्भ्यो अध्वस्तु होता गुयः स्याम पतयो वाजंगवाः ॥४॥
 प्र ये वसुभ्य इयदा नमो हुये मित्रे वरुणे सक्तयाचः ।
 अश्वभ्य वृणता वरीषो दिवस्पृथिव्योरवासं मदेम ॥५॥

adatrayā dayate vāryaṇi paśhā bhago aditir vāsta ugrāḥ |
 indro vishnur vārūṇo mitrō agnir āhāni bhadrā janayanta
 dasmāḥ 3 | tān no anarvā savitā vārūṭham tāt sīndhava
 ishāyanto ānu gman | upa pād vōce adhvārāsya hota rā-
 yāḥ syāma patayo vājatatnaḥ 4 | prā yē vāsubhya ivad
 a nāmo dūr yē mitrē vārūṇe sūktāvācaḥ | āvaitv ābhvam
 kṛiṇutā vārīyo divāsprithivyōr āvasā madema | 5 |

(५०) पञ्चाशं सूक्तम्

(१-५०) पञ्चर्वचनं सूक्तस्यावयव इत्येवमत्रैव कृतिः । विभ उग्र इत्यत्र । (१-५०) प्रथमार्धे
 चतुर्वचनानुसृष्टम्, (५०) पञ्चर्वचनं चतुर्वचनम् ॥

॥३॥

विश्वो देवस्य तनुर्मनीं वृणीत मृग्यम ।
 विश्वो राय इषुध्वति युञ्जं वृणीत पुण्यमे ॥१॥
 ते ते देव नेतये चेमी अनुज्ञमे ।
 ते गुया ते ह्याउपृचे सचेमहि सचथ्वेः ॥२॥
 अतो न आ नूननिश्चीनतुः पतीदिशस्यत ।
 ओं विश्वे पथेष्टां द्विषो युयानु युयुविः ॥३॥

50.

Viśvo devāsya netūr mārto vurita sakhyām | viśvo
 rayā ishudhyati dyumnām vṛiṇita pushyāse | 1. | tē te deva
 netar yē cemān anuśāse tē rāyā tē hy āprīce sācemahi
 sacathyaḥ | 2 | āto na ā nrīn ātithīn ātaḥ pātnīr daśa-
 syata | āre vīsvam patheshthām dvishō yuyotu yūyuvih || 3 ||

The nourisher, the gracious, the infinite Lord, whose gift is splendour, bestows the excellent winds. Lord, the resplendent, the omnipresent, the venerable, the friendly, and adorable gives birth to auspicious days. 3

May the invincible creator grant us the covetable wealth and may the flowing rivers hasten to convey it to us, for which I, the ministering priest of worship, repeat pious praises. Affluent in food, may we be the lords of wealth and rich treasures. 4

May ample wealth be granted to those, who present homage to the Lord of wealth and comforts, and to those who have repeated praises to the Lord of light and bliss. O divines grant them uninterrupted happiness. May we all rejoice through the grace of heaven and earth. 5

50

Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through his grace. 1

O divine leader, those who serve you are yours and the others too who serve the divine powers. We are sure both of them would be blessed with opulence and may the aspirations of all of us be fulfilled. 2

Therefore, serve the leaders of our sacred works, like guests, and also honour their wives. May the divine discriminator drive to a distance every adversary, and all who block our way. 3

वत्तं वहिर्गभिर्हितो दृष्टवद्गोष्वं पशुः ।

नृमणा वीरपशोऽर्णा धीरेऽनृता ॥४॥

एष ते देव नेता रथस्पतिः अं रयिः ।

अं रये अं स्वस्तये इष-स्तुतो मनामहे देवस्तुतो मनामहे ॥५॥

yātra vahuir abhīhito dndrāvad drōnyah paṣūḥ | nṛi-
mānā vīrāpastyō 'rṇā dhīreva sūnītā ॥ 4 ॥ eṣhā te deva
netā rāthaspātīḥ sām rāyīḥ | sām rāyé sām svastāya īsha-
stūto manāmahe devastūto manāmahe ॥ 5 ॥

(५१) एकपञ्चागं सूक्तम्

(१-५) पञ्चमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः । (१-३, ८-१५) प्रथमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः ।
विश्वं देवाः । (१-३) वसुधा । पृथिव्याऽग्रेऽभिः । (४-५) पञ्चमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः । (१-३) प्रथमर्त्यमन्त्रः
पितृभ्योऽग्रेऽभिः । (४-५) पञ्चमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः । (१-३) प्रथमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः ।
अग्रेऽभिः । (४-५) पञ्चमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः । (१-३) प्रथमर्त्यमन्त्रः पितृभ्योऽग्रेऽभिः ।

" अग्रे सुतस्य पितये विश्वेभ्योऽभिः गृहि । देवेभिर्हव्यदातये ॥१॥
कनधीतय आ गंत मत्व्यमर्माणो अध्वरम् । अग्नेः पिबत जिह्वया ॥२॥
विप्रेभिर्धिप्र मन्त्र प्रातर्यावभिरा गृहि । देवेभिः सोमपीतये ॥३॥
अयं सोमश्च सुतोऽमत्रे परि पिब्यते । प्रिय इन्द्राय वाचये ॥४॥
वाचुवा गृहि वीतये जुषाणो हव्यदातये । पिबो सुतस्यान्वसो अभि प्रयः ॥५॥

51.

Āgne sutāsya pītāye vīṣvair ūmebhir ā gahi | devēbhir
havyādātaye ॥ 1 ॥ rītadhitaya ā gata sātya dharmāṇo adhva-
rām | agnēḥ pibata jihvāyā ॥ 2 ॥ viprebhir vipra, santya
prātaryāvabhir ā gahi | devēbhiḥ sōmapītaye ॥ 3 ॥ ayam
sōmaḥ camū suto 'matre pari shicyate | priyā īndrāya vā-
yāve ॥ 4 ॥ vāyav ā yāhi vītāye jushāṇo havyādātaye | pibā
sutāsyāndhaso abhi prāyāḥ ॥ 5 ॥

Where fire is set and swiftly runs the cow's milk and butter, placed in the vessel, there the Lord, friendly to men, like the benevolent household wife, gives special opulence of dwellings and children. 4

O Lord, the divine leader, may your protecting chariot, laden with riches, be blessed to us,—blessed to us for wealth and well. We glorify him for well-being, peace and prosperity. We, the devout worshippers, adore him. 5

51

Come, O adorable Lord, with all your divine protecting measures, to accept our devotional love and to grant blessings. 1

Come to our sacred work and worship, O possessors of divine wisdom, and performers of righteous deeds. May you relish our love, as the ritual fire consumes oblation with tongue like flames. 2

O wise and ever gracious Lord, come to accept our devotional love with those wise and virtuous divine forces, who move from the early morning. 3

This loving devotion is expressed as if effused into the ladles and poured forth into the vase of heart, acceptable to resplendent Lord of cosmic vitality. 4

Come, O Lord of vitality, propitious to the offerer of homage, to accept our devotional love, as one drinks the extracts of foods and relishing herbs. 5

॥६॥ इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः । तावृषधामरूपमांवाभि प्रयः ॥६॥
 सुता इन्द्राय वायवे सोमामो दध्याशिरः । निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥
 सजृविश्वेभिर्देवेभिरधिभ्यामुपमा सजृः । आ याद्यमे अत्रिवत्सुते रण ॥८॥

īndras ca vāyav eshām sutānām pītīm arhathah | tāū
 jushethām arepāsav abhi prāyah | 6 | sutā īndrāya vāyāve
 sōmāso dādhyāśirah | nimnām nā yanti śindhavo 'bhi prā-
 yah | 7 | sajūr viśvebhir devēbhir aśvībhyām ushāsa sajūḥ |
 ā yāhy agne atrivāt sutē rana | 8 |

सजृमित्रावरुणाभ्यां सजृः सोमेन विष्णुना । आ याद्यमे अत्रिवत्सुते रण ॥९॥
 सजृरादित्यैर्वसुभिः सजृग्निदेण वायुना । आ याद्यमे अत्रिवत्सुते रण ॥१०॥

sajūr mitrāvaruṇābhyām
 sajūḥ sōmena viṣṇunā | ā yāhy — || 9 || sajūr ādityaśr vā-
 subhiḥ sajūr īndreṇa vāyūnā | ā yāhy — || 10 ||

॥११॥ स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
 स्वस्ति पूषा असुरे दधानु नः स्वस्ति यावापृथिवी सुचेतुना ॥११॥
 स्वस्त्यै वायुमुपे ब्रवामहे सोमै स्वस्ति भुवनस्य यस्पतिः ।
 बृहस्पति सर्वगणं स्वस्त्यै स्वस्त्यै आदित्यामो भवन्तु नः ॥१२॥

svastī no mīmītām aśvinā bhagaḥ svastī devy āditir
 anarvāṇah svastī pūshā āsuro dadhātu naḥ svastī dyāvā-
 prīthivī suchetunā || 11 || svastāye vāyūm ūpa bravāmahai
 sōmaḥ svastī bhūvanasya yās pātiḥ | bṛīhaspātim sārva-
 gaṇam svastāye svastāya ādityāso bhavantu naḥ || 12 ||

You are, O resplendent Lord and Lord of vitality, ever worthy of accepting our drinks of devotional love. May you with all kindness cherish them fully, and accept the pleasant offerings also. 6

The devotional prayers, expressed with love and earnestness are poured out as if plant juices mixed with milk creams, to resplendent Lord, the Lord of vitality. May the sacrificial viands proceed to you as rivers flow to a lower level. 7

Accompanied by all the divine powers and accompanied by the twin divines, and by dawns, O adorable Lord, come and cherish our dedications and appreciations, like three fold free sage. 8

Associated with cosmic light and plasma, also with the sun and moon, may you come, and cherish our dedications, O divine fire, like the three-fold-free sage. 9

Accompanied by the element of eternity and comforts, also accompanied by the elements of resplendence and of vitality, may you come and cherish our dedications, O fire divine, like the three fold free sage. 10

May the pair of twin-divines, the gracious Lord and the divine eternity, contribute to our prosperity. May the irresistible sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity. May the most vital heaven and earth vouch safe us happiness. 11

We glorify Lord of vitality for prosperity—Lord of bliss for prosperity, who is the protector of world. We praise the Supreme Lord, associated with all divine powers. May the radiant rays of all the suns and luminaries bring us health and happiness. 12

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
 देवा अवन्तुभवंः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥
 स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।
 स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते क्रिधि ॥१४॥
 स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
 पुनर्ददुनामना जानता सं गमिमहि ॥१५॥

vísve

devá no adyá svastáye vaisvanaró vásur agniḥ svastáye |
 devá avantv riḥhávaḥ svastáye svastí no rudráḥ pātv án-
 hasaḥ || 13 || svastí mitrávaruṇā svastí pathye revati | svastí
 na índraṣ cāgniṣ ca svastí no adite kṛidhi || 14 || svastí
 pánthām ánu carema sūryācandramásāv iva | púnar dáda-
 tāghnatā jānatā sām gamemahi || 15 ||

(५२) द्विषासं मृतम्

(१ १७ समस्तवर्गस्य एव एकस्य स्य अर्धभागः कविः । मन्त्रो द्वयता । (१-५, ७-१५)

प्रथमार्धभागो । समस्त-द्विषासनात् पुष्टम् । (१ १७ १७ षट्त्वा पोटसो

समस्तवर्गस्य पङ्क्तिस्तद्वत् ॥

॥८॥

प्र इषावाश्च धृष्णुयाचो मरुद्भिर्ऋक्वेभिः ।
 ये अद्रोघमनुष्यं श्रयो मदन्ति यज्ञियाः ॥१॥
 ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।
 ते यामन्त्रा धृष्टदिनरत्नना पान्ति शश्वतः ॥२॥

52.

Prá syāvāṣva dhrishṇuyāreā marúdbhir ṛkqvabhiḥ | yé
 adroghám anushvadhám śrávo mādanti yajñiyāḥ || 1 || té hí
 sthirásya śávasaḥ sákhāyaḥ sánti dhrishṇuyá | té yámann
 á dhrishadvśnas tmánā panti śáṣvataḥ || 2 ||

May all the divine powers be with us today for our prosperity. May the divine fire, the benefactor of all men, and giver of dwellings, be with us, for our prosperity. May the divine wise sages protect us for our prosperity. May the fear of the Lord of terror keep us off from crimes and calamity. 13

May the Lord of light and bliss grant us prosperity. May the guiding spirit of firmament and the goddess of riches, grant us prosperity. May the adorable and resplendent Lord prosper us. And O the spirit of indivisible fullness bestow prosperity upon us. 14

May we ever pursue our path of prosperity like the sun and moon; may we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding. 15

52

O divine winds, moving speedily along the brown clouds as if riding on such horses, and associated with the praise-deserving vital principles, sing boldly the glory of those who are holy on their own accounts and who enjoy their reputation, free from guile. 1

For, in their boldness, they are the firm friends of steady and sure vigour. They are, in their course, resolute and guard innumerable men with willingness and pleasure. 2

ते स्पन्दन्तो नोऽपिर्जन्तं पशन्ति शरीः ।
 मरुतमवा महो दिव्यं क्षमा च मन्मह ॥३॥
 मरुत्सु यो दधीमहि स्तोमं यज्ञं च वृष्ण्या ।
 विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥
 अर्हन्तो ये सुदानवे नरो ऽस्मामिशवासः ।
 प्र यज्ञं यजिष्यन्तो दिवो अवा मरुद्वयं ॥५॥

té syandrásō

nókshāṇó 'ti shkandanti śarvarih | marútām ádhā máho diví
 kshamá ca mannahe | 3 | marútsu yo dadhimahi stómaṃ
 yajñām ca dhṛishṇuya | víśve yé mánusbā yugá pánti mār-
 tyam risháh | 4 | arhanto yé sudánavo náro áśāmiśavasah |
 prá yajñām yajūīyebhyo divó arcā marúdbbhyah || 5 ||

आ रुक्मैर युवा नरं कृष्या कृष्टीरंशुक्षत ।
 अन्वेनो अह विद्युतो मरुतो जज्जनीरिव भानुरनं त्मना दिवः ॥६॥
 ये वावृधन्त पार्थिवा च उरवन्तरिक्ष आ ।
 वृजने वा नदीनां सवस्ये वा महो दिवः ॥७॥
 शर्धो मारुतमुच्छस सत्यश्रवसमुऽसम ।
 इत स्म ते शुभे नरः प्र स्पन्द्रा वृजत त्मना ॥८॥
 इत स्म ते परस्पृश्यामृणा वसत शुन्धवः ।
 इत पव्या स्थानामदि भिन्दन्त्योजसा ॥९॥

ā rukmaír ā yudhá nára řishvá řiřtīr asřikshata | ánv
 enāñ áha vidyúto marúto jájbhhatir iva bhānúr arta tmánā
 diváh || 6 || yé vāvřidhánta pářthivā yá uráv antáriksha ā |
 vřijāne vā nadínām sadhásthe vā mahó diváh || 7 || śárdho
 mārutam úc chaśsa satyáśavasam řibhvasam | utá sma té
 řubhé nárah prá syandrá yujata tmánā || 8 | utá sma té
 párushnyām úrñā vasata řundhyavah | utá pavyá ráthānām
 ádrim bhindanty ójasā || 9 ||

Gliding along, and shedding moisture, they pass through the nights, therefore we now celebrate the might of these cloud bearing winds, manifested in both heaven and earth. 3

Let us earnestly offer praise and worship to the cloud-bearing winds, who through all ages of mankind have been protecting the mortal worshipper against calamities. 4

May you offer reverence to the adorable cloud bearing winds, who come from heaven, and are worthy of worship, who are munificent leaders, and possessors of unequalled strength. 5

The leaders (of rains) and the mighty divine winds, shine like soldier hurling javelins of gleaming gold. Following these divines winds, proceeds the lightning roaring from the sky, a splendour which spontaneously breaks forth. 6

The cloud-bearing winds who are close to the earth, are augmented, so are those who are in the vast firmament. They too wax who proceed along the rivers, and so those winds who move in the vast midspace. 7

Glorify the truth-invigorated and infinite strength of the cloud-bearing winds, for they, the leaders of the rains, gliding along, are working voluntarily for our good. 8

Whether they abide on the cumulus clouds, along with a river, or, purifying all, they clothe themselves with light, or whether they cleave the rock asunder with strength by the wheels of their chariots. 9

आपथयो विपथयोऽन्तस्पाथो अनुपथा ।
एतेभिर्मह्यं नामानपज्ञ विष्टार ओहते ॥१०॥

āpathayo vipathayo 'ntaspathā
ānupathāḥ | etébbhir máhyam nāmabhir yajñām vishtārā
ohate || 10 ||

अथा नरो न्योहतेऽथो नियुत ओहते ।
अथा पारवता इति चित्रा रूपाणि दर्श्या ॥११॥
छन्दःस्तुभः कुभन्यव उत्समा कीर्णिणो नृतुः ।
ते मे के चिन्न नायव उमा आसन्दति त्विष ॥१२॥
य ऋष्या ऋष्टिविद्युतः कवयः सन्ति वेधमः ।
तमृषे मारुते गुणं नमस्या रमयां गिरा ॥१३॥
अच्छ ऋषे मारुते गुणं दाना मित्रं न घोषणा ।
दिवो वा धृष्णवा ओजसा स्तुता धीर्भिरपश्यत ॥१४॥
नू मन्वान एषां देवां अच्छा न वक्षणा ।
दाना मचेत सृग्भिर्यामश्रुतेभिरुज्जिभिः ॥१५॥

ādā nāro ny ohaté 'dhā niyúta ohate | ādhā páravatā
īti citrá rūpāṇi dārsyā || 11 || chandastúbhah kubhanyáva
útsam ā kíṇṇo nṛituh té me ké cin ná táyáva ūmā asan
dṛisṭi tvishé | 12 | yā ṛishvá ṛishṭividyaṭah kaváyah santi
vedhásah tám ṛishe mārutam gaṇam namasyā ramayā
girā | 13 | ácha ṛishe marutam gaṇām dānā mitram ná
yoshépā | divó vā dhṛishṇava ojaśa stutā dhībhir ishanyata
|| 14 || nū manvāna eshām devān achā na vakshāṇā dānā
saceta sūribhir yāmaśrutebbhir aūjībhiḥ | 15 ||

Whether, following the paths that lead to us, or that spread diversely, or those that sink into the hollows (of the mountains) or those that extend smoothly, they, however scattered, tend well the cosmic sacrifice for my benefit. 10

These leaders of the rains uphold the world, at one time blending together, whilst the other time remaining aloof, they are manifest in varied forms. 11

Singing hymns, seeking water, dancing and praising, they provide water as if from a well. Some of them move in secret like thieves, but only to help us, and some are splendid to behold. 12

Glorify, O sage, with grateful songs, the group of these clouds, who are bright with lightning lances, who are melodious like poets, and full of wisdom. 13

Approach, O sage, with offerings and with praise, the group of the clouds, as a maid goes to her friend. May you, O clouds, hasten here from heaven, bold in your strength, and glorified by our hymns. 14

Glorifying them promptly, may you go to them, who are like an escort of Nature's bounties. They are characterized by their wisdom, by their velocity, and by the generosity of distributing rewards. 15

To me, inquiring of their kin, the sage—clouds have given an answer. They declare the earth to be their mother. And the same mighty ones declare the food-bestowing cosmic vitality to be their father. 16

May the seven times, seven all-potent clouds, aggregated as a single troop, bestow upon me hundred gifts. May I possess wealth of cows, renowned upon the banks of confluent channels. May I possess wealth of horses. 17

53

Who knows the birth of these cloud-bearing winds? Who has formerly been participant of the enjoyments of them, and when are the deer-like spotted waves yoked to their chariots? 1

When standing in their cars, who has heard them tell the way whither to go? Who is the liberal worshipper to whom their kindred rains descend with manifold food? 2

To me have they spoken whilst having come with radiance to cherish noble deeds. O leaders and heroes, free from blemishes or stain, whenever you behold them, admire and appreciate. 3

ये अङ्गिषु ये वृषिषु न्यभानवः स्वस्तु रुक्मेषु वृषिषु । श्वाया रथेषु धन्वस्तु ॥४॥
युष्मन्तस्मा रथोऽनु मुदे ददधे मरुतो जीरदानवः । वृष्टी द्यावो वरिषि ॥५॥

yé aṅgiṣhu yé vāṣiṣhu svābhānavaḥ
srakshū rukmēshu khādīshu | śrāyā rātheshu dhanvasu
| 4 | yushmakam smā rāthān ānu mudé dadhe maruto ji-
radanavaḥ vṛiṣṭī dyāvo yatir iva | 5 ||

आ ये नरः सुदानवो ददाशुषं दिवः कोशमच्यवतु ।
वि पूजन्त्य सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टये ॥६॥
तनुद्वानाः सिन्धवः क्षोदसा रजः प्र संसृष्टेनवो यथा ।
स्यन्ना अश्वा इवाध्वनो विमोचन्ते वि यद्वर्तन्ते एन्यः ॥७॥
आ यान् मरुतो दिव आन्तरिक्षाद्गमादुत । माव स्यान् परावतः ॥८॥
मा यो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत ।
मा वः पारी श्वाध्वन्युः पुरीषिष्मस्मे इत्सुमस्तु वः ॥९॥
तं वः गर्गस्थानां त्वेपे गुणे मारुतं नव्यसीनाम् । अनु प्र यन्ति वृष्टयः ॥१०॥

ā yām nārah sudānavo dadāśuṣhe divaḥ koṣam ācu-
cyavuh | vī parjānyam srijanti rōdasi ānu dhānvanaḥ yanti
vṛiṣṭāyaḥ | 6 | tatridānāḥ sindhavaḥ kshōdasā rājāḥ prā-
sasrur dhenāvo yathā | syannā āsva ivādhvano vimōcane
vī yād vārtanta enyāḥ | 7 || ā yāta maruto divā āntāri-
kshād amād utā | māva sthāta parāvātaḥ || 8 || mā vo raśā-
nitabha kūbhā krūmur mā vaḥ sindhur nī rīramat | mā
vaḥ pāri shthāt sarāyuh puriṣiṣmy asmé it sumnām astu
vaḥ || 9 || tām vaḥ śardham rāthānām tveshām gaṇāni mā-
rutam nāvyaśinām | ānu prā yanti vṛiṣṭāyaḥ || 10 ||

They the self-luminous, whilst arrayed in chariots, are decorated with ornament., swords, and bows, breast-plates, bracelets, and wreaths. 4

I look upon your chariots, O munificent cloud-bearing wind with delight, like wandering lights in the rains. 5

These munificent heroes bring the heaven's treasury as if down to the earth for the benefit of the worshipper. They set the rain cloud free to stream through both the worlds and desert spots are flooded with rains. 6

The bursting torrents (from the clouds) overspread the firmament with water, as milch cows yield milk and just as swift horses hasten to their journey's resting place, the glittering brooks run in various directions. 7

Come, O cloud bearing winds, from heaven, from mid-air, or from near at hand. Tarry not far away from us. 8

Let not the dust nuclei, nor the indefinite variation of heat and light, neither the motion of the earth, nor the wide-roving ocean hold you back. Let not the fully flowing river oppose you on your way. May the happiness of yours be ours. 9

My appreciations of the brilliant group of cloud-bearing winds, who have the strength of the latest chariots, and whose appearance is followed by good rains. 10

११३॥ शर्वशर्षं च तप्यं व्रतं व्रतं गणं गणं सुशस्त्रिभिः । अनु क्रामेम धीतिभिः ॥११॥
 कम्पा प्राय मुजसाय गतहृदयाय प्र वपुः । एता यामेन मरुतः ॥१२॥
 येन तृकाय तनयाय धान्यां बीजं वहंधे अक्षितम् ।
 अस्मभ्यं तद्वत्तन यद् ईमहे रातो विश्वाय सोमंगम ॥१३॥

sārdham sardham va esham vrātam-vrātam gaṇām-ga-
 ṇam suśastibhiḥ | ānu krāmema dhītibhiḥ || 11 || kāmā
 adyā sūjātaya rātāhavyāya prā yayuḥ | enā yāmena maru-
 taḥ || 12 || yēna tokāya tānayāya dhānyām bījaṁ vāhadhve
 ākshitam | asmābhyam tād dhattana yād va imahe rādho
 visvāyu saubhagam || 13 ||

अतीयाम निदस्तिरः स्वस्तिर्निर्हृत्वाद्ययमरातीः ।
 वृद्धी ओं योग्यं इति भेषजं त्यामं मरुतः सह ॥१४॥
 सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः । यं त्रायध्वे त्याम ते ॥१५॥
 स्तुहि भोजान्स्तुवतो अस्य यामानि रणगावो न यवसे ।
 यतः पूर्वो इय मखीरन्तु ह्य गिरा गृणीहि कामिनः ॥१६॥

ātīyāma nidās tirāḥ svastibhir
 bitvāvadyām ārātiḥ | vṛiṣṭvī sām yōr āpa usri bheshajām
 syāma marutaḥ sahā || 14 || sudevāḥ samahāsati suvīro naro
 marutaḥ sā mārtyaḥ | yām trāyadhve syāma té || 15 || stuhī
 bhojān stuvatō asya yāmani rāṇan gāvo nā yāvase | ya-
 tāḥ pūrvāṇi iva sākhiṇr ānu hvaya girā grīṇiḥi kāmīnāḥ
 || 16 ||

With praises and holy hymns, may we follow and greet
your moving army unit by unit, troop by troop and band
by band. 11

To what nobly-born and oblation-giving worshipper are
the clouds proceeding on this course today. 12

With the same grace that you bestow imperishable grain-
seed upon the sons or grandsons, may you bestow it
upon us, that for we implore of you the life-sustaining
auspicious bliss. 13

O cloud-bearing winds, may we overcome our crooked
and reviling adversaries, dispelling evils, with goodwill.
And may we through rain be blessed with unmixed happi-
ness, water, cattle, and curative herbs. 14

O leading cloud-bearing winds, verily that mortal shall be
favoured by the divine powers, and blessed with progeny,
whom you protect. May we also be graced with that
blessing. 15

Praise the givers of enjoyment, at the holy place of wor-
shipper, for they delight in pious praise just as cows
enjoy the barley-husk. So let them come close to you, as
if your old friends; praise them with songs, as they love
adoration. 16

(५४) षण्मुखांस्तं मृतम्

(१-१५) पञ्चदशर्षस्य स्य मृतस्य विष १५४ च ऊर्ध्व । मरुतो देवताः (१-१३, १५) षण्मुखादिषोडशर्षा
षण्दशमाश्च ऋगती, (१४) षण्दशमाश्च विष्णु उन्मथी ॥

॥१५॥ प्र गवांश्च मार्गताय स्वभानय इमं वाचमनजा पर्यतच्युते ।
घर्मस्तुभे दिव आ पृष्ठयज्वने शुभ्रश्रवसे महि नृम्णमर्चत ॥१॥
प्र वो मरुतमविषा उदुन्मथो वयोवृधो अश्वपुजः परिज्रयः ।
सं विद्युता दधन्ति वागन्ति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥२॥
विद्युन्महसो नरो अटमदियवो वान्तत्विषो मरुतः पर्यतच्युते ।
अन्वया चिन्मुद्रा हादुनीवृतेः स्तनयदमा गभसा उदोजमः ॥३॥

54

Prá śārdhāya mārutāya svābhānava imāṃ vācam anajā
parvatacyúte | gharṇastúbhe divá á priṣṭṭhayájvane dyum-
náśravase máhi nṛimṇám arcata || 1 || prá vo marutas ta-
vishá udanyávo vayovṛidho aśvayújaḥ párijrayaḥ | sám vi-
dyútā dádhati vāsati tritáḥ sváranty āpo 'vánā párijrayaḥ
|| 2 || vidyúnmahaso náro aṣmadidyavo vātatvisho marútaḥ
parvatacyútāḥ | abdayá cin múhur á brāduṇivṛita staná-
yadamā rabhasá údojasaḥ || 3 ||

व्यक्तुन्मुद्रा व्यहानि शिक्कसो व्यन्तरिक्षं वि रजांसि धृतयः ।
वि यदन्त्रा अजंघ नाव ई यथा वि दुर्गाणि मरुतो नाहं रिष्यथ ॥४॥
तद्वीर्यं वो मरुतो महित्वने दीर्घं तन्तात् सूर्यो न योजनम् ।
एता न यामे अगृभीतशोचिपोऽनश्वदां यक्ष्ययानना गिरिम ॥५॥

vy āktún rudrā vy āhāni
śikvaso vy āntárikshaṃ ví rájānsi dhūtayaḥ | ví yád ājrañ
ājatha náva im yathā ví durgāṇi maruto nába rishyatha
|| 4 || tád víryaṃ vo maruto mahitvanám dirghám tatāna
sūryo ná yójanam | étā ná yāme āgribhītaśocishó 'naśva-
dām yán ny áyātanā girím || 5 ||

Offer praise to the group of the cloud-bearing winds, who are self-irradiating, who can cast the mountains down. May you present liberal oblations to the illustrious divine winds, who absorb the heat; to those who come from the sky, for sacred acts; and to the givers of abundant food. 1

O cloud-bearing winds, your troops are rich in water; they are strengtheners of life, and are your strong bonds; they shed water and augment food, and are harnessed with steeds (waves) that wander far and spread everywhere. Combined with lightning, the triple-group (of wind, cloud and lightning) roars aloud, and the circum-ambient waters fall upon the earth. 2

The clouds appear gleaming with lightning; they are leaders (of rain) armed with adamantine weapons, blazing with the wind and are the over-throwers of mountains; they further are the repeated distributors of water and wielders of the thunder-bolt. Roaring in concert, they send rain, and are of exceeding strength. 3

O powerful cosmic winds, you terribly upset nights and days, you violently shake the firmament and the worlds. You toss the clouds like ships on the sea and you throw down the strongholds of enemy. But, O vital principles you even then do no harm. 4

Your glory, O cloud-winds, is spread far and wide like the sun extending his radiance. Even without hopes, you travel fast on your courses with unbounded lustre, you cleave those clouds which withhold water. 5

॥१५॥ अभ्रांजि शयीं मरुतो यदर्णसे मोपथा वृक्षे कपनेव वेधसः ।
अधे स्मा नो अरमन्ति सजोषस्त्वृग्वि वन्तमनु नेपथा सुगम् ॥६॥
न स जीयते मरुतो न हन्यते न स्वेधति न व्यथते न रिष्यति ।
नास्य गय उपे दस्यन्ति नीतव ऋषिं वा ये राजानं वा सुप्रदथ ॥७॥

ābhrañji śārdho maruto yād arṇasām mōshatbā vṛikshām
kapanēva vedhasaḥ | ādha smā no arāmatim sajoshasaḥ cā-
kshur iva yāntam ānu neshathā sugām || 6 || nā sā jiyate
maruto nā hanyate nā sredhati nā vyathate nā rishyati |
nāśya rāya ūpa dasyanti notāya ṛishim vā yām rājanam
vā sūshūdatha || 7 ||

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कवन्धिनः ।
पिन्वन्त्युत्सं यद्विनामो अस्वर्न्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥
प्रवत्वतीये पृथिवी मरुद्भयः प्रवत्वती द्योर्भवति प्रयद्भयः ।
प्रवत्वतीः पृथ्या अन्तरिक्षाः प्रवत्वन्तः पर्वता जीर्दानवः ॥९॥
यन्मरुतः सभग्मः स्वर्णगः सूर्य उदिति मदथा दिवो नरः ।
न वोऽश्वाः श्रथयन्ताह मिश्रतः सूर्यो अत्पाध्वनः पारमश्रुध ॥१०॥

niyūtvanto grāmajīto yāthā nāro 'rya-
māṇo nā marūtaḥ kabandhīnaḥ | pīnvanty ūtsam yād ināso
āsvaran vy ūndanti pṛithivīm mādhwō āndhasā || 8 || pra-
vātvatīyām pṛithivī marūdbhyaḥ pravātvatī dyaúr bhavati
prayādbhyaḥ | pravātvatīḥ pathyā antārikshyāḥ pravātvanta-
taḥ pārvatā jirādānavaḥ || 9 || yān marutaḥ sabharasaḥ svar-
naraḥ sūrya údite mādathā divo naraḥ | nā vó 'śvāḥ śratha-
yantāha śīsrataḥ sadyó asyādhvanāḥ pārām aśnutha || 10 ||

O cloud-bearing winds, dispensers of rain, your strength is manifested, when, you shake the water-laden clouds, and make them loose the shower. Conjointly propitiated, may you conduct us by an easy path leading to prosperity, as the eye guides the way. 6

The sage, or the sovereign, whom you, O divine wind, direct, is never overcome nor slain. He does not perish, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled. 7

These lords of speedy waves, over-comers of multitudes, leaders (of rites), radiant as the ordainers, are the dispensers of water. These loud-sounding sovereign lords fill the clouds, and moisten the earth with sweet watery sustenance. 8

This earth becomes widely extended for the cloud-bearing winds, the heaven becomes spacious for the spreading clouds. The paths of the mid-space become wide extended to provide way to their course. The expanding clouds quickly bestow (their gifts). 9

O clouds of combined strength, leaders and divine guides to the goal of happiness, you are delighted, when the sun has risen up. Then may your rapid waves know no relaxation, but quickly reach the limits of this road. 10

॥११॥ अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
 अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥
 ते नाकमयो अग्नीतशोचिषं स्तुतिष्पलं मरुतो वि धूनुथ ।
 समच्यन्त वृजनानित्विषन्त वास्वरांत घोषं विततमृतायवः ॥१२॥
 युष्मदत्तस्य मरुतो विचेतसो रायः स्याम रायोऽ वयस्यतः ।
 न यो घृच्छेति त्रिष्योऽ यथा दिव्योऽस्मे गंगन्त मरुतः सहस्रिणाम् ॥१३॥

ānseshu va ṛishṭāyah patsú khādāyo vākshassu rukmā
 maruto rāthe śubhah , agnibhrājaso vidyúto gābhastyoḥ śi-
 prāḥ śīrshāsu vītata hiraṇyāyih ॥ 11 ॥ tāṃ nākam aryó
 āgribhitaśocisham rūsat píppalam maruto ví dhūnutha |
 sām acyanta vṛijánátitvishanta yát svāranti ghósham víta-
 tam ṛitāyāvah ॥ 12 ॥ yushinādattasya maruto vicetaso rā-
 yāḥ syāma rathyò váyasvataḥ | ná yó yúchati tishyò yāthā
 divò 'smé rāranta marutaḥ sahasrīṇam ॥ 13 ॥

युयं रयिं मरुतः स्पर्हवीरं युयुषिषमवथ सामविप्रम् ।
 युयमवन्ते भरताय वाजं युयं धत्थ राजानं शुष्टिमन्तम् ॥१४॥
 तदो यामि द्रविणं मयऊतयो येना स्वर्णं ततनाम् नृगभि ।
 इदं मु मे मरुतो हयता वचो यस्य तेरं तरसा ज्ञानं हिमाः ॥१५॥

yūyām rayīm
 maruta spārhāvīraṃ yūyām ṛishim avatha sāmavipram |
 yūyām ārvantam bharatāya vājam yūyām dhattha rājānaṃ
 śrushtimāntam ॥ 14 ॥ tād vo yāmi drāviṇaṃ sadyaūtayo
 yēnā svār ná tatānāma nṛīṇr abhī | idāṃ sū me maruto
 haryatā vāco yāsya tārema tārasā śatām hīmāḥ ॥ 15 ॥

Lances gleam, O clouds, upon your shoulders, anklets on your feet, golden chains are on your breasts, and purity shines in your chariots, lightnings blazing with fire glow in your hands, and golden tiaras are laid upon your heads. 11

O clouds, when moving, you shake the vault of splendid heaven beyond conception, and stir the bright water. When you combine your energies and shine brilliantly, and when purposing to send forth the rain you utter aloud shout. 12

O most wise cloud-bearing winds, may we, be the drivers of the car of riches, full of life, that have been bestowed by you. Let that wealth in thousands dwell with us, which never vanishes like the sun or the *tisya* constellation (eighth lunar mansion) in the sky. 13

You bestow, O clouds, wealth and enviable posterity; you offer protection to the Seer, learned in the chanting of verses. You grant vitality and nutrition to the enlightened priests; you provide prosperity to a prince even. 14

Therefore do I solicit wealth of you, from those who are prompt to grant protection, whereby we may multiply our descendants, as the sun spreads wide his rays. Be propitiated O divine clouds, and accept graciously this hymn of mine, so that by the efficacy whereof, may we pass over hundred winters. 15

(५५) पञ्चम्यानां सुक्तम्

(१-१०) इति इयं सूक्तस्य चतुर्धा व्याख्या कृतिः । मन्त्राः द्वादश । (१-१) पञ्चमादित्यवर्षां वरुणां ।

(१०) दशम्याश्च विष्णु उ-उर्मा ॥

- ॥ ३७ ॥ प्रयज्यवो मरुतो भ्राजदृष्ट्यो बृहद्व्यो दधिरे रुक्मवक्षसः ।
 ईयन्ते अश्वेः सुयमेभिर्गङ्गुभिः शुभे यातामनु रथा अवृत्सत ॥१॥
 रथे दधिरे तविषी यथा विद बृहन्महान्त उर्विया वि गजय ।
 उतान्नरिक्षं ममिरे व्योजन्ता शुभे यातामनु रथा अवृत्सत ॥२॥
 साकं ज्ञाता सुभ्यः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।
 विरोकिणः सूर्यस्येव रश्मयः शुभे यातामनु रथा अवृत्सत ॥३॥

55.

Práyajyavo marúto bhrájadṛishtayo bṛihád váyo dadhire
 rukmavakshasaḥ ॥ íyante áśvaih suyámebhir āśúbhiḥ śú-
 bham yátām anu rāthā avṛitsata ॥ 1 ॥ svayám dadhidhve
 távishim yáthā vidā bṛihán mahānta urviyā ví rājatha |
 utántáriksham mamire vy ójasā śúbham yátām — ॥ 2 ॥ sá-
 kām jātāḥ subhvaḥ sákām ukshitāḥ śriyé cid ā pratarām
 vāvṛidhur náraḥ | virokīṇaḥ sūryasyeva raśmáyaḥ śúbham
 yátām — ॥ 3 ॥

आभूषेण्यं वो मरुतो महित्वानं दिहृक्षेण्यं सूर्यस्येव चक्षणम् ।
 उतो अस्मां अमृतत्वे दधानन् शुभे यातामनु रथा अवृत्सत ॥१॥
 उदीरयथा मरुतः समुद्रतो सूर्यं वृष्टिं वर्षयथा पुरीषिणः ।
 न वो दस्त्रा उप दस्यन्ति धेनुः शुभे यातामनु रथा अवृत्सत ॥५॥

ābhūshényam vo maruto mahitvanām didṛi-
 kshényam sūryasyeva cākshaṇam | utó asmāñ amṛitatvé
 dadhātana śubham yátām — ॥ 4 ॥ úd īrayathā marutaḥ sa-
 mudrató yūyām vṛiṣṭīm varshayathā purīṣiṇaḥ | ná vo
 dasrā úpa dasyanti dhenávaḥ śúbham yátām — ॥ 5 ॥

The adorable cloud-bearing winds, armed with bright lances and with their breasts adorned with gold rushing onwards hold vigorous existence. They move on swift, well-controlled horses. May their chariots incessantly move onward when they proceed for our welfare. 1

O clouds, you yourself maintain vigour according to your judgment. You shine most widely and majestically. You pervade the mid-air with your power. May their chariots incessantly move onward when they proceed for our welfare. 2

These simultaneously formed mighty clouds, co-dispensers of moisture, grow to great majesty. They are leaders, and resplendent, as the rays of the sun. May their chariots incessantly move onward when they proceed for our welfare. 3

Your mightiness, O clouds, deserves to be adorned. A visit to you is worthy to be longed for, for your beauty is like the orb of the sun. So, lead us with your aid to immortality. May their chariots incessantly move onward when they proceed for our welfare. 4

O cloud-bearing winds, you uplift waters from the ocean and charged with moisture, you shower down the rain. O destroyers of foes, your milch kine are never dry. May their chariots incessantly move onward, when they proceed for our welfare. 5

- (८) यदश्वाङ्घ्रिषु पृषतीरयुगं हिरेष्वयान्प्रत्यक्षां अमुग्धम ।
 विश्वा इत्पृथो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्मत ॥६॥
 न पर्यता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छधेदु नत ।
 उत यावांप्रथिवी याथना परि शुभं यातामनु रथा अवृत्मत ॥७॥
 यत्पूर्य मरुतो यच्च नूतनं यद्यते वसवो यच्च शस्यते ।
 तस्य तस्य भवथा नवेदस शुभं यातामनु रथा अवृत्मत ॥८॥

yád áśvān dharshū prīshatir áyugdhvam hiranyāyān
 prāty ātkān āmugdhvam | víśvā it aprīdho maruto vy āsya-
 tha śubham yātām — || 6 || ná párvatā ná nadyò varanta
 vo yātrācidhvam maruto gáchathéd u tát | utá dyāvāpri-
 thiví yāthanā pári śubham yātām — || 7 || yát pūrvyām
 maruto yác ca nūtanam yád udyāte vasavo yác ca sas-
 yāte | víśvasya tāsya bhavathā návedasaḥ śubham yātām
 — || 8 ||

मृत्तं नो मरुतो मा वधिष्ठनास्मभ्यं शर्मं बहुलं वि यन्तन ।
 अधि स्तोत्रस्य सग्यस्य गतन् शुभं यातामनु रथा अवृत्मत ॥९॥
 यूयस्माद्रयन् वस्यो अच्छा निरहतिभ्यो मरुतो गृणानाः ।
 जुषभ्य नो हव्यदाति यजत्रा वयं स्याम पतयो रयीणाम ॥१०॥

mṛilāta no maruto mā vadhishtanāsmābhyam śarma
 bahulām ví yantana | ādhi stotrāsya sakhyāsya gātana śu-
 bham yātām — || 9 || yūyām asmān nayata vāsyo áchā nṛ
 aṇhatibhyo maruto grīṇānāḥ | jushādhvam no havyādātim
 yajatrā vayām syāma pātayo rayīṇām || 10 ||

When you yoke your spotted draught-animals (or tracting motors) to the poles of your chariots, you put your golden mantles on, O cloud-bearing winds, you disperse all hostile elements. May their chariots incessantly move onward when they proceed for our welfare. 6

Let not the mountains, let not the rivers keep you back; whither you resolve to go, O clouds, thither you proceed, and compass heaven and earth. May their chariots incessantly move onward when they proceed for our welfare. 7

O cloud-bearing winds, whatever is old, whatever is of recent time, whatever is recited, O Lords of comforts, whatever prayer is repeated, may you take cognizant of all that. May the chariots incessantly move onward when they proceed for our welfare. 8

Be gracious unto us, O cloud-bearing winds; harm us not, extend unto us uninterrupted happiness. May you pay due regards unto our friendship and our praise. May the chariots incessantly move onward when they proceed for our welfare. 9

May you, O cloud-bearing winds, propitiated by our praise, lead us to opulence. May you extricate us from sin. Accept, O adorable clouds, our offered oblation. And may we be the possessors of abundant riches. 10

(५६) अथर्ववेदः सूक्तम्

११ ५. अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम्
 अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम् अथर्ववेदः सूक्तम्

॥१५॥

अग्ने शर्वन्तमा गणं पिष्टं रुक्मेभिर्गञ्जिभिः ।
 विशां अय मरुतानये ह्ये दिवाधिद्राक्षनादधि ॥१॥
 यथा चिन्मन्त्रं ह्य तदिन्मं जग्मुराग्नेः ।
 ये ते नेतिमं हव्यनान्यागमन्तान्यर्थ भीमसंहजः ॥२॥

56

Āgno śārdhantam ā ṇaṇām piṣṭām rukmébbhir aṅgi
 bhiḥ | viśo adyā marūtām āva hvaye divāś cid rocanād
 ādhi 1 | yatha cin manyase hridā tād in me jagmur ās-
 sah | yé te nédishṭham havanāny āgāman tām vardha bhi-
 māsamdrīṣaḥ ॥ 2 ॥

मीळुर्मन्त्राय पृथिवी पराहता मदन्त्येत्वस्मदा ।
 ऋक्षे न वो मरुतः सिमीवां अमो दधो गोर्विव भीमयुः ॥३॥
 नि ये रिणन्त्योजसा वृधा गावो न दुर्धुरः ।
 अस्मानं चित्स्वयं पर्यन्ते गिरिं प्र च्याययन्ति यामाभः ॥४॥
 उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम ।
 मरुतां पुरतमुमर्ष्यं गवां सर्गमिव ह्ये ॥५॥

mīlhubmativa prithivī parāhatā mādanty
 ety asmād ā | ṛikṣho ná vo marutaḥ śīmivān āmo dudhīc
 gaúr iva bhīmayúḥ ॥ 3 ॥ ní yé riṇánty ójasā vṛithā gávo
 ná durdhúraḥ | āsmānam cit svaryām párvatam girīm prá
 cyāvayanti yāmabhiḥ ॥ 4 ॥ út tisṭha nūnām eshām stómaiḥ
 sāmukshitanām | marūtām purutāmam āpūrvyam gāvām sār-
 gam iva hvaye ॥ 5 ॥

O adorable God, I invoke the victorious group of divine impulses decorated with brilliant enlightenment, to descend today from the luminous realm of innermost consciousness. 1

In whatever manner you honour them in your heart, may they come to me as benefactors. May you strengthen those impulses, frustrating and fierce in the first appearance, who most promptly come to your invocations. 2

As persons on this earth ruled by powerful Lord, have recourse to him when oppressed, so comes the host of divine impulses clouds exulting to us. O impulses, your group, active as fire, is as difficult to be resisted as a formidable bull. 3

These, the divine impulses, who with mighty prowess over-throw evil ideas, like bulls difficult to be restrained, cause even the heavenly stone to shake,—may you shake the rocky mountains as these (impulses) rush on with speed. 4

Rise up, O divine impulses. Verily, by my praises, I invoke the mighty and unprecedented troop of these exalted group of impulses, strong like a herd of kine. 5

२०॥ युङ्ध्वं हरी रथं युङ्ध्वं रथेषु गेहति ।
 युङ्ध्वं हरी अजिरा धुरि वो हव वहिष्ठा धुरि वोऽहव ॥६॥
 उत म्य वान्यस्तुविप्रविप्रितं मं धावि दर्शते ।
 मा वो यामेषु मरुतधिरं करत्प्र त रथेषु चोदत ॥७॥
 रथं नु मार्तं न्यं श्रयन्वुमा हवामहे ।
 आ यस्मिन्त्वस्यो मरुणानि विभ्रन्ति सचः मरुत्सु रोदसां ॥८॥
 तं वः शरीं श्रेष्ठुभं त्वेष पनन्वुमा ह्वये ।
 यस्मिन्त्वुजाता सुभगा महीयते सचा मरुत्सु मीऽह्वया ॥९॥

yuṅgdhvām hy āruṣhi rāthe yuṅgdhvām rātheshu ro-
 hītaḥ | yungdhvām hārī ajirā dhurī vólhave válishthā dhur.
 vólhave || 6 || utá syā vājy ārushás tuvishvánir ihá sma
 dhāyi darsatāḥ | má vo yāmesbu marutaṣ cirām karat prā
 tāṃ rātheshu codata || 7 || rātham nū mārutaṃ vayanā śra-
 vasyūn ā huvamahe | ā yāsmín tasthān surāṇāni bíbhraṭī
 sácā marútsu rodasī || 8 || tāṃ vaḥ śárdham ratheṣúbham
 tveshām panasyūm ā huve | yāsmín sújātā subhágā ma-
 hīyáte sácā marútsu mīlbushī || 9 ||

(५७) समपद्यां सप्तम

(१-८) अश्वेदस्याय सप्तम्यां च द्वावाभ्य ऊचि । मरुतो देवता । १-६ प्रथमादिपद्या जायते ।

(७-८) समपद्याभ्यां विप्र उन्दर्श ।

२१॥ आ रुद्रास् इन्द्रवन्तः सजोषमो हिरण्यरथाः सुविताय गन्तन ।
 इयं वो अस्मत्प्रति हयते मनिस्नुष्णजे न दिव उत्सा उदन्वये ॥१॥

57.

Ā rudrasa indravantaḥ sajóshaso hiraṇyarathāḥ suvitāya
 gantana | iyām vo asmāt prāti haryate matís tṛishṇāje ná
 divā útsā udānyāve || 1 ||

Yoke the bright horses (pure and soothing motivations) to your chariot, yoke the red horses (active and pleasing motivations) to your chariot, yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. 6

And let not that horse bright-shining, loud-neighing, of graceful form, who has been yoked, delay you, O divine impulses, on your journey, may you urge him on in the chariot. 7

We invoke the glorious chariot, in which the supraconscious and outer most realms of human complex are mounted along with the divine impulses, bearing the delightful bliss. 8

I invoke that brilliant troop of yours in the chariot, adorable and graceful, amidst which the auspicious bliss-bestowing goddess of divine origin, is invoked with the divine impulses. 9

Of one accord, with the resplendent sun, O cosmic vital principles, come borne on your golden chariot, for our prosperity. This praise is addressed to you, as unto one who is thirsty for water of heavenly springs. 1

वाशीमन्त ऋषिमन्तो मनीषिणोः सुधन्वान इषुमन्तो निषाद्विणः ।
 स्वश्वाः स्व सुरधाः पृथिश्मन्तः स्वायुधा मरुतो याथना युभम ॥२॥
 धनुथ द्यां पर्वताग्रानुप वसु नि वो वना जिहते यामना भिया ।
 कोपयथ पृथिवीं पृथिश्मन्तः शुभे वदुधाः पृषतीरधुग्वम ॥३॥
 वानांत्वपो मरुतो वर्षनिर्णिजो यमा इव नुगददाः सुपेशसः ।
 पिडाङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना वीरिवोरथ ॥४॥
 पुरुद्रप्सा अंजिमन्तः सुदानवस्त्वेषमैन्द्रो जनश्रगो यस्य ।
 सुजातासो जनुषो रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

vāśimanta ṛiṣṭimānto manīṣi-
 ṇaḥ sudbānvāna iṣhumanto niṣaṅgīṇaḥ | svāśvā stha su-
 rāthāḥ pṛiṣnimātarāḥ svāyudhā maruto yāthanā yubham
 || 2 || dhūnuthā dyām pārvatān dāśuśhe vāsu nī vo vānā
 jihate yāmano bhiyā | kopāyatha pṛithivīm pṛiṣnimātarāḥ
 ṣubhé yād ugrāḥ pṛiṣhatir āyugdhvam | 3 || vātatviṣho ma-
 rūto varshānirṇijo yamā iva sūsadriṣaḥ supēśasaḥ | piṣāṅ-
 gāśvā aruṇāśvā arepāsaḥ prātvakṣhaso mahinā dyaúr ivo-
 rávaḥ | 4 || purudrapsā aṅjīmāntaḥ sudānavas tveshāsam-
 driṣo anavabhrārādhasaḥ | sujātāso janúshā rukmāvakṣhaso
 divó arkā amṛitam náma bhejire || 5 ||

॥२॥ कृष्टयो वो मरुतो अंसधोरधि मह ओजो बाह्वोर्वो बलं हितम् ।
 नृम्णा क्षीरन्वायुधा रथेषु वो विश्वा वः श्रीरधि तनुषु पिपिशे ॥६॥
 गोमदश्वाद्रवत्वसुवीरै चन्द्रवद्रावो मरुतो ददा नः ।
 प्रजिस्ति नः कृणुत रुद्रियासो मक्षीय वोऽयसो देव्यस्य ॥७॥

ṛiṣṭāyo vo maruto ānsayor ādhi sāha ōjo bāhvór vo
 hālam hitām | nṛimṇā śīrśhāśv āyudhā rātheshu vo víśvā
 vaḥ śrīr ādhi tanúshu pipiṣe || 6 || gómad āśvāvad rāthavat
 súvīram candrávad rádhho maruto dadā naḥ | prāśastim naḥ
 kṛiṇuta rudriyāso bhakshiyā vó 'vaso daívyasya || 7 ||

O cloud-bearing winds, full of wisdom, armed with swords, with lances, with bows, with arrows, with quivers, you are well mounted and have handsome chariots; O sons of mid-air, you are well armed, come for our good. 2

You agitate the clouds in the sky. You give wealth to the donor of oblations. Through the fear of your approach the forests bow down. O sons of mid-air, you make earth tremble, when, for the purpose of sending water, you, fierce clouds, yoke your colourful chariots. 3

The cloud-bearing winds are brilliantly radiant and wrapped in their robes of rain water. They are charming like noble twins and of graceful form. They are masters of tawny and of ruddy horses, devoid of guile, destroyers of foes and vast in magnitude as the sky. 4

They (the cloud-bearing winds) are shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, yielders of inexhaustible wealth, noble by birth, are adorned with gold upon their breast, singers of the sky, entitled to adoration, they enjoy their immortal fame. 5

Lances rest, O cloud-bearing winds, upon your shoulders. Strength of foe-destroying power rests in your arms and golden turbans are on your head. Your weapons are placed in your chariots and all glorious majesty is moulded on your bodies. 6

O cloud-bearing winds, bestow upon us affluence in cattle and steeds, in cars, treasure, and male descendants. O sons of cosmic principles, grant us high distinction. May I ever enjoy your divine favour and protection. 7

हवे नरो मरुतो मृदता नरतुर्नामयाम्ना असुतः भवताः ।
सत्यश्रुतः कवयो युवानो वृत्तीरग्रा वृत्तदुःखमाणाः ॥८॥

hayé

náro māruto mṛilātā nas tūvimaghāso āmrītā rītajñāḥ sā-
tyasrutah kavayo yūvano brīhadāgrayo brīhād ukshāmāṇāḥ
॥ 8 ॥

(५८) अष्टपञ्चाशत् सूक्तम्

(अष्टर्षम्यस्य सूक्तस्य अथः पञ्चाशत् सूक्तम् । अष्टर्षम्यस्य सूक्तम् ५८ ॥)

॥२३॥

तमुं नूनं तविषीमन्तमेषां स्तुपे गूणं मादतं नव्यमीनाम् ।
य आश्वश्वा अमवद्वहन् उतेशिरे अमृतस्य स्वगजः ॥१॥
त्वेषं गूणं त्वसुं खादिहस्तं धुनिवतं मायितुं दातिवारम् ।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविगर्धसो नृन ॥२॥
आ वो यन्तुदवाहासो अद्य वृष्टिं ये विश्वं मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥
यूयं राजानुमिर्यं जनाय विभ्यतष्टं जैनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजुतो युष्मत्सदृशो मरुतः सुवीरः ॥४॥

58.

Tām u nūnām tāviśīmantaṁ eśhām stushé gaṇām mā-
tutaṁ nāvyaśinām | yā āśvaśvā ānavad vāhanta utēṣire
amṛītasya svarājah || 1 || tveshām gaṇāṁ tavāsaṁ khādiha-
staṁ dhūnivratam māyīnaṁ dātivarāṁ | mayobhūvo yé
āmitā mahitvá vāndasva vipra tuvirādhaso nṛīn || 2 || ā vo
yantūdavāhāso adyā vṛiṣṭīm yé viśve marūto junānti |
ayām yó agnir marutaḥ sāmīddha etāṁ juśadhvaṁ kavayo
yuvānaḥ || 3 || yūyām rājānaṁ iryaṁ janāya vibhvatāsṭhām
janayathā yajatrāḥ | yuśmād eti muṣṭīhā bāhūjūto yu-
śmād sādasyo marutaḥ suvīraḥ " 4 "

O cloud-bearing winds, leaders of ceremonies, be propitious to us. You are infinitely opulent, immortal, be gracious to us. You are rich in treasures, renowned for truth, wise and young. You are greatly glorified and worshipped with copious oblations. 8

58

I glorify today that self-brilliant group of the adorable cosmic cloud-bearing winds, lords of swift moving forces, who pass along in strength, who are self-radiant, and maintain control over ambrosial rains. 1

O devotee, glorify extremely brilliant and powerful troop of clouds, decorated with hand-bracelets, and which is agitator and wise; whose individuals are conferers of wealth, bestowers of felicity, and whose greatness is unbounded. May you glorify these leaders. 2

May the universal divine winds, who impell the rain, come to you, today laden with water. They are very wise and ever-young. This fire, rain-bearing clouds, is newly-kindled; may it find favour with you. 3

O benevolent divine winds, with your blessings a son is born to the man, who would be a ruler and over-comer of adversaries or who would be skilled architect. From your blessings, comes a valiant descendant, strong-fisted (a boxer), mighty-armed; and by your grace, he becomes a possessor of excellent horses. 4

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।
 पृश्नः पुत्रा उपनासो रभेष्ठा स्वका मृत्या मृतः सं भिमिधुः ॥५॥
 यन्प्रायासिष्ट पृपनीभिर्गर्भैर्वीक्षपविभर्मन्तो रधेभिः ।
 धोदन्त आपो रिणते वनान्यवोस्त्रियो वृषभः क्रन्दन् द्यौः ॥६॥
 प्रथिष्ट यामनृथिथी चिदेषां भर्तव्यं गर्भं स्वमिच्छतो धुः ।
 वानान्यध्वान्युयोवुयुत्रे यूपं स्वेद चकिरे रुद्रियासः ॥७॥
 हवे नरो मरुतो मृच्छता नुत्तुर्वीमघासो अमृता कर्तज्ञाः ।
 मत्स्यश्रुतः कश्यपो वृषासो बृहद्भिरयो बृहदुक्षमाणाः ॥८॥

arā ivēd ācaramā

āhava prā-pra jāyante ākavā mähobbiḥ | priṣṇeḥ putrá upa-
 máso rábhishṭbhāḥ sváyā matyá marátaḥ sám mimikshuḥ
 ' 5 | yāt práyūsishta prishatibhir āṣvair viḷupavibhir ma-
 ruto ráthebbih | kshódanta āpo rinaté vānāny āvosriyo vṛi-
 shabháh krandatu dyaúḥ || 6 || práthiṣhta yāman prithiví
 cid eshām bhárteva gárbham svām ic chāvo dhuh | vātān
 hy āṣvān dhury āyuyujré varshām svēdam cakrire rudrí-
 yāsaḥ ' 7 | hayé náro maruto — | 8 ||

(५५) एकौलवदितमं मूलम्

(१-) भट्टवैष्णवस्य मूलस्य यत्र दध्याथ कृषिः । मरुतो देवता । (२-३) प्रथमादिमन्त्राणां
 अगदी, (८) भट्टवैष्णवस्य विदुषो दन्वन्ती ॥

२००

प्र वृः स्पलकन्मुयिताय दयनेद्वी दिवे प्र पृथिव्या कृतं भरे ।
 उभन्ते अश्वान्तक्यन्त आ गजोऽन्तं स्यं भानुं श्रथयन्ते अर्णवेः ॥५॥

59.

Prā va spāl akīan suvitāya dāvāné 'rea divé prā pri-
 thivyá ritām bhare ukshānte āṣvān tārushanta ā rājó 'nu
 svām bhānūm śrathayante arṇavaíḥ ' 1 ||

Like the spokes of a wheel, none of you are inferior to the rest, but equal in measure as days. These sons of mid-air are born off all alike. None is inferior in splendour, and all are rapid in speed; these divine winds pour rain of their own free will. 5

O divine winds, when you come with stout-axled cars drawn by coloured horses, the waters are disturbed, the forests are shattered; let the sky the showerer of rain thunder and pierced by the solar rays, may it send his roar downward. 6

On their approach the earth becomes capable of fertility, and they deposit water in her as their germ, as the husband generates the embryo of the child. They harness their vital horses' fleet as the wind. The clouds are offsprings of cosmic vita principles whose sweat becomes the rain. 7

O divine winds, the leading heroes, be gracious to us. You are infinitely opulent, immortal, law-abiding, renowned for truth, youthful poets, greatly glorified, and worshipped with profuse adorations. 8

59

The priest glorifies you, O divine winds, for the good of the donor of the oblation. May he offer worship to the shining midspace and to the earth. They (the cloud-bearing winds) scatter the rapid rain and traverse the firmament. They extend far and wide their radiance up to the sea. 1

अमर्दिषां भिवसा भूमिर्गजनि सौर्ज पुर्णा क्षरति व्यथियती ।
 दुर्दृष्टो यं चितयन्त पर्माभरन्महि विदधे येतिरे नरः ॥२॥
 गवामिव श्रियसे शृङ्गमुत्तमं नृयो न चधु रजसो विमर्जने ।
 अत्या इव सुभ्यश्चार्यः स्यन् मर्या इव श्रियसे चेतथा नरः ॥३॥
 को वो महान्ति महतामुर्दश्वत्कन्वाद्या मग्न् को ह पौंस्यां ।
 यूयं ह भूमि किरणं न रजथ प्र चङ्गरये सुविनाय दायने ॥४॥

āmād eśhām bhi-
 vāsā bhūmir ejati naur nā pūrṇā ksharati vyāthir yatī |
 dūredrīṣo yé citāyanta émabbhir antār mahé vidāthe yetire
 nārah || 2 || gāvām iva śriyāse śrīṅgam uttamam sūvo nā
 cākshū rājaso visārjane | atya iva subhyaś cāraya sthana
 mār्या iva śriyāse cetathā narah || 3 || kó vo mahānti ma-
 hatām úd aśnavat kās kāvyā marutah kó ha pauṁsyā | yū-
 yām ha bhūnim kirāṇam nā rejatha prā yād bhāradhve
 suvitāya dāvāne || 4 ||

अश्वा इवेदरुपानः सर्वन्धवः दृगो इव प्रपुथः प्रोत युयुधुः ।
 मर्या इव सुवृद्धो यावृधुर्नरः सूर्यस्य चधुः प्र मिनन्ति वृष्टिभिः ॥५॥
 ते अज्येष्टा अकनिष्ठस उद्भिदोऽमध्यमासो महसा वि वावृधुः ।
 मुजातासो जुनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥६॥
 वयो न ये श्रेणीः प्रसुरोजमानान्दिवो बृहतः सानुनस्पदि ।
 अश्वास पपामुभवे यथा विदुः प्र पर्वतस्य नभसुर्गन्धुच्यवुः ॥७॥

āsvā ivéd arashāsah sābandhavaḥ
 sūrā iva prayūdhaḥ prōtā yuyudhuḥ | mār्या iva suvrīdhō
 vāvṛidhur nārah sūryasya cākshuḥ prā minanti vṛiṣṭibhiḥ
 || 5 || té ajyeshṭhā ākanishṭhāsa udbhidō 'madhyamāso mā-
 hasā ví vāvṛidhuḥ | sujātāso janūshā pṛiṣnimātaro divō
 mār्या ā no āchā jigātana || 6 || vāyo nā yé śrēṇiḥ paptūr
 ójasāntān divō bṛihatāḥ sānunas pāri | āśvāsa eśham ubhāye
 yāthā vidūḥ prā pārvatasya nabhanūir acueyavuh || 7 ||

The earth shakes and reels in terror at their onward rush as a crowded boat goes quivering. Visible from afar, they are recognized by their movements. The divine winds, heroes, pass between heaven and earth to the place of work and worship. 2

You bear, for your decoration, an excellent (diadem) like the horn of cattle. And like the sun, the eye (of day), dispell darkness. You are diligent, graceful, and rapid as horses, and you are conscious to earn glory like mortals. 3

O mighty divine winds, who may exalt the great mighty excellencies of you? Who may (offer you fitting) praises? Who may glorify your manly deeds? For, you verily make the earth tremble like a ray of light, when you confer the gift of rain for fertility. 4

Resplendent as steeds of one kindred, they engage in combat like valiant champions. Like prosperous men, they, the leaders, augment in strength and cover the eye of the sun with their showers. 5

None of them are older, not one the younger than the others, the destroyers of foes, none hold a middle rank, but all excell in glory. Noble by birth, having mid-space for your mother, may you, O divine wind, come from heaven to our presence, and be gracious to mankind. 6

Like birds of air, they flow with might in rows from heaven's high ridges to the borders of the sky. Their motivations cause the waters of the cloud to descend, as both mortals know. 7

निमत्तु गौरदिनिर्गतं न नं दानुचित्रा उपसो यन्ताम ।
आचुस्वदुर्विष्यं कोशमेन क्रपे रुद्रस्य मरुतो गुणाना ॥८॥

mí-

mātu dyaúr áditir víṭāye naḥ sām dānuceitra ushāso yatan-
tām | ácucyavur divyām kōśam etá řishe rudráśya marúto
grīṇānāḥ || 8 ||

(१०) कश्चिन्मं मृतम्

(१०) अष्टवस्यास्य मृतस्यास्य इत्याश्व क्रवि । मरुतोऽग्नौमरुतो वा इवते । (१-६)

अथमर्षिदुर्विष्यस्य विष्टुः (३-८) मरुतस्य मरुतोऽश्वोऽथ जगती उन्मसी "

॥७५॥

इष्टे अग्निं स्वयं नमोभिर्गिह प्रसुतो वि चयत्कृतं नः ।
स्थेतिषु प्र भेगे वाज्यद्विष्टे प्रदर्भाणिन्मरुतां स्तोममध्याम् ॥१॥
आ ये तस्युः पृथ्वीषु श्रुतासु स्थेपु रुद्रा मरुतो स्थेपु ।
यनां चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वताश्चत ॥२॥
पर्वताश्चिन्महि वृद्धो विभाय दिवश्चिन्मानुः रेजत स्युने वः ।
यत्कीळध मरुत कष्टिमन्त आप इव मध्वयो ध्रुवध्वे ॥३॥

60.

Īḥe agnīm svāvasam nāmobhīr ibā prasattó ví cayat
krītām naḥ | ráthair iva prá bhare vājayádbhiḥ pradakshi-
nīm marútām stómam řidhyām || 1 || á ye tasthūḥ prīshatī-
shu řutāsu sukhēshu rudrá marúto rátheshu | vānā cid
ugrā jihate ní vo bhīyá prithiví cid rejate párvataṣ cit
|| 2 || párvataṣ cin máhi řiddhó bibhāya divāṣ cit sānu re-
jata svané vaḥ | yát krīlatha maruta řisṭimānta āpa iva
sadhryāñco dhavadhve || 3 ||

May the heaven and the earth yield rain for our sustenance, may the wonderfully bounties dawn's toil for us glittering with moisture. May these sons of cosmic vitals, lauded by sages, send down the heavenly treasure. 8

60

I praise with reverence the gracious adorable Lord with hymns. May he, propitiated on this occasion, approve of our acts. May I be full of riches like a chariot full of precious treasures. May I divinely blessed exalt vital principles and thereby become prosperous. 1

O fierce divine winds, offsprings of cosmic vitality, (when you come) mounted, on aura of waves, drawn by speedy currents to the woods bow down in terror, and the earth, even the mountains, tremble. 2

The mountain, though vast and lofty, is alarmed at your roaring, and the summit of the firmament trembles, when, lance-armed cloud-bearing winds move sportingly. You rush along together like the waters. 3

वरा इवेदं वतसो हिरण्यैरभि स्वधाभिन्नन्वः पिपिश्रे ।
 श्रियं श्रेयामस्तवसो रवंयु सुवा मर्तांसि चाकंरं तनुषु ॥४॥
 अज्येष्ठसो अकनिष्ठस एते सं अतरो वावृधुः सौभगाय ।
 युवा पिता स्वपा रुद्र तेषां सुदृघा प्रक्षि मृदितां सुदृघं ॥५॥
 यदुत्तमे मरुतो मध्यमे वा यदुत्तमे सुभगासो दिविष्ठ ।
 अतो नो रुद्रा उत वा न्यस्यामे वित्तद्विषो ययजाम ॥६॥

varā ivéd raivatāso hīranyair
 abhī svadhābhis tanvāḥ pipisre ' śriyó śréyānsas tavāso
 rátheshu satrá mārānsi cakrire tanúshu ॥ 4 ॥ ajyeshtṥāso
 ákanishṭhāsa eté sam bhrátaro vāvṛidhuḥ saubhagāya |
 yuvā pitā svápā rudrá tēṣāṃ sudṛghā prāṣṇiḥ sudīnā ma-
 rūdbhyaḥ ॥ 5 ॥ yad uttame maruto madhyamé vā yád vā-
 vamé subhagāso divi śṭhā | áto no rudrá utá vā nv āsyā-
 gne vittád dhavisho yád yājāma ॥ 6 ॥

अमिश्र यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ण्विषः ।
 त मन्दसाना धुतयो रिशान्ता वामे धत्त वर्जमानाय सुन्वते ॥४॥
 अमे मर्द्धिः शुभयद्विर्कैभिः सोम पिब मन्दसानो मर्णाश्रभि ।
 प्रायकैभिरिथामन्योभिर्गुर्भिवैश्वानर प्रदिवा केतुना सजुः ॥५॥

agnīś ca yān maruto
 viśvavedaso divó vāhadhva úttarād- adbi śhṛúbbhiḥ , té
 mandasānā dhúnayo rīśādaso vāmām dhatta yājāmānāya
 sunvaté | 7 | agne marúdbhiḥ subháyadbhir rikvabbhiḥ só-
 mam piba mandasano mārāribhiḥ pāvakébhir viśvaminvé-
 bhir āyúbhir vatśvā naraḥ pradivā ketunā sajúḥ | 8 |

Like wealthy bridegrooms, who have decorated their persons with glittering golden ornaments, the noble and powerful cloud-bearing winds, seated together in their speedy chariots, set their splendours on their forms for ever. 4

Like brothers, of whom no one is elder, no one younger, they grow up together for their mutual prosperity. Their father, the cosmic vitality, is ever-youthful, doer of good deeds, and their mother, the midspace, who is easy to be milked, make their days favourable for their growth. 5

Auspicious cloud-bearing winds, may you come to us, whether you abide in the upper, the middle, or the lower heaven. O cosmic vital principles, come to us from thence; and O fire-divine, accept our homage offered to you today. 6

O divine winds, lords of all, since you and fire-divine abide above the summits of the upper region of the sky, may you, who cause your enemies to tremble, and who rejoice in destroying the adverse elements be pleased to bestow prosperity upon the dedicated workers and devotees. 7

Associated with cloud-bearing winds, gleaming, singing and gathering in groups, whilst purifying and animating the universe, O fire-divine, the universal leaders, the possessor of banner-like bright flames, may you accept our devotional love, with delight. 8

(६१) एकवह्निर्नं पूजये

१ १० एकवह्निरप्यग्नयश्च परमस्येव इव तावत् कृषिः ॥ १-४, ११-१६, प्रयत्नादिवपुर्जना
मकादश्यादिपञ्चाश मन्त्रः, (१-८) पञ्चममादित्यस्तृणा तन्मन्त्रिभिः शस्त्रियभिः (९)
नारम्या वेदशिक्षः पुत्रमर्जितः (१०) इन्द्रम्या वेदशिक्षस्तत्पुत्रः, (१७-१९) सप्तदश्यादि
नृत्तस्य च दोष्यो ग्यवेतिवेदता ॥ ४, ६-८ १० २१ प्रयमादि
स्तुतिषां षड्गजादिपुनस्तस्य द्वाभ्यादिद्वादशनाम्नां शायत्री,
(१-२) पञ्चम्या अनुपुप, (९) नवम्याथ
मन्त्रे, हृदनी गन्धर्वा ॥

॥२५॥ के ष्ठा नरः श्रेष्ठतमा च एकैक आयय । परमस्याः परावतः ॥१॥
क्वा वोऽश्वाः क्वा भौशवः कथं शोक कथा येय । पुत्र सदी तृसोयमः ॥२॥
जघने चोदं पपां वि सक्थानि नरो यमुः । पुत्रकथं न जनयः ॥३॥
परां वीगम एतत् मर्यासो भद्रं जानयः । अग्नितापो यथासथ ॥४॥
सन्तुत्माभ्यं पशुमुत्त गच्यं ज्ञातावेयम् ।
इयावाश्चन्तुताय या दोर्धीरायोपब्रवीहत ॥५॥

61.

Ké shthā narah śrēsthātāmā yā éka-eka āyayā | pa
ramāsyāḥ parāvātaḥ || 1 || kvā vó 'śvāḥ kvābhīṣavaḥ kathāṃ
ṣeka kathā yaya | priśbthé sádo nasór yāmaḥ || 2 || jaghāne
cōda eshām ví saktḥāni náro yamuḥ | putrakṛithé ná jāna-
yuh || 3 || pārā virāsa etana mār्याso bhādrajānayaḥ | agni-
tāpo yāthāsatha || 4 || sánat sās̐vyam paśúm utá gāvyaṃ
ṣatāvayam | syāvāśvastutāya yā dór virāyopabārbrihat
|| 5 ||

॥२५॥ उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी । अदेवत्रादराधसः ॥६॥
वि या जानाति जसुरिं वि तृष्यन्ते वि कामिनम् । देवत्रा कृणुते मनः ॥७॥
उत घा नेमो अस्तुतः पुमौ इति ब्रुवे पणिः । स वैरदेय इत्सुमः ॥८॥

utá tvā strī śāśiyasī puṃsō bhavati vāsyasī | ádevatrāṇī
arādhāsah || 6 || ví yā jānāti jāsuriṃ ví tṛishyantam ví kā-
mīnam | devatrā kṛiṇutē mānaḥ || 7 || utá ghā nēno ástutah
pūmān itī bruve pañiḥ | sá vaīradeya it samāḥ || 8 ||

Who are you, O most excellent leaders, that come one by one from a region exceedingly remote ? 1

Where are your horses ? Where are the reins ? What is your capability ? Where are you going ? Do you have the saddle on your back and the rein in your nostrils ? 2

The whip is laid upon their flanks. The rider forces them to spread their thighs apart, like women in bringing forth children. 3

O heroes, blazing, as if, with fire, since you are friendly to men and of noble birth, may you proceed far and wide on your mission. 4

She, (the Mother Nature), stretches her arms round the hero, who is accomplished with brown speedy horses and she, the same one, gives in wealth and vigour, and hundreds of cattles. 5

An accomplisher of praiseworthy deeds, may she be a woman, is more excellent than a man, who reverences not the God and does not offer wealth in charity. 6

For she discerns one who is weak and worn, one who thirsts and is in want and she sets her mind towards God. 7

And I proclaim that the man, her other half, the greedy, is not worthy of commendation until he also becomes equally liberal in munificent donations. 8

इत मेऽरपयुवतिर्ममन्दुषी प्रति इयावाय वरुनिम् ।

वि रोहिता पुरमीरुहाय यमनविप्राय दीर्घयासे ॥९॥

यो मे धेनुनां शते वेददाश्चर्यथा ददत । तरुत इव मंहना ॥१०॥

utā

me 'rapad yuvatir mamandūshī prāti gyavāya vartanīm |
vī rōhitā purumīrhaya yematur viprāya dirghāyaśase || 9 ||
yō me dhenūnām śatām vaidadaśvir yāthā dādat | tarantā
iva manhānā || 10 ||

१० य ई वहन्त आद्युभिः पिबन्तो मदिरं मधु । अत्र श्रवसि दधिरे ॥११॥
येषां श्रियां वि रोहितां विभ्राजन्ते रथेष्व । दिवि रुक्म इवोपरि ॥१२॥
युवा न मारुता गृणस्तेष्वग्रे अनेयः । शुभं यावाप्रतिष्कृतः ॥१३॥
को वेद नूनमेष्टां यत्रा मदन्ति धृतयः । कृतजाता अरेपसः ॥१४॥
यूयं मर्त विपन्ववः प्रणेतार इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

yā īnī vāhanta āśubhiḥ pibanto madirām mādhu | ātra
śrāvānsi dadhire || 11 || yēśhām śriyādhi rōdasi vibhrājante
rātheshv ā | divī rukmā ivopāri || 12 || yūvā sā māruto ga-
nās tveshāratho ānedyah | śubhamyāvāpratishkutaḥ | 13 ||
kō veda nūnām eshām yātrā mādanti dhūtayah | ritājātā
arepāsah || 14 || yūyām mārtaṁ vipanyavaḥ prañetāra itthā
dhiyā | śrōtāro yāmahūtishu || 15 ||

११ ते नो वसुनि काम्या पुरुषान्द्रा रिगादसः । आ यज्ञियासो ववृत्तन ॥१६॥
एते मे स्तोममृम्यं दाम्वायि परं वह । गिरो देवि रधीग्वि ॥१७॥

tē no vāsuni kāmīyā puroṣandrá riṣādasah | ā yajñi-
yaso vavṛittana || 16 || etām me stómam ūrmye dārbyhīya
parā vaha | gīro devi rathir iva || 17 ||

Young and affable, she divulge; the path to me, the possessor of brown speedy horses and the two ruddy horses bear me to the widely reputed sage, who is valiant and renowned. 9

He (the widely reputed sage) the knower of the cosmic mystery, gives me hundreds of treasures, and like a swimmer, takes me across by his spacious boat. 10

These cloud-bearing winds are brought hither by swift horses like waves. They, drinking the inebriating elixir, attain high glory here. 11

They, by whose glory heaven and earth are over-spread, shine splendid in their aura of chariots like the radiant sun in the heaven above. 12

That band of cloud-bearing winds is ever young, riding in bright chariots, irreproachable, auspicious, supra-mobile and unobstructed and steady. 13

Who knows of a certainty where these intimidators of their foes live and rejoice? They are born of the eternal law and are exempt from defects. 14

You are admirable guides to happiness of the man, who propitiates you by his pious deeds. You are quick in response to him, who cries for help. 15

You are destroyers of the malevolent, and are worshipful and abounding in bright wealth. May you bestow upon us the riches that we crave. 16

O goddess, the night, may you convey my praises to divine cloudy winds, who shower water as a charioteer conveys the contents of his vehicle to his destination. 17

इत मे गोवाचदिति सुतमेति स्वयंसीति । न कामो अप वेति मे ॥१८॥
 एष क्षेति स्वयंसीतिपयः गोमर्तुरनु । पर्यवेषयश्चन ॥१९॥

utā me vocatād iti

sutāsoma rathavitau na kāmō apa veti me ॥ 18 ॥ eṣhā
 kṣheti rathavitā maghava p-matn-ann | parvateshv āpaṣṛi-
 tah ॥ 19 ॥

(१८) शिवाहितम् (१९)

(१८) गोवाचदिति सुतमेति स्वयंसीति । न कामो अप वेति मे । विष्णु उच्यते

१८॥

कृतेन कृतमपिहिते ध्रुवं यो सधस्य यत्र विमुच्यन्त्यश्वात् ।
 दशो ज्ञाता सह तस्युस्तदेकं देवानां श्रेष्ठं यपुषामपश्यम् ॥१॥
 तस्य यो मित्रावरुणा महित्वभीर्मा तस्युषीर्गर्भं वृद्धे ।
 विश्वाः पिन्यधः स्वसंस्मृधेना अनु वामेकः पविग ववने ॥२॥
 अधारयन्तं पृथिवीमृतं यां मित्रं राजाना वरुणा महोभिः ।
 वधयन्तमोषधीः पिन्यन्तं गा अवं वृष्टिं सृजन्तं जीरदान् ॥३॥

Ritēna ṛitām āpihitam dhruvām vām sūryasya yātra vi-
 mucānty āśvān | dāśa śatā saha tasthus tād ēkaṁ devā-
 naṁ śrēṣṭham vāpushām apasyam ॥ 1 ॥ tāt sū vām mitrā-
 varuṇā mahitvām īrmā tasthushir āhabhir daduhre | viṣvāḥ
 pinvathah svāsarasya dhēnā ānu vām ēkaḥ pavir ā vavarta
 ॥ 2 ॥ ādharayatam pṛithivīm utā dyām mītrarājāna varuṇā
 māvohbiḥ | vardhāyatam ośadhiḥ pinvatam gā āva vṛi-
 śṭīm sṛijataṁ jīradānū ॥ 3 ॥

And when the devotional affection is presented, say on my behalf to the chariot-moving ones (cloud-winds) that my loving regards remain the same. 18

This opulent chariotcer cloud still dwells upon the banks of the flooded river, and on the skirts of mountains far away. 19

62

I have beheld the stationary eternal orb of yours, the Sun, (the source eternal of cosmic energy and cosmic plasma), concealed by cosmic vapours; wherefrom the rays are released. A thousand rays abide together here. This is the most excellent of the embodied forms of Nature's bounties. 1

Exceeding is that your greatness, O Lord of cosmic energy and Lord of cosmic plasma, whereby the felly of the chariot of one amongst you two, the ever revolving, has, through (succeeding) days, milked forth the stationary waters. The felly of the other enables the chariot to go round perpetually. Thus both of you augment all the world-illuminating rays of the self-revolving sun. 2

O splendidous Lord of light and Lord of plasma, by your energies, you uphold earth and heaven. O prompt benefactors, you cause the plants to flourish and give nourishment to the cattle. May you send down the rain. 3

आ वामश्वासं सुयुजो वहन्तु यतरश्मय उपं वन्दयन्ति ।
 घृतस्य निर्णिगन्तु यतते वामुष मित्रयः प्रदिवा क्षरन्ति ॥८॥
 अनु श्रुतसुमनि वयिर्दयो वलिग्वि वजुषा रक्षमाणा ।
 नमस्वन्ता श्रुतश्चापि गते मित्रामाथे वरुणेऽस्वगतः ॥९॥

ā vām āśvāsaḥ suyújo va-
 hantu yatáraśmaya upa yanti arvaka | ghritasya nirñig ānu
 vartate vām ūpa śindhavaḥ pradivī kṣharanti || 4 || ānu śru-
 tāṁ amātiṁ vārdhad urvīm barhīr iva yājushā rāksha-
 māṇā | nāmasvantā dhṛitadakṣādhi śārte mītrāsāthe varu-
 ṇéḷāsv antāḥ || 5 ||

॥१॥ अक्रविहस्ता सुकृते परस्प्रा यं वामाथे वरुणेऽस्वगतः ।
 राजाना भ्रमहणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ ॥६॥
 हिरण्यनिर्णिगयो अमुं स्थूणां वि भ्राजते दिव्यश्वाजनीव ।
 भद्रे क्षेत्रे निमित्ता निविले वा सनेम् मघो अधिगन्त्यस्य ॥७॥
 हिरण्यरूपमसौ व्युष्टवयःस्थूणमुदिता सूर्यस्य ।
 आ गेहयो वरुण मित्रं गर्तमन्वेषाथे अदितिं दिनिं च ॥८॥
 यद्वहिष्ठं नानिविधे सुदान् अचिद्रष्टं शर्म भुवनस्य गोपा ।
 तेन नो मित्रावरुणवविष्टं मिपामन्तो जिगीवांसः स्याम ॥९॥

ākṛavibastā sukrīte parasprā yāṁ trāsāthe varuṇéḷāsv
 antāḥ | rājānā kṣhatrām āhrīṇīyamānā sahasrasthūṇam bi-
 bhṛithaḥ sahā dvaú || 6 || hiraṇyanirñig āyo asya sthūṇā ví
 bhrājate divy āśvājanīva | bhadre kshétre nímitā tīlvile vā
 sanéma mádhivo ádhigartyasya || 7 || hiraṇyarūpam ushāso
 vyushtāv āyasthūṇam úditā sūryasya ā rohatho varuṇa
 mitra gārtam ātaṣ cakṣhāthe áditiṁ dítiṁ ca || 8 || yád
 bānhishṭhaṁ nātivídhe sudānū áchidraṁ śārma bhuvanasya
 gopā | téna no mītrāvaruṇāv avishtāṁ śíshāsanto jigīvánsaḥ
 syāma || 9 ||

May your well-harnessed horses bear you both hither, and with well-guided reins come down. The embodied form of water, —the clouds, follow you and the rivers flow to us as ever. 4

O Lord of light and plasma, with all your power and glory, you go on augmenting your reputation more and more, and you give protection to earth, just as the sacrifices are protected with veneration in verses. Abound in food and viands, may you ascend your chariots in the midst of the places of work and worship. 5

You are open-handed and benignant to the performer of pious acts. You protect him in all benevolent works. You two (Lord of energy and plasma), who are sovereigns, and free from wrath, uphold together a dominion based on thousand pillars. 6

Their chariot is adorned with gold; its pillars are of iron, and it glitters in heaven like lightning. The sacrificial altar has been established in an auspicious place along with all devotional requisites. May we share the meath that loads the car-seat. 7

At the break of dawn, at the rising of the sun, O Lord of light and Lord of plasma, ascend your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants. 8

O munificent Lord of light and Lord of plasma, protectors of the universe, it is up to you to grant us unobstructed and perfect felicity. May you, therefore, bless us with that felicity; may we be prosperous and ever confident of victory. 9

२५ वचनं सूत्रम्

(१-७) समन्तोभ्यास्य सूक्तस्यावेव यत्नतः कृषिः । मित्रावरुणौ दत्तवः । व्रजती एतत् ॥

॥१॥ ऋतस्य गोपावर्धि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्यते दिवः ॥१॥
सम्राजायस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।
वृष्टिं यां राधो अमृतत्वमीमहे यावापृथिवी वि चरन्ति तन्यवः ॥२॥
सम्राजो उग्रो वृषभा द्विस्पर्ती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिर्भस्त्रेण तिष्ठथो रथं यां वर्षयथो अमुरस्य मायया ॥३॥
मायायां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिर्भरति चित्रमायुधम् ।
तमभ्रेण वृष्टया गृह्यथो दिवि पर्जन्य दृप्सा मधुमन्त ईरते ॥४॥
रथं युञ्जते मरुतैः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु ।
रजोसि चित्रा वि चरन्ति तन्यवो दिवः सम्राज्ञ पर्यसा न उक्षतम् ॥५॥
वाचं सु मित्रावरुणा विरवतीं पर्जन्यंश्चित्रां वेदति त्विषीमनीम् ।
अत्रा वेसत मरुतैः सु भायया यां वर्षयतमरुणामरेपसम् ॥६॥

63.

R̥itasya gopāv ādhi tiṣṭhatho rātham sātyadharmāṇā
paramé vyòmani | yām ātra mitrāvaruṇāvatho yuvām tā-
smai vṛiṣṭīr mādhumat pinvate divāḥ || 1 || samrājāv asyā
bhūvanasya rājatho mitrāvaruṇā vidāthe svardṛiṣā | vṛiṣṭīm
ām rādho amṛitatvām īmahe dyāvāpṛithivī vī caranti tan-
yāvah || 2 || samrājā ugrā vṛishabhā divās pāti pṛithivyā
mitrāvāruṇā vīcarṣhaṇī | citrēbbhīr abhraīr ūpa tiṣṭhatho
rāvam dyām varshayatho āsurasya māyāyā || 3 || māyā vām
mitrāvaruṇā divī gritā sūryo jyōtiṣ carati citrām āyudham |
tām abhrēṇa vṛiṣṭyā gūhatho divī pārjanya drapsā mā-
dhumanta īrate || 4 || rātham yuñjate marūtaḥ śubhé sukhām
śūro nā mitrāvaruṇā gāvishṭiṣhu | rājānsi citrā vī caranti
tanyāvo divāḥ samrājā pāyasā na ukshatam || 5 || vācam sū
mitrāvaruṇāv irāvatīm parjanyaṣ citrām vadati tvīshima-
tīm | abhrā vasata marūtaḥ sū māyāyā dyām varshayatam
aruṇām arepāsam || 6 ||

O guardians of eternal truth, and observers of truth, you stand firm in the lofty heaven O Lord of light and Lord of bliss, whom you protect, to him the cloud sends down its sweet showers from the sky. 1

O Lord of light and bliss, imperial rulers of this world, your glory shines at the place of sacred dedication. You are the beholders of heaven We ask of you the wealth of rain and immortality. Your radiations traverse all the realms of earth and heaven. 2

O Lord of light and bliss, imperial and mighty showerers, Lords of heaven and earth, beholders of the universe, you approach with variegated clouds to hear the sound of your praises, and cause the sky to send down rains by your well-planned mystic power. 3

O Lord of light and bliss, your device is manifested in heaven, when the sun, your wonderful weapon, moves in the firmament; him you invest in the sky with cloud and rain; and then O clouds, the sweet rain falls. 4

The cloud-bearing winds harness their easy-going chariot, O Lord of light and bliss, for the emission of water, as a hero harnesses his war-car. The felines of their chariot traverse different spheres of sky to distribute the rain. May you, therefore, O supreme rulers, shed upon us water from heaven. 5

O Lord of light and bliss, the cloud, through your will, roars in mighty and wonderful voice, indicative of radiance, and announcing abundant food; the cloud-bearing winds thoroughly invest the clouds with their well-planned devices and along with them, you two cause the purple and spotless sky to send down rain. 6

धर्मेणा मित्रावरुणा विपश्चिता वृत्ता रक्षेधे असुरस्य मायया ।
 क्रतेन विश्वं भुवन् रि रजथः सूर्यमा धेत्यो दिवि चित्र्यं रथम् ॥७॥

dhārmaṇa mitravaruṇā vipaścitā
 vratā rakshethe āsurasya māyāyā | ritēna viśvam bhūva-
 nam vī rājathah sūryam ā dhattho divi citryam ratham
 || 7 ||

(१५) चतुर्विह्वलं मूलम्

(१-७) ममर्षस्याग्न्य सृजन्त्याधेत्योऽचनाना क्रविः । मित्रावरुणो देवन । (१-६) प्रथमारितपद्व्यामगुपुपु ।

(७) ममर्ष्याध पक्षिः (उत्तमः) ॥

वरेण वो रिशानसमृचा मित्रं हवामहे । परि व्रजेव ब्राह्मोर्जगन्वासा स्वर्णरम् ॥१॥
 ता ब्राह्मो मुचेतुना प्र यन्तमस्मा अर्चने । शयं हि जायं वो विश्वांसु धासु जोगुवे ॥२॥
 यन्ननमृश्यां गतिं मित्रस्य यायां पथा । अस्य प्रियस्य शर्मण्यहिंसानस्य मक्षिरे ॥३॥
 युवाभ्यां मित्रावरुणोपमं धेयामृचा । यद् धये मघोनां स्तोत्राणां च स्पृधामं ॥४॥
 आनो मित्रमुदीतिभिर्वरेणध सधस्य आ । स्वे धये मघोनां मर्वाणां च वृधसे ॥५॥

64.

Vāraṇam vo riśādasam ṛicā mitrām havāmahe | pāri
 vrajēva bāhvōr jaganvānsa svārṇaram | 1 | tā bāhāvā sae-
 tūnā prā yantam asmā ārcate | śevam hī jāryām vām viś-
 vāsu kshāsū jōguve || 2 || yān nūnām aśyām gātīm mitrā-
 sya yayām pathā | āsya priyasya śarmany āhiṁsānasya
 saṣeire || 3 || yuvābhyām mitrāvaruṇopamām dhcyām ṛicā |
 yād dha kshāye maghōnām stotrīnām ca spūrdhāse | 4 || ā
 no mitra suditibhir vāraṇaś ca sadhāstha ā | svē kshāye
 maghōnām sāklīnām ca vridhāse || 5 ||

O Sapient Lord of light and bliss, by your law, you afford protection to your sacred determinations, and with the help of vital devices, and law and order you illumine the entire universe, you as well sustain the refulgent vehicle, in the sky. 7

64

We invoke you, O Lord of light and bliss, the dispeller of darkness, with this hymn, you encompass round the entire realm of light, as if with penfold of your arms. 1

May you stretch out your arms with loving kindness unto this man who adores you. I shall also be singing forth your glory and liberality in all lands. 2

That I may now move in the right direction, may I proceed by the path shown by the Lord, the divine friend of all; for every one gets protection under the charge of this affectionate friend who harms us not. 3

May I, through my devotion, obtain from you, O Lord of light and bliss, such enviable wealth, that is found in the homes of rich and devout people. 4

Come, O Lord of light; Come O Lord of bliss, with your fair splendour to our assembly, and augment the prosperity of the affluent devotee and of those who are your friends in their respective spheres. 5

युवं नो येषु वरुण ध्वं वृहद्य विभुधः । उरु णो वाजसातये कृतं गधे स्वस्तये ॥६॥
उन्मत्तस्यो न यजता वेपथ्व स्तर्हिषि ।

सुतं सोमं न हस्तिभिर्ग पृथिवीवतं नरा विभ्रतावर्चनानंसम ॥७॥

yuvam no yéshu va-
runa kshatram bñihac ca bibhrithah || uru no vájasataye
krítam ráyē svastāye | 6 || uhmāntyām me yajatā devāksha-
tre rūsadgavi | sutam somam na hastibhir ā padbhīr dha-
vatam narā bibhrataṽ arcamānasam 7

१ प्रथमं पदं युक्तम्

(१) १० येषु वरुणं वृहद्यं विभुधं । उरु णो वाजसातये कृतं गधे स्वस्तये ॥६॥
उन्मत्तस्यो न यजता वेपथ्व स्तर्हिषि ॥

“ यश्चेत स मुकुरुतेवरा स क्रीनु नः । वरुणो यस्य दर्शना मित्रो वा वनते गिरः ॥१॥
ता हि श्रेष्ठं यन्मा राजाना दीर्घश्रुतमा । ता मर्त्यन्ती कृतावृधं कृतायाना जनेजने ॥२॥
ता योमियानोऽयमे पृथा उपे व्रवे मचा । स्वाधामः मुचेनुना वाजो अभि प्रदावने ॥३॥
मित्रो अंहोश्चिदादुरुक्ष्यां च गानु वनते । मित्रस्य हि प्रतृवेनः मुमुतिगस्ति विधुतः ॥४॥

65.

Yās cikēta sā sukrātur devatrā sa bravitu naḥ | varuṇo
yāsya darsatō mitrō vā vānate girāḥ | 1 | tā hī śrēśṭha-
varcasā rājānā dirghaśrūtāmā | tā sātpati ṛitāvṛidha ṛitā-
vānā jāne-jane || 2 || tā vām iyanō 'vase pūrvā ūpa bruve
sacā | svāṣvāsaḥ sū cētūnā vājān abhī prā dāvāne || 3 || mi-
trō aṇhōṣ eid ād urū kshāyaya gātūṃ vanate | mitrāsya
hī pratūrvataḥ sumatīr āsti vidhatāḥ | 4 |

O Lord of light and bliss, may you bring us strength and abundant food in response of our those praises, which we offer. May you be largely bountiful to us in strength, prosperity, and well-being. 6

When morning flashes, may you, O holy ones, hasten to come at the realm, where bright rays shine, propitious to worshipper. May you come with your speedy legs here to my place of divine worship, where devotional love is being expressed. 7

65

He who knows Him is really the performer of noble deeds. Let him communicate that knowledge to us in the assembly of learned people. His praise songs alone are accepted by Lord of bliss and Lord of light. 1

The twin-Lord (the Lord of light and bliss) is verily excelling in radiance, the royal-pair, who hears (our prayers) from greatest distances Lord of the virtuous, strengthener of eternal laws and preserver of truth in each individual man. 2

O eternal twin-divine, approaching you, I invoke you together for protection. Possessed of good speed, we call on you to give us strength. 3

Lord of light grants occasions and assistance for improvement to the sinful even. For verily he, who performs worship and struggles with ignorance, obtains favour from this Lord of light. 4

युवे मित्रव्यावन्ति स्याम सप्रथस्तमे । अनेहसुस्त्वोर्नयः स्या वरेणशेषमः ॥५॥
 युवे मित्रमं जनुं वनेयुः सं च नयधः ।
 मा सघोनु परि रयन्तं मो अस्माकृर्षीणा गोपीधे न उरुयतम ॥६॥

vayām mitrásyā-

vasi syāma saprāthastame | anehāsas tvōtayah uttrā vāru-
 ṇaṣeṣhasaḥ ॥ 5 ॥ yuvāṃ mitremām jānaṃ yātatah sām ca
 nayatah | mā maghōnaḥ pāri khyatam mó asinākam ṛṣhi-
 nām gopīthē na urushyatam ॥ 6 ॥

(११) वदपष्टिमं वृत्तम्

(१-६) वदृषयस्य वृत्तस्य वेद्यः रातहस्य कविः । मित्रावरुणौ देवते । अनुष्टुप छन्दः ॥

॥५॥ आ चिकितान सुक्रतुं देवां मर्त रिशःदसा । वरेणाय ऋतपेशसे दधीर प्रयसे मुहे ॥१॥
 ता हि ध्रुवमर्षिदुतं सुभ्यगंमुयःमाङ्गनि । अर्धं वृतेव मानुषं स्वर्णं धावि दर्शितम् ॥२॥
 ता वामेपे रधानःमुर्वी गव्यतिमेपान् । रातहंज्वस्य सुष्टुतिं दुष्टवस्तोर्मैर्मनामहे ॥३॥
 अधा हि काव्या युने दक्षस्य पुभिर्रुहुता । नि केतुना जनानां चिकथे पूतदक्षसा ॥४॥

66.

Ā cikitāna sukrātū devau marta riṣādasā | vāruṇāya ṛi-
 tāpeṣase dadhitā prāya e mahé ॥ 1 ॥ tā hī kshatrām āvihru-
 tam samyag asuryām āgāte | ādha vratēva mānusham svār-
 ṇā dbāyi darṣatām ॥ 2 ॥ tā vām ēshe rāthānām urvīm gāv-
 yūtīm eshām | rātahavyasya sushtutīm dadhrīk stōmair
 manāmahe ॥ 3 ॥ ādhā hī kāvyā yuvām dākshasya pūrbhīr
 abdhutā | nī ketunā jānānām cikēthe pūtakshasā ॥ 4 ॥

May we ever remain under the blissful Lord's shelter that extends to utmost distance. May we, the sons of blissful Lord, ever remain unmenaced and be guarded by your care. 5

May you, O Lord of light and bliss, urge this man on and to one end direct his ways of life. Deny us not when we are rich, and those of us who are the sons of seers. May you protect us in the presenting of the homage. 6

66

O wise sage, adore this twin-Lord, the performer of noble deeds and the destroyer of foes. May you offer homage to the mighty Lord of bliss, the same as the Lord of light for his delight. 1

For the twin-Lord possesses irresistible evil-subduing strength, in full perfection, and therefore the holy worship, the fire-altar, has been established among men and has been made beautiful as the sun in the sky. 2

We glorify you the twin-Lord (of light and bliss), that your chariots may travel to long distances in front of ours, blessing the pious prayers of the offerer of homage through his hymns. 3

Now, O adorable and wonderful twin-Lord, propitiated by the former praises of your worshipper, O possessor of pure vigour, approve the praises of these devotees with favour. 4

तदन्तं पृथिवि बृहच्छ्रवण्य ऋषीणाम् । जयमानावरं पृथ्विं क्षरन्ति यामिभिः ॥५॥
आ यदामीयचक्षसा मित्रं वयं च सूर्याः । व्यसिष्ठे बहुपाय्ये यतेमहि स्युराज्ये ॥६॥

tād

ṛitām pṛithivi bṛihāc chravaēśhā ṛishīṇām । jrayasanāv āram
pṛithvī āti ksharanti yāmabhiḥ ॥ 5 ॥ yād vām iyacakshasā
mītra vayām ca sūráyah । vyāsishṭhe bahupāyye yātemahi
svarājye ॥ 6 ॥

(३७) लक्षणादित्यं मुनयः

(१-५) पञ्चयन्त्यान्व सूर्यान्वयो यज्ञः कविः । मित्राश्चक्षसा इत्येते । अगृह्य ऋग्ः ॥

॥ " ब्रह्मिण्या देव निष्कृतमादित्या यजन्तं बृहत् । वरेण मित्रार्यमन्वर्षिष्ठं भवमाशाथे ॥१॥
आ यद्योनिं हिरण्ययं वरेण मित्रं सद्दयः । धर्तारो चर्यणीनां युन्तं सुस्रं रिशानमा ॥२॥
विश्वे हि विश्वेदसो वरेणो मित्रो अर्यमा । वृता पुदेव मश्चिरे पान्ति मर्त्यं रिपः ॥३॥
ते हि सुत्या क्रतुस्पृशं क्रतावानो जनेजने । सुनीधामः सुदानांशोर्होश्चिदुरुचकयः ॥४॥
को नु वो मित्रास्तुतो वरेणो वा तनुनाम । तत्सु यामेपते मतिरिबिभ्युर्पते मतिः ॥५॥

67.

Bāl itthā deva nishkritām ādityā yajatām bṛihāt | vá-
ruṇa mītrāryaman vārshishṭham kshatrān āśāthe | 1 || ā
yād yōnim hiranyāyam vāruṇa mītra sādatabh | dhartārā
carshapīnan yantām sumnām riśādasā || 2 || viśve hī viśvā-
vedaso vāruṇo mitró aryamā | vratā padéva saścire pānti
mārtiyam rishāh || 3 || té hī satyā ṛitasprīsa ṛitāvāno jāne
-jane | sunīdhāsah sudānavo 'ñhós cid urucákrayah || 4 || kó
nú vām mītrāstuto vāruṇo vā tanúnām | tát sú vām éshate
matír átribhya éshate matih || 5 ||

O earth, this is a sublime law that you reward the sages, who toil for fame. The wide-spreading twin-divine powers are here. They come with ample and over-flowing water. 5

We and the devout invoke you, O far-seeing Lord of light and bliss, we strive to reach the realm you rule, which is spacious and well-protected. 6

67

O divine forces of infinity, light, sun, ocean and law, it is true that you have obtained super-most, adorable, vast and exceeding strength, set apart for you. 1

When, O twin-Lord of light and bliss, supporter of men, destroyer of evils, you are in your brilliant causal form, you bring perfect happiness. 2

The triple-Lord, of the functions of enlightenment, of bliss and of the maintenance of universal order is possessed of omniscience. He supervises all our sacred activities, as if functioning in His diverse offices and protects the worshipper from the malignant. 3

Verily, He in his triple functions is an embodiment of truth, ordainer of law and order, protector of holy rites among men. He is leader, liberal donor, and deliverer from distress. 4

In which function of yours, O twin-Lord of light and bliss, your merit not our praise. Therefore our thoughts always tend towards you,—the thoughts of even the sages, above three-fold miseries. 5

(१०) महिषासुरमर्दिन

(१०) , यक्षस्यैव पञ्च भक्तिः । मित्रावली देवते । गायत्री छन्दः ॥

२१॥ प्र वो मित्राय गायन् यस्याय विष्णु गिरा । महिषावृत्तं बृहत् ॥१॥
 सम्राजं वा घृतपौर्वा मित्रधोभा यस्याय । देवा देवेषु प्रशस्ता ॥२॥
 ना तेऽस्तु पतियस्य मही रायो दिव्यस्य । महि वा ध्रुवं देवेषु ॥३॥
 कृतमृतेन सपतेऽपि रं दर्शमाशते । अद्रुहा देवा वधेन ॥४॥
 गृष्ट्यावा रं यक्षिष्यन्ती दानुमत्याः । बृहन्तं गर्शमाशते ॥५॥

CS.

Prā vo mitraya gayata yasyāya vipā girā | mähiksha-
 trāv ritam brikat ॥ १ ॥ samrājā vā ghṛitāyoni mitrāṣ co-
 bhā varuṇas ca | deva devēṣu prasakta ॥ २ ॥ tā naḥ śak-
 tam pativasya maho rāyo divyāsyā | māhi vām kuha-
 trām devēṣu ॥ ३ ॥ ritam ritēna sāpanteshirām dākṣham
 āśate | adruhā devaḥ vardhete ॥ ४ ॥ vṛishṭidyāvā rityāpeshās
 pāti dānumatyāḥ | bṛihāntam gartam āśate ॥ ५ ॥

(१०) महिषासुरमर्दिन

(१०) , यक्षस्यैव पञ्च भक्तिः । मित्रावली देवते । त्रिष्टुप् छन्दः ॥

२२॥ श्री रौचना यरुणं त्रीकृतं द्युन्त्रीणि मित्रं धारयथो रज्जसि ।
 वायुधानावमलिं धन्विपुत्सानुं ब्रतं रक्षमाणावजुयम् ॥१॥
 इरावतीरंरुणं धेनवीं वा मधुमदां सिन्धवीं मित्रं दुहे ।
 त्रयस्तस्युर्वृषभामस्तिसृणां धिपणानां रेतोधा वि द्युमन्तः ॥२॥

69.

Trī rocanā varuṇa trīr utā dyūn trīṇi mitra dhāraya-
 tho rājānsi | vāyuridhanāv amātiṃ kshatriyasyānu vratām
 rūkṣhamāṇāv ajuryām ॥ १ ॥ irāvatīr varuṇa dhenāvo vām
 mādhumad vām sindhavo mitra duhre | trāyas tasthur vṛi-
 shabhāsas tistriṇām dliṣhāṇānām retodhā vī dyumāntaḥ
 ॥ २ ॥

Sing loud an inspired song to the twin-Lord of light and bliss. O mighty Lord, you are Truth, you are Great. 1

The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces. 2

He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties. 3

Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile. 4

With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position. 5

O Lord of light and bliss, you uphold the three realms of light, the three heavens, the three regions of the earth, augmenting the force of the vigorous resplendent sun and guarding the order that lasts for ever. 1

O Lord of light and bliss, the cows are full of milk through your command; the rivers yield sweet water through your will, and there through you stand in the three world-spheres, three showerers, potent with genial moisture and splendid in their brightness. 2

प्रातर्देवीमर्दिनि जहर्षामि मध्याह्ने उदितु सूर्यस्य ।
 राये मित्रावरुणा सर्वततिरे तेषां तनवान् अं वां ॥३॥
 या धर्तारु रजसो रोजनस्योतादित्या दिव्या पथिवस्य ।
 न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

pratār devīm āditim jahavimi madhyāhndina udita
 sūryasya | rāyē mitrāvaruṇā sarvātatiṛe tokāya tānayāya
 śām yōh ॥ 3 ॥ yā dhartārā rājaso rocanāsyotādityā divyā
 pārthivasya | nā vām devā amṛitā ā minanti vratāni mitrā
 varuṇā dhruvāṇi ॥ 4 ॥

(३०) सर्वतितरे मृतम्

(१-४) चतुर्दशम्यात्म्यं सप्तम्यायेव उक्तवर्किकविः । मित्रावरुणी देवते । पाथयी एतः ॥

॥८॥ पुरुषाणां चिह्नस्त्वयो नूनं वां वरुण । मित्रं वंसि वां सुमतिम् ॥१॥
 ता वां सम्यग्द्रुक्काणेषमदयाम् धारसे । वयं ते रुद्रा स्याम ॥२॥
 पानं नो रुद्रा पायुर्भिरुत त्रियेधां मुवाचा । तुर्याम् दस्युन्तनृभिः ॥३॥
 मा कस्याद्रुतकत् यक्षे भुजेमा तनृभिः । मा अपसा मा तनेसा ॥४॥

70

Purūṛiṇā cid dhy āsty āvo nūnām vām varuṇa | mitra
 vānsi vām sumatīm | 1 || tā vām samyag adruhvāṇēśham
 aśyāma dhāyase | vayām té rudra syāma | 2 || pātām no
 rudrā pāyūbhir utā trāyethām sntṛātrā | turyāma dāsyūn
 tanūbhiḥ || 3 || mā kāsyādbhutakratū yakshām bhujemā ta-
 nūbhiḥ | mā śśhasā mā tānasā | 4 ||

I invoke the divine and bright infinite at dawn, and at mid-day, when the sun is high. I worship you, O Lord of light and bliss, at all seasons, for the sake of riches, progeny, prosperity and happiness. 3

I worship you, the luminous twin-divine, upholder of the celestial and terrestrial world, and the immortal Lord of light and bliss, who never impairs his everlasting statutes. 4

70

O Lord of light and bliss, your protection extends far and wide. May I obtain your kind favour. 1

O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever remain in your grace, O cosmic vital powers. 2

Protect us with your protections, preserve us with kind preservation. May we with our physical strength overcome the wicked. 3

O the twin-Lord, the worker of wondrous deeds, let us not depend upon the charity of any one else; may we, our sons and grandsons, all rely on our own efforts. 4

(७१) एकमन्त्रित्वं मूलम्

(१-१) नृचम्यास्य मूलस्यावेधो बाहुवृत्तः कृषिः । मित्रावरुणो देवते । गायत्री छन्दः ॥

॥१॥ आ नो गन्तं रिशāदसा वरेण मित्रं बर्हणा । उपेमं चारुमध्वरम् ॥१॥
 विश्वस्य हि प्रचेनसा वरेण मित्रं राजयः । ईशाना पिप्यतं धीयः ॥२॥
 उपं नः सुतमा गतं वरेण मित्रं दाशुपः । अस्य सोमस्य पीतये ॥३॥

71.

Ā no gantaṃ riśādasā vāruṇa mītra barhāṇā | ūpemiṃ
 cārum adhvarām || 1 || viśvasya hī pracetasā vāruṇa mītra
 rājathah | iśānā pipyatam dhīyah || 2 || upā nah sūtām ā ga-
 tam vāruṇa mītra dāśuṣah | asyā sōmasya pītaye || 3 ||

(७२) द्विमन्त्रित्वं मूलम्

(१-१) नृचम्यास्य मूलस्यावेधो बाहुवृत्तः कृषिः । मित्रावरुणो देवते । इणिक छन्दः ॥

॥१॥ आ मित्रे वरेणे वयं गीर्भिर्जुहुमो अत्रिवत् । नि बर्हिषि सदतं सोमपीतये ॥१॥
 व्रतेन स्थो ध्रुवक्षेमा धमेणा यातयजना । नि बर्हिषि सदतं सोमपीतये ॥२॥
 मित्रश्च नो वरेणश्च जुषेता यज्ञमिष्टये । नि बर्हिषि सदतां सोमपीतये ॥३॥

72.

Ā mitré vāruṇe vayam gīrbhīr juhumo atrivat | nī bar-
 hīshi sadatam sōmapītaye || 1 || vratēna stho dhruvākshemā
 dhārmaṇā yātayājjanā | nī barhīshi — || 2 || mītrāś ca no
 vāruṇaś ca jushētāṃ yajñām iṣṭāye | nī barhīshi sadatām
 sōmapītaye || 3 ||

O twin-Lord of light and bliss, scatterer of foes, destroyer of enemies, come to this our accessible sacrifice. ₁

Sagacious twin-Lord of light and bliss, you reign over all; may you bestow fulness, O Lord, to our intellects. ₂

Come, O Lord of light and bliss, to our effused libation, to cherish devotional love of the offerer. ₃

We invoke Lord of light and bliss with hymns, like our threefold-free sages. May you enshrine our heart and accept our devotional love. ₁

O inspirer of people, you are steady in your undertakings. May you enshrine our heart and accept our devotional love. ₂

May Lord of light and bliss, accept and bless our worship for the fulfilment of our wishes, and enshrine our hearts and accept our devotional love. ₃

[अथ पक्षोऽनुवाकः ॥]

(७३) विसर्जितमं मृतम्

(१-१०) दशरथस्यास्य मृतस्यानेयः पौरः कश्चिः । अश्विनो देवते । अनुष्टुप् छन्दः ॥

॥१॥ यदुद्य स्यः परावति यदवावर्त्तश्विना । यद्वा पुरु पुरुभुजा यदन्तरिक्ष आ गतम् ॥१॥
 इह त्या पुरुमृतेमा पुरु दंसांसि बिभ्रता । वरस्या याम्यधिगू हवे तुविष्टमा भुजे ॥२॥
 ईर्मन्यद्वपुषे वपुश्चक्र रथस्य येमथुः । पर्यन्या नाहुषा युगाम्क्लारजांसि दीयथः ॥३॥
 तद् पु वामेना कृते विश्वा यद्वामनु एव । नाना जातावरेपसा समस्मे बन्धुमेयथुः ॥४॥
 आ यद्वा सूर्या रथं तिष्ठद्रघुप्यदु सदा । परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

73

Yād adyā sthāḥ parāvāti yād arvāvāty aṣvinā | yād vā
 purū purubhujā yād antāriksha ā gatam || 1 || ihā tyā pu-
 rubhūtamā purū dānsānsi bibhratā | varasyā yāmy ādhrigū
 huvé tuvīṣṭamā bhujé || 2 || Irmānyād vāpushe vāpuṣ ca-
 krām rāthasya yemathuḥ | pāry anyā nāhushā yugā mahnā
 rājānsi dīyathah || 3 || tād ū shū vām enā kṛitām vīṣvā yād
 vām ānu shtāve | nānā jātāv arepāsā sām asmé bāndhum
 éyathuḥ || 4 || ā yād vām sūryā rātham tīṣṭhad ragbushyā-
 dam sādā | pāri vām arushā vāyo ghrīṇā varanta ātāpah
 || 5 ||

॥५॥

युवोरत्रिभिकेतति नरा सुमेन चेतमा ।
 घर्म यदामरेपसं नासत्यास्त्रा मुरप्यति ॥६॥
 उग्रो वा ककुहो ययिः शृण्वे यामेषु सन्तनिः ।
 यद्वा दंमोभिरश्विनात्रिर्नगावर्तति ॥७॥

yuvór ātriṣ ciketati nārā sumnéna cétasā | gharmām
 yād vām arepāsam nāsatyāsnā bhuranyāti || 6 || ugró vām
 kakuhó yayiṣ ṣṛiṇvé yāmeshu samtanīḥ | yād vām dānsa-
 bhīr aṣvinātrir narāvavārtati || 7 ||

Whether, O twin-divines, sustainers of many, you are at present far remote or near at hand, or whether you are (roaming) in many places, or are in mid-air, may you please come here. 1

I invoke you for protection, hither, O widely-spread out ones, accomplisher of many great acts, most excellent, irresistible; and the mightiest. 2

You have fixed one luminious wheel of your car, the sun, for illumination while with the other you revolve in the spheres to regulate the time measure, for reckoning the age of men. 3

O the universally accepted twins, may my praise, recited to extol you be agreeable as offered. And may you, who are severally born, and are spotless show brotherly spirit to us. 4

When dawn, the daughter of the sun, ascends your rapidly-moving vehicle, then bright-waving, red-bird-like resplendent rays encompass you. 5

The three-fold free sage extols your benevolence with delightful attitude, O ever-true leaders, since through his praise of you, he fully comprehends the meaningfulness of the innocuous nature of this heat. 6

Your strong, lofty, swift and ever-progressing beams are ever since renowned to help us in all our benevolent works. O twin-divines, the best guides you ever rescue the three-fold free person by your acts. 7

मध्वे ऊ षु मध्वयुवा रुद्रा मिपंक्ति पिप्युशी ।
 यत्समुद्राति पपेथः पुक्ताः पृष्ठो भग्न्त याम् ॥८॥
 सत्यमिहा उ अश्विना युवामाहुर्मयोभुवा ।
 ता यामन्यामहर्तमा यामन्ता मृत्युयन्तमा ॥९॥
 इमा ब्रह्मणि वर्धनाश्विन्यां सन्तु शंतमा ।
 वा तन्नाम रथो इयवोचाम बृहन्नमः ॥१०॥

mādhva ū śbū madhū-
 yuvā rūdrā śishakti pipyúshī | yāt samudrāti pārshathah
 pakvāḥ prīksho bharanta vām || 8 || satyām id vā u aśvinā
 yuvām āhur mayobbuvā | tā yāman yāmahūtāmā yāmann
 ā mṛīlayāttamā '(9)' imā brāhmnāni vārdhanāśvibhyām santu
 śāntamā | yā tākshāma rāthān ivāvocama bṛhān nāmah
 || 10 ||

(७४) ऋग्वेदमन्त्रसंस्कृतम्

(१-१०) इयवोचाम बृहन्नमः योः कवि । अश्विनो देवते । अनुष्टुप् ८२४ ॥

॥११॥

कृष्टो देवावश्विनाद्या दिवो मनावसम् ।
 तच्छ्रवथो वृषण्यसु अत्रिर्वासा विवासति ॥१॥
 कुह त्या कुह नु श्रुता दिवि देवा नामत्या ।
 कस्मिन्ना रथनथो जने को यो नदीनां सचा ॥२॥

74.

Kúshtho devāv aśvinādyā divó manāvasū | tāt chrava-
 tho vṛṣaṇvasū átrir vām ā vivāsati || 1 || kúha tyā kúha
 nú śrutā divi devā nāsatyā | kásminn ā yatatho jáne kó
 vām nadínām sácā || 2 ||

O cosmic vital principles, lovers of dedicated devotion
our exhilarating sweet prayers wait on you, when you
traverse the limits of the firmament, and our prepared
viands of the sacrifice support you. 8

O twin-divines, truly they call you the bestowers of
happiness. May you be, when earnestly invoked, most
prompt to hear and be gracious at our sacrifice. 9

May these praises exalting the twin-divines, be most
pleasing to them. These praises are fashioned by us like
a designed vehicle and we recite them aloud with fervent
adoration. 10

74

O kind hearted twin-divines, who have today come from
heaven upon the earth. O liberal showerers, the fully-
detached sage invites you to come; may you listen to
him. 1

Where is the pair of reputed divine, ever-true ones (the
twin-divines)? Where are they heard of in heaven? To
what worshipper do you strive to come? Who of your
suppliants is with you? 2

कं याथः कं हं गच्छथः कमच्छो युञ्जाथे रथम् ।
 कस्य ब्रह्माणि रण्यथो वयं वासुस्मसीष्टये ॥३॥
 पौरं चिच्छुद्रुश्रुतं पौरं पौराय जिवन्थः ।
 यदीं गृभिततानये सिंहमिव द्रुहस्पदे ॥४॥
 प्र च्यवानाखुजुरुषो वनिमत्कं न मुञ्चथः ।
 युवा यदीं कथः पुनरा काममृष्ये वध्वः ॥५॥

kām yāthaḥ kām ha gacathah
 kām āchā yuñjāthe rātham | kāśya brāhmāṇi raṇyatho va-
 yaṁ vām uśuasiṣṭāye || 3 || paurāṁ cid dhy ūdaprūtam
 paurā paurāya jīnvathah | yād im gṛibhitātātaye siṅhām
 iva druhās padé || 4 || prā cyāvūnāj jujuruśho vavṛim ātkam
 nā muñcathah | yūva yādi krīthah pūnar ā kāmam ṛiṇve
 vadhvāḥ || 5 ||

॥४॥

अस्ति हि वामिह स्तोता स्मसि वां मुदृशि श्रिये ।
 न श्रुतं म आ गतमवोभिर्वाजिनीवसू ॥६॥
 को वामथ पुरुणामा वंशे मर्त्यानाम् ।
 को विप्रो विप्रवाहसा को यज्ञेर्वीजिनीवसू ॥७॥
 आ वां रथो रथानां येषो यात्वधिना ।
 पुरु चिदस्मयुस्तिर जाङ्गुपो मर्त्येष्व ॥८॥

āsti hī vām ihā stotā smāsi vām saṁdṛṣi śriyē | nū
 śrutām ma ā gatam āvobhir vājīnīvasū || 6 || kó vām adyā
 purūṇām ā vavṇe mārtyānām | kó vípro vipravāhasā kó
 yajñāir vājīnīvasū || 7 || ā vām rātho rāthānām yēsṭho yātv
 aṣvīnā | purū cid asmayús tirā āṅgūśhó mārtyeshv ā || 8 ||

Whom do you visit? Whom do you approach? To go to whom do you harness your car? By whose prayers are you pleased? We are anxious for your arrival. 3

O twin-divines, the citizen, may you send to the city-seers, the clouds, fully-loaded with water. May you drive them to him who is engaged in sacred acts, as hunters chase a lion in a forest. 4

You the twin-surgeons and physicians, are capable of stripping off like a cuirass the aged skins from the worn-out bodies of a decrepit devotee and rejuvenating him to attractive features alluring to ladies. 5

Here is the devotee, who glorifies you both. May we ever remain in your presence to attain prosperity, O rich in food and wealth. May you hear our prayers and come hither with your protections. 6

O twin-divines, affluent in food, and adored by enlightened, who among many mortals, has been wise to propitiate you the best? Who offers reverence to you with full faith and who propitiates you by sacrifice. 7

May your swift vehicle come hither well-disposed to us, O twin-divines the discomfiter of numerous adversaries and glorified among men. 8

May our repeated adoration of you two, O lovers of homage, be conducive to us and bring happiness. May you, exceeding in wisdom, descend hitherward with fast moving wings, swift as a falcon. 9

O twin-divines, wherever you may be, hear this invocation. The excellent sacrificial offerings, mixed and prepared are for you. 10

75

The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation. 1

Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation. 2

O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation. 3

O showerers of wealth, the praise of your worshipper is addressed to your chariot. This sincere devoted distinguished seeker, of good physique, offers sacrificial food to you as well. O lovers of sweetness, hear my invocation. 4

बोधिन्मनसा रथ्यैशिरा हवनश्रुतां ।
विभिन्वयानमश्विना नि याथो अद्वयवित्तं माध्वी मम श्रुतं हवम् ॥५॥

bodhinmanasā rathyèshirā ha-
vanasrūtā | víbhiṣ cyāvānam aṣvinā ní yātho ádvayāvinam
mādhvī māma — || 5 ||

१९१ आ वो नरा मनोयुजाऽश्वसः प्रुषितप्सवः ।
वयो वहन्तु पितये सह सुभेभिर्गश्विना माध्वी मम श्रुतं हवम् ॥६॥
अश्विनार्येह गच्छन्तु नासत्या मा वि वेनतम् ।
तिरभितर्यया परि वृत्तिर्यानिमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

ā vāṃ narā manoyújā 'śvāsaḥ prushitāpsavaḥ | váyo
vahantu pitāye sahā sumnébhir aṣvinā mādhvī māma —
|| 6 || aṣvināv ébā gacbatam násatyā mā ví venatam | tirāś
cid aryayā pári vartír yātam adābhyā mādhvī māma —
|| 7 ||

अस्मिन्युजे अदाभ्या जरितारं शुभस्पती ।
अवस्युर्मश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥
अमृदुषा दशत्पशुराग्निरधाय्य रित्वीयः ।
अयोजि वां वृषाणमुग्धां दश्रावर्मत्यां माध्वी मम श्रुतं हवम् ॥९॥

asmín yajñé adābhyā jaritāram śubhas patī | avasyúm
aṣvinā yuvāṃ grīṇāntam úpa bhūshatho mādhvī māma —
|| 8 || ábhūd ushā rúsatpaśur āgnír adhāyy ritvīyaḥ | áyoji
vāṃ vṛishaṇvasū rátho dasrāv āmartyo mādhvī māma —
|| 9 ||

O twin-divines, swift-moving, watchful in spirit, listeners to invocations, may you, borne in cars, hasten with your steeds to the single-purposed inquisitive seer. O lovers of sweetness, hear my invocation. 5

O twin-divines, leaders, may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to accept devotional love. O lovers of sweetness, hear my invocation. 6

O ever-true, invincible, twin-divines, lovers of sweetness, come here, be not unpropitious. May you come from hidden regions to the place of worship. O lovers of sweetness, hear my invocation. 7

O invincible twin-divines, inspirers of benevolent deeds and thoughts, may you come and stand at this sacrifice, by the side of the singer, who longs for his protection, and lauds you both. O lovers of sweetness, hear my invocation. 8

The dawn has come, the fire ritual of the season, blazing with the oblation, has been placed upon the altar. O showerers of wealth and subduers of foes, your immortal chariot has been harnessed. O lovers of sweetness, hear my invocation. 9

(७६) परशमन्त्रमं मूलम्

११ ॥ पञ्चमन्त्रमं मूलम् भीमोऽपि कृषिः । अश्विनी वरुणः । विष्णु उग्रः ॥

॥१७॥

आ भालमिहृषमामनीकुमुद्विप्राणां देवया वाचो अम्भुः ।
 अर्याशा नूनं गयेह याते पीपिवांसमश्विना घर्ममच्छ ॥१॥
 न संस्कृतं प्र मिमीतो गमिष्टान्ति ननमश्विनोपस्तुतेह ।
 दिवाभिपित्वेज्यमागमिष्टा प्रत्यर्चन्ति दाशुषे शंभविष्टा ॥२॥
 उता याते संगवे प्रातरह्नी मध्यन्दिन उदिता सूर्यस्य ।
 दिवा नक्तमवसा शंभमेन नेदानी पीतिरश्विना ततान ॥३॥

76.

Ā bhāty agnir ushāsām ānikam ūd viprānām devaya
 vāco asthuḥ | aryañeā nūnām rathyehā yātam pipivānsam
 aśvinā gharman ācha . 1 | nā saṁskṛitām prā minīto gā-
 miṣṭhānti nūnām aśvinōpastutehā | divābhipitvė 'vasāga-
 miṣṭhā prāty āvartim dāśuṣhe śambhavishṭhā || 2 || utā
 yātam saṁgavė prātār āhno madhyāmdina ūditā sūryasya |
 divā nāktam āvasā śāmtamena nédānim pītir aśvinā tatāna
 || 3 ||

इदं हि वां प्रदिवि स्थानमोक्तं इमे गृहा अश्विनंदं वृणोमः ।
 आ नो दिवो बृहन्तः पर्यतादाद्भयो यान्तिमिमृजं वहन्ता ॥४॥
 समश्विनोर्वमा नर्तनेन मयोभुवा सुप्रणीती गमेमः ।
 आ नो गवि वहन्तोत वीगना विश्वान्यमृता मोंभगानि ॥५॥

idam hi vam pradivi sthanam ōka ime grihā aśvine-
 dām duronām | ā no divo bṛihatāḥ pārvatād ādbhyō yātam
 śham ūrjam vāhantā || 4 || sām aśvinor -- || 5 ||

The fire-divine (or the sun) lights up the face of the dawns. The devout singers have started chanting pious their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice. 1

They harm not our well-accomplished sacrifice. O twin-divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protections against destitution. May you be prompt to bestow happiness upon the donor of the offering. 2

Whether you come at the milking time of the cattle, at the dawn of day, or at noon, when the sun is high, or by day or by night, come with felicitous protection. The recitation not only now, the twin-divines have always been welcome to the draught of devotional offers. 3

This home, O twin-divines, is your ancient abode; these are your mansions, this has been your dwelling. May you come from the vast firmament, overspread by clouds loaded with water, bringing to us food and strength. 4

May we be united with the twin-divines by their heartening protection, which is the source of happiness and guide to progress. May you bestow upon us, O immortals, wealth, posterity, and all auspicious things. 5

(७७) मन्त्रिनमं मन्त्र

(१-५) यजमन्त्राय मन्त्राय यमोऽभिर्वापि : मन्त्रिनो देवते । त्रिष्टुप् छन्दः ॥

॥८॥ प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।
 प्रातर्हि युजामश्विना दुधाते प्र अमन्ति कवयः पूर्वभाजः ॥१॥
 प्रातर्यजध्वमश्विना हिनात न सायमस्ति देवया अजुष्टम् ।
 उतान्यो अस्मद्यजते वि चावः पूर्वैःपूर्वो यजमानो वनीयान् ॥२॥
 हिरण्यत्वश्चाधुवर्णो घृतक्षुः पृष्ठो बहुला रथो वर्तते वाम् ।
 मनोजवा अश्विना यातरंहा येनातिथायो दुरितानि विश्वा ॥३॥

77.

Prātaryāvāṇā prathamā yajadhvam purā grīdhṛād āra-
 rushaḥ pibātaḥ | prātār hi yajñām aśvinā dadhāte prā sañ-
 santi kavāyaḥ pūrvabhājah || 1 || prātār yajadhvam aśvinā
 hinota ná sāyam asti devayā ajusṭam | utānyo asmād ya-
 jate ví cāvaḥ pūrvah-pūrvō yājamāno vāniyān || 2 || hiraṇ-
 yatvañ mādhuvarṇo ghṛitāsnuḥ pṛikṣho vāhann ā rātho
 vartate vām | mānojavā aśvinā vātaraṇhā yēnātiyātho dur-
 itāni viśvā || 3 ||

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वा ररते विभागे ।
 स लोकमस्य पीपरच्छर्माभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥४॥
 समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
 आ नो रधि बहनुमान वीराना विश्वान्यमृता मौमगानि ॥५॥

yó bhúyishṭham násatyābhyām vivésha
 cánishṭham pitvó rārate vibhāgé | sá lokām asya pīparac-
 chāmibhir ānūrdhvaabhāsah sādām ít tuturyūt || 4 || sām aśvi-
 nor — || 5 ||

Adore the two (the twin-divines), the first to come at early dawn. Let them relish the drink before the other greedy withholders get it, for the twin-divines verily claim the morning homage. The ancient sages extol them before the break of day. 1

Adore the twin-divines, at early dawn and offer them these oblations; the evening is not the time for adoring these divines, it is unacceptable to them. Beside ourselves, if another propitiates them, the worshipper, who is foremost would be most highly favoured. 2

O twin-divines, plated with gold, honey-tinted, water-shedding, laden with food, quick in speed as thought, rapid as the tempest, such a chariot of yours approaches wherewith you travel over all obstacles and obstructions. 3

He, who serves most often the ever-true twin-divines, gives to them the sweetest food at the offerings, and supplements all this with his dedicated works, secures, by his such actions, the welfare of his son, and he always has the advantage over them who enkindle no sacred fires. 4

May we be united with the twin-divines, and be blessed by their special protection, which is the source of happiness and the guide to progress. May you bestow upon us, O immortals, wealth and all auspicious things. 5

(३८) अष्टमप्रतिपत्तं पृतनम्

(१-०) नवर्चस्यास्य मृतस्यार्चयेत् भववर्जितम् । अश्विनो दत्ते । (१-१) प्रथमादितृचर्योत्प्लावः

(२) अनुयायां रुचिर्गन्धुप (३-१) पञ्चम्यादिपञ्चानाञ्जानुपुप उन्दांसि ॥

॥१॥ अश्विनावेह गच्छतं नामत्या मा वि वेनतम् । हुंसाविं पततुमा सुतां उपे ॥१॥
 अश्विना हरिणाविं गौगविवानु यवंसम् । हुंसाविं पततुमा सुतां उपे ॥२॥
 अश्विना वाजिनीवसु जुषधौ यज्ञमिष्टये । हुंसाविं पततुमा सुतां उपे ॥३॥
 अत्रिर्यद्वा मयगेहं हवींस्मजोहवीन्नाद्यमानेव योषां ।
 इयेनस्य चिज्रवसा नृतेनानागच्छतमश्विना अंतमेन ॥४॥

78.

Āṣvināv éhā gachatam nāsatyā má ví venatam | haúsāv
 iva patatam á sutāñ úpa || 1 || áṣvinā hariṇāv iva gaurāv
 ivānu yávasam | haṁsāv iva — || 2 || áṣvinā vājīnivasū juṣhé-
 thām yajñām ishtāye | haṁsāv iva — | 3 || átrir yád vām
 avaróhann řibísam ájohavin nādhamāneva yóshā | syenásya
 cij jávasā nūtanenágachatam aṣvinā śāmtamena || 4 ||

॥५॥

वि जिहीष्य वनस्पते योनिः सूष्यन्त्या इव ।
 श्रुतं मे अश्विना हवं सप्तवधिं च मुञ्चतम् ॥५॥
 भीताय नार्धमानाय ऋषि सप्तवध्रये ।
 मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥
 यथा वानः पुष्करिणीं समिद्ध्यति सर्वतः ।
 एवा ते गर्भे एजतु निरितु दर्शमास्यः ॥७॥

ví jīhishva vanaspate yōniḥ sūshyantyā iva | śrutām me
 aṣvinā hāvaṁ saptaṁvadhriṁ ca muñcatam || 5 || bhītāya nā-
 dhamānāya řishaye saptaṁvadhraye | māyābhir aṣvinā yu-
 vām vřikshām saṁ ca ví cārathaḥ || 6 || yáthā vātaḥ push-
 karīṇiṁ samiḁgáyati sarvātaḥ | evā te gārbha ejatu nir-
 aṭu dāśamāsyah || 7 ||

O twin-divines, come hither to us. O ever-true, be not ill-disposed. Descend like a pair of swans to cherish our devotional love. 1

Like a pair of deer, O twin-divines, like a pair of wild cattle on fresh pasture, like a pair of swans, descend to cherish our devotional love. 2

O twin-divines, rich in nourishment, may you associate with us in our benevolent deeds for prosperity. May you descend like a pair of swans to cherish our devotional love. 3

When a sagacious person, escaping by your assistance from the dark cavern of Nescience, entreats you, like a wailing woman, you come to him with the most fresh and auspicious rapidity of the falcon. 4

Open, O Lord of plants, like the womb of a parturient female, and O twin-divines, hear my invocation, and release the person from the clutches of sinful impulses of seven organs (five sense organs and mind and intellect). 5

O twin-divines, by your devices rent up the tree of darkness and shatter for the liberation of the terrified, imploring seer, who is in the gripe of sinful impulses of seven organs. 6

As the wind ruffles the pool of lotus on every side, so may your womb be stimulated, and the conception of ten months come forth. 7

यथा वातो यथा वनं यथा समुद्र एजति ।
 एवा त्वं दशमास्य सहवेहि जरायुणा ॥८॥
 दश मासाञ्छायाः कुमारो अधि मातरि ।
 निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

yāthā vāto yāthā vānaṃ yāthā sam-
 udrā éjati | evá tvám daśamāsyā sahāvehi jarāyunaḥ || 8 ||
 dāśa māsāṇ chaṣayānāḥ kumārō ādhi matāri | niraitu jīva
 ākshato jīvó jīvantiyā ādhi || 9 ||

(७९.) एकोनाशीतितमं सूक्तम्

(१-१०) दशार्धमास्य सूक्तस्याधेयः सत्यश्रवः कविः । उवा देवता । यजुर्वेदः ॥

॥१॥ महे नो अद्य बोधयोषो राये दिवित्मती ।
 यथा चित्तो अवोधयः सत्यश्रवसि वाये सुजति अश्वसृते ॥१॥
 या सुनीधे शौचदृथे व्यौच्छो दुहितर्दिवः ।
 सा व्यौच्छ सहीयसि सत्यश्रवसि वाये सुजति अश्वसृते ॥२॥
 सा नो अद्याभरदमुच्युच्छा दुहितर्दिवः ।
 यो व्यौच्छः सहीयसि सत्यश्रवसि वाये सुजति अश्वसृते ॥३॥
 अभि ये त्वा विभावरि स्तोमैर्गुणन्ति वह्नयः ।
 सुधर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजति अश्वसृते ॥४॥

79.

Mahé no adyá bodhayósho rāyē divítmati | yāthā cin-
 -no ábodhayah satyáśravasi vāyyé sújātē áśvasūnrite || 1 ||
 yá sunīthé saucadrathé vy áúcho duhitar divah | sá vy
 ūcha sáhiyasi satyáśravasi v. s. á. || 2 || sá no adyábharád-
 vasur vy ūchā duhitar divah | yó vy áúchah sáhiyasi
 satyáśravasi — || 3 || abhí yé tvā vibhāvāri stómair grīṇānti
 váhnayah | maghāir maghoni suríyo dāmanvantah surātā-
 yah sújāte áśvasūnrite || 4 ||

As the wind, as the wood, as the ocean are agitated, so also may you, a gestation of ten months, invested with the uterine membrane, descend. 1

May the child, who has reposed for ten months in the bosom of his mother, come forth, alive, unharmed, living form a living parent. 2

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O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge. 1

O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge. 2

O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge. 3

O bounteous dawn, bestower of wealth, nobly-born goddess, and one sincerely praised for the gift of vigour, those devotees, who offer homage and praise you with sacred hymns, become prosperous with affluence. 4

यच्चिदि ते गुणा इमे लुदयन्ति मघत्तये ।
परि चिहृष्टयो दधुददतो राधो अहयं सुजति अश्वसृते ॥५॥

yác cid dhí te gaṇā imé cha-
dáyanti magháttaṭṭaye | pári cid váshtayo dadhur dádato rá-
dho ábrayaṃ sújāte áśvasūṇṛite || 5 ||

॥२२॥ ऐषु धा वीरव्यश उपो मघोनि सूरिषु ।
ये नो गधांस्यहया मघवानो अरामत् सुजति अश्वसृते ॥६॥
तेभ्यो युमं बृहद्यश उपो मघोन्या वह ।
ये नो राधांस्यश्व्या गव्या भजन्त मरुयः सुजाते अश्वसृते ॥७॥
उत नो गोमतीरिष आ वहो दुहितर्दिवः ।
साकं सूर्यस्य रुदिमभिः शुक्रैः शोचिर्द्विरचिभिः सुजति अश्वसृते ॥८॥

aśhu dhā virávad yāṣa úsho maghoni sūrīṣhu | yé no
rádhānsy áhrayā maghávāno árasata sújāte áśvasūṇṛite
|| 6 || tébhyo dyumnām bṛihád yāṣa úsho maghony á vaha |
yé no rádhānsy áśvyā gavyā bhájanta sūráyaḥ sújāte áśva-
sūṇṛite || 7 || utá no gómatīr īsha á vahā dubitar divaḥ |
sākám sūryasya raśmībhiḥ sukraīḥ śócadbhir aśvībhiḥ sú-
jāte áśvasūṇṛite || 8 ||

व्युच्छा दुहितर्दियो मा चिरं तनुधा अपः ।
नेत्वा स्तेनं यथा रिपुं तपाति मरुं अचिषा सुजति अश्वसृते ॥९॥
एतावहेदुपम्वं मरुो वा दानुमर्हमि ।
या स्तोतृभ्यो विभावर्षुच्छन्ती न प्रमीयसे सुजति अश्वसृते ॥१०॥

vy ūchā duhitar divo má cirāṃ ta-
nuthā ápaḥ | nét tvā stenām yáthā ripúm tápāti sūro arcī-
shā sújāte áśvasūṇṛite || 9 || etávad véd ushas tvám bhúyo
vā dátum arhasi | yá stotrībhyo vibhāvary uchánti ná pra-
míyase sújāte áśvasūṇṛite || 10 ||

O nobly-born goddess, and one sincerely praised for the gift of vigour, those worshippers, who applaud you for wealth, obtain ever-lasting riches, and liberally give it to others. 5

O affluent, nobly-born goddess, and one sincerely praised for the gift of vigour, bestow upon these devout adorers, food and posterity, so that, they, the opulent, may without hesitation give liberally their ever lasting riches to us. 6

O affluent dawn, nobly-born, and sincerely praised for the gift of vigour, bring wealth and abundant food to those, who are liberal givers, and bestow upon us riches of horses and cattle. 7

O daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, bring us food and cattle, and come along with the pure, shining, and refulgent rays of the sun. 8

O dawn, the daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, may you shine forth; please delay not our sacred rite, and let not the sun with fervent heat scorch you as one punishes a thief, or subdues an enemy. 9

O dawn, nobly-born and praised for the gift of vigour, you give whatever indeed has been solicited, and even more. You are radiant one always dawning upon your admirers and have never been cruel to them. 10

(८०) अथर्वितम् मूलम्

- ६) यदुत्पत्त्याय मूलस्यायम् सन्वधसः कृति । एता देवता । विष्णु ३४ ॥

॥ ३ ॥

द्युतद्यामानं बृहतीमृतेन कृतावरीमरुणसु विभातीम् ।
 देवामुपसं स्वरारहन्तीं प्रति विप्रांसो मतिर्भैरजन्ते ॥ १ ॥
 एषा जनं दर्शता बोधयन्ती सुगान्धः कृष्यती यात्यये ।
 बृहद्वथा बृहती विश्वामिन्वोषा ज्योतिर्यन्तुत्यये अह्नाम् ॥ २ ॥
 एषा गोभिररुणोभिर्युजानास्त्रयन्ती रयिमप्रायु चक्रे ।
 पथो रदन्ती सुवितायं देवी पुरुषुता विश्ववाग वि भाति ॥ ३ ॥
 एषा ज्यनी भवति द्विवहा आविष्कृष्याना तन्वं परस्तान् ।
 कृतस्य पन्थामन्वेति माधु प्रजानतीव न दिशो मिनाति ॥ ४ ॥
 एषा शुभ्रा न तन्वो विद्वानोर्ध्वं स्नाती रजये नो अस्थान ।
 अप ह्येषा वाधमाना तमोस्वेषा दिवो दुहित्वा ज्योतिपगान् ॥ ५ ॥
 एषा प्रतीची दुहिता दिवो नन्वोर्ध्वं भद्रा नि रिणीने अपसः ।
 व्यर्ण्यती दाधुषे वार्याणि पुनर्ज्योतिर्युवनिः पूर्वथाकः ॥ ६ ॥

80.

Dyutādyāmānam bṛihatīm ṛitēna ṛitāvarīm aruṇāpsum
 vibhātīm | devīm ushāsam svār āvāhantīm prāti viprāso ma-
 tībhir jarante || 1 || eshā jānam darśatā bodhāyanti sugān
 pathāḥ kṛiṇvati yāty āgre bṛihadrathā bṛihatī viṣvamin-
 vōshā jyōtir yachaty āgre āhnām | 2 | eshā gōbhir aruṇē-
 bhir yujānāsredhanti rayīm āprāyu cakre | patho rādanti
 suvitāya devī purushtutā viṣvāvārā vī bhāti || 3 || eshā
 vyēnī bhavati dvibārḥā āvishkṛiṇvanā tanvām purāstāt | ṛi-
 tāsyā pānthām ānv eti sadhū prajānatīva nā diṣo mināti
 || 4 || eshā śubhrā nā tanvo vidvānōrdhvēva snātī dṛiṣāye no
 asthāt | āpa dvēsho bādhamāna tāmānsy ushā divo duhitā
 jyōtishāgāt | 5 || eshā praticī duhitā divo nṛīn yōsheva
 bhadrá nī riṇite āpsaḥ | vyūrṇvatī dāśūshe vāryāṇi pūnar
 jyōtir yuvatīḥ pūrvāthākāḥ || 6 ||

Wise devotees welcome with hymns the divine dawn, who brings sun-light. She is sublime and follows with earnest truthfulness the eternal order. She illuminates all the parameters of space and time, whilst she is tinted with purple-pink and is refulgent. 1

The lovely dawn awakens men, and precedes the sun, making the pathways easy to be travelled. Riding in a spacious chariot, vastly expanding everywhere, she diffuses splendour at the day's beginning. 2

Harnessing the red rays to her car, unwearied, she brings perpetual riches. Praised by all and cherished by everyone, she shines, manifesting the paths that lead to happiness. 3

Lucidly white, she occupies two regions (the upper and the middle firmament), and displays her form from the east. She closely follows the path assigned by Nature's order, and with her perfect awareness, she never fails in appearing in the right quarters. 4

Exhibiting her person like a well-attired damsel, she stands before our eyes, inclining like a woman just out of the bath. Dispersing the dark glooms, the dawn, the daughter of heaven comes to us with radiance. 5

The daughter of heaven, the dawn, tending to the west, puts forth her beauty like a well-dressed woman, bestowing precious treasures upon the offerer of adoration. She, ever youthful, brings back the light as she has been doing for all times. 6

(८१) पृष्ठाध्यायस्य सूक्तम्

१-५ पञ्चमस्तथास्य सूक्तस्य ४५ अथाश्वः कविः । महिता देवता । अन्वयोऽयम् ।

- ॥१॥ युञ्जते मनं उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
 वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सविनुः परिष्टुनिः ॥१॥
 विश्वा रूपाणि प्रति मुञ्जते कविः प्रासावाद्भद्रं द्विपदे चतुष्पदे ।
 वि नार्कमख्यत्सविता वरेण्योऽनु प्रयाणमुपसो वि रोजति ॥२॥
 यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजया ।
 यः पार्थिवानि विममे स एतंशो रजसि देवः सविता महित्वना ॥३॥

81.

Yuñjāte māna utā yuñjate dhīyo viprā viprasya bṛi-
 bató vipaścitah | ví hotrā dadhe vayunāvid éka ín mahí
 devásya savitúh párishtutih || 1 || víśvā rūpāṇi prāti muñ-
 cate kavīh prásavid bhadraṁ dvipāde cātushpade | ví nā-
 kam akhyat savitā váreṇyó 'nu prayāṇam uśhāso ví rājati
 || 2 || yāsya prayāṇam ānv anyā íd yayúr devā devásya
 mahimānam ójasā | yāh páarthivāni vimamé sá étaṣo rájāṁsi
 devāh savitā mahitvanā || 3 ||

उत यासि सविन्महीणि रेचनोत सूर्यस्य रश्मिभिः समुच्यसि ।
 उत रात्रिमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥४॥
 उतेष्टिषि प्रसवस्य त्वमेक इदुत पृषा भवसि देव यामभिः ।
 उतेदं विश्वं भुवनं वि रोजसि इययाश्वस्ते सविनः स्तोममानशे ॥५॥

utā yāsi savitas trīṇi rocanótā
 sūryasya raśmībhiḥ sām ucyasi | utā rātrīm ubhayātaḥ pá-
 rīyasa utā mitró bhavasi deva dhārmabhiḥ || 4 || utéśishe
 prasavásya tvám éka íd utā pūshā bhavasi deva yāma-
 bhiḥ | utédāṁ víśvam bhúvanam ví rājasi śyāvāśvas te sa-
 vita stómam ānaśe || 5 ||

The wise yogins concentrate their minds; and concentrate their thoughts as well in the Supreme Reality, which is omnipresent, great and omniscient. He alone, knowing their functions, assigns to the sense organs their respective tasks. Verily, great is the glory of the divine creator. 1

The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for biped and quadruped. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). 2

He is divine and resplendent; from Him alone the other gods, the sense organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. 3

You either traverse, O creator, the three regions (mental, vital and physical), or combine in one the entire radiations from the Sun of the innermost realms; and you pass between the night on either side. O divine creator, you are the Supreme measure of all through your benevolent actions. 4

You alone rule over the actions of living beings; you are nourisher. O divine creator on your own accord, you are sovereign over the whole world. The most intellectual and active devotee offers you praise, O creator. 5

(८२) इषधीतिर्नमः सृजन्,

(१-५) यवर्षस्यास्य सृजन्त्यात्रिपः प्रयाशश्च क्रतिः । सविता देवता । (१) यवमर्षोऽनुष्टुप्, (२ *)

द्वितीयाष्टपदाश्च मापयोऽन्तर्गताः ॥

॥२५॥ तत्सवितुर्वरेणीमहे वयं देवस्य भोजनम् । श्रेष्ठं सर्वधानं न तुरं भगस्य धीमहि ॥१॥
 अस्य हि स्वयंशस्तरं सवितुः कश्चन प्रियम् । न मिनन्ति स्वराज्यम् ॥२॥
 स हि रत्नानि दाशुषे सुवति सविता भगः । तं भागं चित्रमीमहे ॥३॥
 अद्या नो देव सवितः प्रजावत्सारीः सौभगम् । परां दुःष्यन्त्यं सुव ॥४॥
 विश्वानि देव सवितर्दुरितानि परां सुव । यद्द्रं तन्न आ सुव ॥५॥

82.

Tāt savitūr vṛiṇimahe vayāṃ devāsya bhōjanam | śre-
 shṭham sarvadhātamaṃ tūram bhāgasya dhīmahi || 1 || āsya
 hī svāyaśastaram savitūḥ kaccanā priyam | nā minānti sva-
 rājyam || 2 || sā hī rātnāni dāśuṣhe suvāti savitā bhāgaḥ |
 tām bhāgāṃ citrām imahe || 3 || adyā no deva savitaḥ pra-
 jāvat sāvīḥ saubhagam | pārā dushvāpnyam suva || 4 || vī-
 vāni deva savitar duritāni pārā suva | yād bhadrām tān na
 ā suva || 5 ||

॥२५॥ अनागसो अदितये देवस्य सवितुः सवे । विश्वा वामानि धीमहि ॥६॥
 आ विश्वदेवं सत्पतिं सुकैरथा वृणीमहे । सत्यसवं सवितारम् ॥७॥
 य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वार्थदेवः सविता ॥८॥
 य इमा विश्वा जातान्याश्रवयन्ति श्लोकेन । प्र च सुवति सविता ॥९॥

ānāgaso āditaye devāsya savitūḥ savé | viśvā vāmāni
 dhīmahi || 6 || ā viśvādevaṃ sātpatim sūktair adyā vṛiṇi-
 mahe | satyāsavaṃ savitāram || 7 || yā imé ubhé āhanī purā
 éty āprayuchan | svādhīr devāḥ savitā || 8 || yā imā viśvā
 jātāny āśrāvayati ślōkena | prā ca suvāti savitā || 9 ||

We adore the excellent glory of the divine creator. May we receive from the gracious Lord that glory which is excellent, all-sustaining and victorious over adversities. 1

No one can impair the supremacy of this creator, who is most glorious and loved by all. 2

That creator Lord, who is gracious too, shall bestow precious treasure on the dedicated devotee. We implore to obtain our due portion from Him. 3

Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams. 4

Remove from us, O divine creator all the ills and evils and bestow upon us that, what is good and beneficial. 5

Let us be free from sin towards that Mother of Infinity in the realm of the divine creator; may we obtain all lovely riches from Him. 6

We glorify today with hymns the illuminator of all, the protector of the good, the embodiment of eternal truth, and the supreme creator. 7

We glorify the divine object of meditation, the creator, who is ever vigilant, and precedes both the night of dissolution and the day of creation. 8

The one who reveals His knowledge through the sacred hymns to all the living beings, and inspires them with life in this Creator. 9

(८३) पर्याप्तितमं सूत्रम्

(१-१०) दत्तार्ज्यात्म्यं सूत्रस्य भीमोऽधिक्रियः । पर्यन्तो देवताः । (१, ५-८, १०) प्रथमार्थः पञ्चम्यादि-
वनस्पता दत्तार्ज्याश्च विष्टुः, (२-४) द्वितीयादितृचस्य ऋगवी (१०) त्रयस्याध्यातुष्टुः एन्द्र सि ॥

॥२७॥

अच्छा वद तवसें गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
 कनिकददृषभो जीरदानु रेतो दधात्वोपधीषु गर्भम् ॥१॥
 वि वृक्षान हन्त्युत हन्ति रक्षसो विश्वे विभाय भुवनं महावधात ।
 उत्तानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृते ॥२॥
 रथीव कश्यायार्थं अभिक्षिपन्नाविदूतान्कृणुते वृष्यांश्च अहं ।
 दूरात्सिद्धस्य स्तनथा उदागते यत्पर्जन्यः कृणुते वृष्यां नभः ॥३॥

83.

Āchā vada tavāsam gīrbhīr ābhī stuhī parjānyam nā-
 masā vivāsa | kánikratad vṛishabhó jirádānū réto dadhāty
 óshadhīshu gārbham || 1 || ví vṛikshán hanty utá hanti ra-
 ksháso viṣvam bibhāya bhúvanam mahávadhāt | utánāgā
 īshate vṛishnyāvato yát parjānya stanāyan hānti dushkrī-
 taḥ || 2 || rathíva káṣayāśvān abhikshipānn āvīr dūtān kṛi-
 ñute varshyān āha | dūrāt sínhāsya stanáthā úd irate yát
 parjānyaḥ kṛiñuté varshyām nābhah || 3 ||

प्र वाता वान्ति पतर्यन्ति विद्युन् उदोपधीर्जिह्वेते पिबन्ते स्वः ।
 इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥
 यस्य व्रते पृथिवी ननमीति यस्य व्रते शफवृजभुरीति ।
 यस्य व्रत ओषधीर्द्विधरूपाः स नः पर्जन्य महि शर्म यच्छ ॥५॥

prā vātā vānti

patāyanti vidyūta úd óshadhīr jīhate pínvate svāḥ | irā viṣ-
 vasmāi bhúvanāya jāyate yát parjānyaḥ pṛithivīm réta-
 sāvati || 4 || yásya vraté pṛithiví nānnamīti yásya vraté
 śaphāvaj jārbhuriti | yásya vratá óshadhīr viṣvárūpāḥ sā
 naḥ parjanya máhi śarma yacha || 5 ||



I address the mighty cloud, with these invocations; I praise him with adoration. I worship him with reverence, who is the thunderer, the showerer, the bountiful, and who lays, in the plants, the seed for germination. 1

He strikes down the trees, he destroys the wickeds, he terrifies the whole world, by his mighty weapon. Even the tender-hearted innocent shudders at the appearance of the thundering cloud, smiting the wicked. 2

As a charioteer, urges the horses with his whip, so the cloud speedens the rain, and the entire sky is covered with water, and all the space resounds with the roar of a lion. 3

The winds burst forth, the lightnings flash, the plants shoot up, and the firmament is covered to the full. The food springs in abundance for all creatures when the cloud fertilizes the soil with showers. 4

O cloud, under your supremacy the earth grows fertile; under your regime, all creatures thrive; and at your behest, plants assume all colours; may you grant happiness and prosperity. 5

११८॥ दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिनवत् वृष्णो अश्वस्य धाराः ।
 अर्वाङ्गितेन स्तनयिजुनेह्यपो निषिञ्चन्नसुरः पिता नः ॥६॥
 अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।
 दृतिं सु कर्षे विषितं न्यञ्च सप्ता भवन्तुद्धतो निपादाः ॥७॥
 महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कल्या विषिताः पुरस्तात ।
 घृतेन यावापृथिवी व्युन्धि सुप्रपाणं भवत्वज्याभ्यः ॥८॥
 यत्पर्जन्य कनिकदत्तस्तनयन् हंसि दुष्कृतः ।
 प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥९॥
 अवर्षीर्वर्षमुदु धू गृभयाकर्धन्वाभ्यत्येतवा उ ।
 अजीजन ओषधीर्भाजनाय कमृत प्रजाभ्योऽविदो मनीषाम ॥१०॥

divó no vṛiṣṭīm maruto rarīdhvam prá pinvata vṛiṣṇo
 áṣvasya dhārāḥ | arvāñ eténa stanayitnúnéhy apó nishiñ-
 cánn ásurah pitā naḥ || 6 || abhí kranda stanāya gárbham
 ā dhā udanvātā pári diyā rāthena | dṛitīm sū karsha ví-
 shitaṁ nyāñcam samā bhavantūdváto nipādāḥ || 7 || mahān-
 taṁ kōṣam úd acā ní shiñca syándantām kulyā víshitāḥ
 purástāt | ghṛiténa dyāvāprithiví vy ūndhi suprapāṇām bha-
 vatv aghnyábhyaḥ || 8 || yát parjanya kánikradat stanāyan
 hānsi dushkrītaḥ | prátidāṁ víśvami modate yát kíṁ ca
 prithivyām ādhi || 9 || ávarshīr varshām úd u shú gṛibhā-
 vākar dhānvāny átyetavā u | ājījana óshadhīr bhójanāya
 kām utá prajābhyo 'vido manishām || 10 ||

(८४) अनुष्ठीतिनमं मूलम्

(१-१) वृषण्यास्य मूलस्य भोजोऽविक्रिः । इषिवी देवता । अनुष्ठीत इत्यर्थः ॥

११९॥ बलित्था पर्वतानां खिद्रं बिमर्षि पृथिवि ।
 प्र या भूमिं प्रवत्वति मृद्धा जिनोषि महिनि ॥१॥

Bāl itthā párvatānām khidrām bibharshi prithivi | prá
 yā bhūmim pravatvati mahnā jinóshi mahini || 1 ||

Send down for us, O divine winds, that air from heaven.
 Let the showers of fertility descend in torrents from the
 speedy clouds. Come down with thunder, O cloud,
 sprinkling water; you verily are our protector.

May you cry aloud and impregnate the plants. May you
 traverse the sky with your water-laden chariot and draw
 open the tight-fastened, downward turned water-bags, and
 may the high and low places be made level. 7

May you lift up the mighty treasury, pour down its
 contents, let the rivers flow unimpeded forward. May
 you saturate with water both heaven and earth, and let
 there be abundant bererage for the cattle. 8

When, O clouds, sounding loud and thundering, you
 destroy the wicked, this universe and all that is upon the
 earth rejoices. 9

You have poured down sufficiently; now withhold the
 rain. You have made the deserts very much fed for utili-
 zation. You have given birth to plants for man's nourish-
 ment. Verily you have obtained laudation from all living
 creatures. 10

O firmament verily you sustain the rending tools of the
 clouds and give delight to the earth, with your might and
 greatness. 1

नामममरा विचारिणि प्रती शोभन्त्यकुम्भि ।
 प्र वा वज्रं न तेषां परमन्त्यवृत्ति ॥२॥
 ब्रह्मा विषा वनस्पतीन्क्षुया दधेर्ष्यर्जमा ।
 वसे अश्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥३॥

stomāsas

tvā vicāriṇī prati śtobhanti akubhīḥ | prā va vājam na
 heshantam perum asyasy arjuni || 2 || dṛiḥha tīd yā vanas
 pātin kshmayā dardharshy ājasā | yāt te abhrāsya vidyūto
 divo vārshanti vṛiṣṭayaḥ || 3 ||

(८५) पञ्चाशद्विंशतमं सूक्तम्

(१-८) भद्रवस्त्रस्य सूक्तस्य भीमोऽविरुद्धिः । वरुणो देवता । विष्टुषु ७२२ ॥

॥१॥ प्र सम्राजे बृहदर्चा गर्भीरे ब्रह्मा प्रियं वरेणाय श्रुताय ।
 वि यो जघाने षमितेव चर्मीपस्तिरे पृथिवीं सूर्याय ॥१॥
 वनेषु व्यन्तरिक्षं नतान् वाज्रमयेत्सु पय उस्त्रियासु ।
 ह्रत्सु कर्तुं वरेणो अप्सवर्गं दिव्यं सूर्यमदधात्सोममर्दो ॥२॥
 नीचीनवारं वरेणः कर्दधुं प्र ससर्ज रोदसी अन्तरिक्षम् ।
 तेन विश्वस्य भुवनस्य गजा यवं न वृष्ट्युनक्ति भूमि ॥३॥

es.

Prā samrāje bṛihād arcā gabhīrām brāhma priyām vā-
 ruṇāya śrutāya | vī yō jaghāna ṣamitéva cārmopastire pri-
 thivīm sūryāya || 1 || vāneshu vy āntārikṣaṁ tatāna vājam
 ārvatsu pāya usriyāsu | hṛitsā krātum vāruṇo apsv āgñīm
 divī sūryam adadhāt sómam ādrau || 2 || nīcīnabhāraṁ vāru-
 naḥ kāvandham prā sasarja ródasī antārikṣam | téna viṣ-
 vasya bhūvanasya rájā yāvaṁ ná vṛiṣṭír vy únatti bhūma
 || 3 ||

O wanderer in various ways, your worshippers praise you with sacred songs; O bright-hued, you drive the swollen cloud like a neighing horse. 2

When showers pour down from the clouds in the shining sky, you sustain the forest-trees with your solid rocks and mighty strength. 3

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May you offer a sublime, solemn and loving prayer to the great and imperial sovereign Virtuous Lord, who spreads the firmament as a bed for the sun, like a hunter spreading out the skin of the dead. 1

He extends the firmament over the tree-tops, puts vigour in horses, milk in kine, devotion in hearts, fire in the waters, the sun in heaven and herbs on mountains. 2

The Virtuous Lord open the clouds and set free the water to flow downward, for the sake of heaven, the earth and the mid-region. Thence He becomes the supreme monarch of all the world, watering the soil as the rain bedews the barley. 3

उनत्ति भूमिं पृथिवीमुत यां यद्वा दुग्धं वर्णो यष्टुवादिन ।
 समभ्रेण वसत परितमस्तविष्टिचने अधयन्त वीराः ॥४॥
 इमाम् प्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वीचम ।
 माननेव तस्थिष्यो अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

unātti bhūmim prithivīm utā dyāṁ yadā dugdhāṁ
 vāruṇo vāshty ad it | sam abhreṇa vasata pārvatasas tavi-
 shiyāntaḥ śrathayanta vīrah ॥ 4 ॥ imām ū shv āsurāsya
 śrutāsya mahim mayāṁ varuṇasya prā vocam | mānaneva
 tasthivān antārikshe vi yō mame prithivīm sūryeṇa
 ॥ 5 ॥

५८१ इमाम् नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
 एक यद्वा न पृणत्येनीरासिजन्तारवनः समुद्रम् ॥६॥
 अयस्य वरुण मित्र्यं वा सत्यं वा सद्मिद्धानेर वा ।
 येश वा नित्यं वरुणारणं वा वर्त्सामागश्चक्रमा शिश्रयस्तत् ॥७॥
 कितवासा यष्टिरिषुर्न दीवि यद्वा घा सत्यमुत यद्वा विद्वा ।
 सर्वा ता वि प्ये जिधिरेव देवायां ते स्याम वरुण प्रियासः ॥८॥

imām ū nu kavītamasya mayāṁ mahim devāsya nākir
 ā dadharsha | ékaṁ yad udnā nā priṇānty énir āsīcāntir
 avānayaḥ samudrām ॥ 6 ॥ ayanīyām varuṇa mitryām vā
 sākhyām vā sādām id bhrātaraṁ vā | veśām vā nityam
 varuṇāraṇam vā yat sim āgaṣ cakrīmā śiśrāthas tāt ॥ 7 ॥
 kitavāso yad riripūr nā divi yad va gha satyām utā yān
 nā vidmā | sarva tā vi shya śithirēva devādhā te syāma
 varuṇa priyāsaḥ ॥ 8 ॥

When the most virtuous Lord is pleased to grant milk,
He moistens the sky, the land and earth. Thereupon the
mountains clothe their summits with the rain clouds and
the vital winds, exulting in their strength, compel the
clouds to release water. 4

I declare this great marvelous accomplishment of the
renowned and virtuous Lord, who abiding in the mid-
space has meted the firmament by the sun as if by a
measure. 5

No one can counteract the device of the most sagacious
divine Lord, whereby with all their floods, the lucid rivers
would never be able to fill even one sea, wherein they
have been pouring their waters so long. 6

O most Virtuous Lord, if we have even sinned against a
benefactor, or a friend, a comrade, a host, a brother, or
neighbour or a stranger, may you remove that stigma
from us. 7

If like gamesters, who cheat at play, we have done a
wrong, knowingly or without knowledge, then may you,
O Virtuous Lord, cast all these sins away like loosened
fetters so that we become dear to you. 8

१. वाजं वाजेषु मर्त्यम्

१-१) वृषभवाजं मर्त्यम् अर्धं चित्तं इन्द्रा देवो ॥ १ ॥ २) वाजं वाजेषु मर्त्यम्
१) वृषभं चित्तं इन्द्रा देवो ॥

॥ १२ ॥

इन्द्राग्नी यमयथ दुभा वाजेषु मर्त्यम् ।
दृष्ट्वा चित्स प्र भेदति युष्मा वाणीरय इति ॥ १ ॥
या पृतनासु दुष्टा या वाजेषु श्रवाया ।
या पशं चरषासिर्भीन्द्राग्नी ना हवामहे ॥ २ ॥
तयोऽरिदमवृन्तवस्तिग्मा दियुन्मघोनीः ।
प्रति द्रुणा गभस्तोर्गवां वृषभ पपत ॥ ३ ॥

86.

Indrāgni yām āvatha ubhā vājeshu mātṛyam | dṛiḥā cit
sā prā bhedati dyumnā vanir iva tritāḥ || 1 || yā pṛitanāsu
dushtārā yā vājeshu śravāyā | yā pāñca carṣaṇīr abhin-
drāgni tā havāmahe || 2 || tāyor id āmavac chāvas tigmā
didyūn maghōnoḥ | prāti drūṇā gābhastyor gāvāṃ vṛitra-
ghnā éshate || 3 ||

ता वामेषु स्थानामिन्द्राग्ना हवामहे ।
पती तुरग्य गधतो विद्वांसो निर्वणस्तमा ॥ १ ॥
ता वृधन्तावन युन्मताय देवावृधता ।
अहिन्ता चित्तुरो दुधतो देवावृधते ॥ २ ॥
एवेन्द्राग्निभ्यामहोऽरि हव्यं शुष्यं घृतं न पृतमद्विभिः ।
ता सृगिणु श्रवो वृहद्वि गृणत्सु दिधृतमिधं गृणत्सु दिधृतम ॥ ३ ॥

tā vam éshe ráthānām indrāgni havā-
mahe | pāti turasya rádhaso vidvānsā gírvaṇastamā || 4 || tā
vidhāntāv ānu dyūn mātṛyā devāv adābha | ārhantā cit
puró dadhé 'ñseva devāv ārvate || 5 || evendrāgnibhyām
ābavi havyām śuśhyām ghrītam ná pūtām ādribhiḥ | tā
sūtīshu śrávo bṛihád rayīm gṛiṇātsu didhṛitam īsham gṛi-
ṇātsu didhṛitam || 6 ||

The mortal man, whom you O twin-Lord of celestial and Terrestrial fires, help in the conflict of life, breaks through even the strongly guarded treasures of adversaries as the speech of the sage of three-fold virtues. 1

We invoke the Twin-lord of celestial and Terrestrial fires, who is irresistible at the time of strife of life and worthy to be renowned in frays and protects the five classes of people. 2

Overpowering is His strength; and bright and sharp is the weapon in the hands of that bounteous Lord. He goes with speed as if on a chariot for the destruction of evil and recovery of the lost wisdom. 3

We invoke you to the battle of life, O twin-Lord of celestial and terrestrial fires, the all-knowing, the one most deserving of adorations and master of quick-coming wealth. 4

O invincible, spotless Twin-lord of celestial and Terrestrial fires, who inspires mortal men to grow every day, I pay tribute to you O the shining ones for the sake of obtaining vigour. 5

The invigorating homage of devotional love, sweet as the elixir extracted by the grinding stones, and pure as butter, has been offered to the twin-Lord of celestial and Terrestrial fires. May He grant fame and ample wealth to the enlightened and dedicated devotees and food to those who sing His praise. 6

३) समानार्तिनम मूलम्

१. नवयुक्तस्य मूलस्य तत्र एवयामस्तदिति । महता दत्तनाः । अनिजगतो हस्तः ॥

प्र यो महो मतयो यन्तु विष्णवे मरुतेन गिरिजा एवयामस्त ।
 प्र अधाय प्रयज्ये सुखादये त्वमे भुन्ददिष्टये धुनिवताय श्वमे ॥१॥
 प्र ये ज्ञाना महिना ये न नु स्वयं प्र विद्वाना ब्रुवत एवयामस्त ।
 कदा तदो मरुतो नाग्रो श्वो दाना मृत्ता तदेयामष्टासो नाद्वयः ॥२॥
 प्र ये त्रिवो बृहन् अष्टिंश्च गिरा सुशुकानः सुभ्य एवयामस्त ।
 न येपामिरी सुधस्थ ईष्टु ओं अम्यो न स्वविद्युतः प्र स्पन्द्रासो धुनीनाम ॥३॥

२५

Pra vo mahé matáyo vantu vishnave manútivate giríjā
 evayāmarut | prā śardhaya prayajyave sukhadaye tavāse
 bhandadīdāyave dhūnivataya savase ॥ १ ॥ pra yé jātā ma-
 hina yé ca nu svayam pra vidmāna bṛuvāta evayāmarut |
 krātva tād vo maruto nadhrīshe śāvo dānā mahnā tād
 eśhām adhrīshṭaso nadrayah ॥ २ ॥ prā yé divó bṛihatāḥ
 śrinivīre gīra susukvanah subhvā evayamarut | ná yéśhām
 irī sadhāstha ishṭa an apnayo ná svāvidyutah prā syand-
 rāso dhūnīnām ॥ ३ ॥

स चक्रमे महतो निरुक्रम समानस्मात्सदस एवयामस्त ।
 यदायुक्त त्वना स्वादिव एणुनिधिष्वर्धसो विमहसो जिगति शेवृधो नृभिः ॥४॥
 मृतो न योऽमवात्रजवृषा त्वेयो यधिर्नृचिष एवयामस्त ।
 येना सहन्त क्रजन् स्वरोचिषः स्वाग्मानो हिरण्यवाः स्वायुधास इष्मिणः ॥५॥

sā cakrame mahatō nir urukramāḥ
 samanāsmāt sādasa evayāmarut | yadāyukta tmānā svād
 adhi śhrubhir vishpardhaso vimahaso jigāti śévṛidho nṛi-
 bhīḥ ॥ ४ ॥ svanō na vō 'mavan rejayaḥ vṛishā tveshō yayis
 tavishā evayāmarut | yēnā sahanta rīñjāta svārocisha sthā-
 raṣṇano hiranyayah svāyudhāsa ishminah ॥ ५ ॥

9

May the praises recited by the dexterous mortal reach to the all-pervading Lord, associated with vital principles. He is strong, adorable, brilliantly-adorned, vigorous, praise-loving, who rushes on with joy to scatter dark evil forces. 1

The dexterous mortal glorifies those vital forces which are manifested with greatness and appear speedily and spontaneously with the knowledge. O vital principles, your infinite liberality is beyond comprehension. You look unmoveable and stable like mountains. 2

The dexterous mortal glorifies those clouds with praise, who, while descending from vast midspace look brilliant and happy; and who hear our invocation. No one can yoke them and disturb in their commonhome. They, like self-radiant fires, are impellers of rivers. 3

When the dexterous mortal of vital energy harnesses his own chariot with rapid horses at his residence, the rain-shedding clouds, emulous, vigorous and conferrers of happiness, sally forth from their spacious common dwelling space. 4

Let not the tremendous roar of your approach, which is mighty, the announcer of rain, the shedder of light diffusive and loud, shudder the dexterous mortal of vital energy. O clouds, you are victorious, self-luminous, decked with gold, well-equipped with weapons and provider of food, and such as you are, you always successfully accomplish your functions. 5

४० अथर्षो वा गतिमा वृद्धागमनेषु ज्ञातेषु न्यायसूत्र ।
 स्थातारो हि प्रसितो मृदाद्यं सन् ते न उरुष्यतां वि० शुशुक्रांश्च नाज्ञय ॥६॥
 ते रुद्रासु मुनयश्च अज्ञयो यथा नृपिण्यश्च अज्ञोऽप्ययामरुत ।
 दीर्घं पशु पश्य सद्य पाद्विषं धेयमनेष्या सुहृदं शर्वास्वहृत्तैनसाम् ॥७॥
 अज्ञेया नो मरुतो गार्ग्यमन्तश्च श्रोता उर्ये त्वाँस्तुं ग्यामरुत ।
 विष्णोर्मह समन्यवो युवोतत स्मदं योऽत्र न दंसेत्तप द्वेपांसि सन्तु ॥८॥
 गन्तो नो यज्ञं यजिष्या सुशमि श्रोता हवमरुत एष्यामरुत ।
 ज्येष्ठान्सो न परातासो न्यामन्ति युये तन्व प्रचेतस न्यात र्वतया निदः ॥९॥

aparo vo mahima vridhaya va ag nyesham shavo 'vatv
 evayamarut | sthataro hi prasitau samdrisi sthana te na
 urushyata nidah susukvanso nagnayah | 6 || te rudrasah su-
 makha agnayo atha tavidyumnā avantv evayamarut | dir-
 ghām prithū paprathe sādma pāarthivam yēshām ājmeshv
 ā mahāḥ ḥardhānsy adolintainasām || 7 || advesho no maruto
 gātīm étana śrōtā havam jaritūr evayamarut | viṣṇor ma-
 hāḥ samanyavo yuvotana smād rathyò ná dañśanāpa dvē-
 shānsi sanutah | 8 gāntā no yajñām yajñīyāḥ suśāmi śrōtā
 hāvam arakshā evayamarut | jyeshthāso ná pārvatāso vyo-
 mani yūyāni tāsya pracetasah syāta durdbartavo nidah
 || 9 ||

O possessor of vast strength, may your unbounded greatness, and brilliant vigour protect the dexterous mortal, for obviously you help in the time of trouble and save us from shame and insult. You are in your glory like the glowing fire. 6

May these cosmic vital principles, worthy of worship, and resplendent like fire, protect the dexterous mortal. It is through them that this ethereal dwelling has been extended and made spacious and luminous. They are free from faults and manifest mighty energies when they proceed at the time of confrontations. 7

O vital principles, free of enmity, come to our place of chanting hymns and hear the prayers of the devout dexterous mortal. O brave divines, may you who are the associates and devotees of all-pervading Lord, drive away like warriors seated on chariots, our hidden foes with your valour. 8

O adorable vital principles, come to our sacred worship with grace and hear the invocation of unprotected dexterous mortal. You as formidable as lofty mountains for defence. O profoundly wise ones, may you strike the wicked impulses without compassions. 9



NOTES

Book IV : Hymns 1—58

Book V : Hymns 1—87

चतुर्थ मण्डलम् : सूक्तानि १—५८

पञ्चम मण्डलम् : सूक्तानि १—८७

NOTES ON BOOK IV

Hymn-1

1. *Samanyasah devasah* learned people, accompanying temper (समन्वितं तमं सह यजमानं विद्वान्—*Daya*); *amanyas gods, gods vying with* (सम्यजमानं इन्द्रादयो देवाः—*Sayana*, यजमान—यजुः सजा, यया सह यजमाना), Nature's bounties, vying with each other.

Compare the morphic nature of the first three verses of this hymn with the hymn I. 127 to I. 138. their metres are long as *asti*, *atijagati*, *asti*, *atishanti*, *atishanti*, etc. In the first line of the first line in each verse, there is a repetition of three or four words. It is difficult to say whether there is a deliberate, pure or even a partially modified sense in these repetitions.

4. The verse occurs as Yv. XXI. 3.

5. See also Yv. XXI. 4 *av vaksua*, come to (संगच्छस्व—*Daya*); destroy (प्रवयज, वनाजयेत्यर्वा—*Sayana*).

Varunam—*Varuna-kṛtam* (वक्त्रकृतं)—a disease inflicted by Varuna (नेत्रोदरदिरोमं or dropsy)—*Sayana*. Dayananda translates *varunam* as, to a venerable teacher or preceptor (श्रेष्ठमध्यापकमुपदेव्यः अः).

7. *Janimani*, जनिमानि=जन्मानि; three births of *agni*, as *fire* on the earth, *vayu* or lightning in the midspace, and *surya* in heaven. See Rv I, 95. 3; X. 45.1

8. *Hiranya-rathah*, one with shining or attractive form, one whose chariot or character is similar to that of the sun (नेत्रोदर रथगोच स्वस्वम्भूर्ध्व इव रथो व्यवहारो यस्य स—*Daya*); one with golden chariot—*Sayana*.

Ramsu-jihvab, one with beautiful flame (*Sayana*) or one with charming speech (*Daya*).-

Rohidasvab, one with red horses or red fast moving vehicles (रौहिता रक्तादि गुणविशिष्टा अग्न्यादयोऽत्रावा आशुगामिनो यस्य स—*Daya*).

10. **ब्रह्मा** = **ब्रह्म** (a Vedic usage), **प्राणिमूलेन**—*Sayana*

11. **Budhne** = in the midspace (*Daya*), rajash of the group of worlds (**राजसमष्टस्य**—*Daya*), but of the mid-space—**प्राणिरस्य**—*Sayana*). *Sayana* translates *Budhne* as in the root, or on the earth (**बुधने मूले पृथिव्या**).

Nilhe, नीले नीडे गृहे in the house, in the nest, in the sky (**नीले निलये नमसि**, also नीले कुलायस्य त्रिरिधे वैद्युताग्नि रूपेण वर्तमानं त्वा—in verse 12.—*Sayana*

Vṛsabhasya, of the sun, of the showerer (*Daya*), of the clouds (*Sayana*).

13. **Asmakam pitarah**, of our forefathers of our protectors or guardians. According to *Sayana*, here is a reference to *angirasah*, the first discoverers of fire by attrition, or the fire-technicians in general.

16. **Te manvata prathamam nama dhenoh**—they first comprehended the name of *dhenu* speech धेनो वाक्य —*Daya*; वाच सम्बन्धि —*Sayana*), name or नाम is स्तुतिमात्रक शब्दमात्र mere sound as the means of praise. The passage is also supposed to refer to the ancient nomenclature of cattle as uttered by *Angirasas* वेदिकरत प्रथमं पुरातनं नाम गहि सुरभि गुग्गुलुगन्धिनीति धेनोनामधेयं मन्यत उच्चारयामासुः ।

Trih-sapta, 3 & 7 21, 21 Vedic metres extending from the Gayatri of 24 syllables to one of 104 syllables, (21 jewels stolen by Panis, मातुर्भूम्या स्वभूतानि पणिभिरपहृतानि सि सप्त रत्नानि विन्दन्—*Sayana*)

20. See Yv. XXXIII 16, *Idni*, continuous interspace प्राणव्यमनारिधम् —*Daya*, the earth, the support of all —(विश्वेषा देवानामदितिर्भूत्वावीजं प्राधारमून इति वाचत्—*Sayana*).

Hymn-2

1. **Martyesu**, among the mortal (मर्त्येषु मरणधर्मेण—*Daya*); or among mortal sense-organs वागदीन्द्रियेषु निहित —*Sayana*), **agni** in man becomes the speech. —अग्निर्वाग्भूत्वा मुखं प्राग्विद्यत्—*Alt. Up.* II. 4.

3. **Antariyase yusmansa devan visa a ca marttan**, thou goest between you, the gods and men, this probably refers to *Agni* he goes to men to receive the oblations and then to gods (Nature's bounties), of whom he is one, to bear it to them.

4. *Aryamanam*, to a judge, अर्यमन्; *varunam*, to a venerable, वैरुणम्; *mitram*, to a friend, मित्रम्, *Indra—Visnu*, lightning and *sutatman*, सृजतम्, *marutah*, to wind or air, *Asvinaw*, pair of sun and moon (*Daya*).

6. *Tatapate*, तपते, O, the protector of the extensive, तपता विस्तृतानि पालक (*Daya*); burns or heats with a load of wood-fuel, तपते काष्ठमारेण तापयति (*Sayana*).

Hemyavan, one who relates to *hemva*, *hemva* water (Nigh. I. 12) —हेम्यवदके भवारसिर्विद्यो यस्य (*Daya*), स्वर्णनिर्मित कक्षावान्, having a girth made of gold (*Sayana*).

Dosa—in the night.

11. *Cittim acittim cinavat*, may the sage (Agni) distinguish that which is to be known, चित्ति=ज्ञातव्यं पृथ्वा, the virtue worth knowing;—कृतवन्तानां क्रिया, or चित्ति=ज्ञानं knowledge; अचित्ति अज्ञानं or nescience = अकृतवन्तानां क्रिया (*Daya*).

15. *Divasputra angiraso bhavema*, may we, O Angirasa, be the sons of heaven or may we, the sons of heaven, be *Angirases*.

Angirases bhavema, possessed of a superior power.

(*Angirases* are known as the sons of *Aditya*;—that which was his seed was first manifested as *Aditya*, thence in succession, those which were the cinders became the *angirases* अङ्गिरसामादित्यमुत्पत्तवमेवमाम्नायते—“तस्य यद्वैतम प्रथममुद्बोध्यत तदभावादिर्बोऽभयन्” इत्युपक्रम्य—“वेऽङ्गिरा अतस्तेऽङ्गिरसोऽभवन्—Ait. Br. III. 34).

According to *Dayananda*, sons of enlightenment or light, like vital breaths (प्रकाशस्य तनय प्राणा इव).

Adrim rujema dhaninam, this according to the tradition alludes to the rock in which the cows were hidden. *Adri* is also cloud (Nigh. I. 10) or a cloud-like adversary (मेघमित्र शत्रुम्—*Daya*).

16. See Yv. XIX. 69; अघा=अघ (निपातस्य चेति दीर्घं)

Ksama, the earth (Nigh. I. 1)

17. जनमा = जनिम = जन्म, janma, of the birth.

Gavyam, with *go* or with speech (गोमयं वाग्मयम्).

18. Ayutheva ksumati pasvab akhyat devanam yaj-janima anti, lit. like a herd in food—possessing animals, he has said to the gods that which birth is nigh (*Wilson*); or herd of cattle in a well-stored stall, (To Sayana, *janima* is *go*—Sangham, or herd of cattle); *Yutha*, army (सैन्यालोच—*Daya*)

Urvasth, of widely pervading ones (बहुव्यापिका—*Daya*.), progeny (प्रजा—*Sayana*).

Sayana refers to Nir. V. 13. *Urvasi* is a naiad (so called because she pervades wide regions (उरु + √ पश्य् to pervade), or she pervades by means of thighs (उरु + √ वृश् to pervade); or her desire is great (उरु + √ वृश् to desire).

Akṣpran, were made able (कल्पन्ते—*Daya*.; ताभिरानीताभिर्गोभिः वस्तुताः समर्था अभवन्—*Sayana*).

(The *urvasi* has nothing to do with the current pauranik legend of the birth of an *apsara* of the name from the thigh of Narayana.)

Hymn-3

1. *Pura tanayitnoh acittat*; lit. before the unconsciousness of the thunderbolt; implying a state of unconsciousness, or death as sudden as if the work of the thunderbolt (*tanayitnoh*—विद्युत्.—*Daya*.; अज्ञानिः ह्यास्मिकः—*Sayana*; *acittat*—अविद्यमानं चित्तं यत्र तस्मात्—*Daya*.; नि विद्यते चित्तं यस्मिन् तदचित्तम् । चित्तोपलक्षित सर्वेन्द्रियोपसंहारो मरणमिति यावत् । तस्मान्मरणात्—*Sayana*.)

2. *Jayeva patya usati suvasah*—See Rv. I. 124.7; IV. 3.2; X. 71, 4; 91.13; Nir. I.19; III.5); cf. चायापतिमिव वाससा, Av. XVIII. 2.51—as a wife attached to her husband puts on elegant garments (इवा स्त्रीव स्वाभिने कामयच्छाता सोमनवस्त्रासकृता—*Daya*.).

The beautiful usage of this analogy is in reference to *speech*, X. 71.4; 5, as given in Nir. I.19. चकृन् = चक्रम् a Vedic license (संहितायाभिहितं दीर्घः).

5 Agah, fault (अग्राहम्—*Daya*, तत्पत्रम्—*Sayana*).

6. Nṛghne rudraya, to the man-destroying *Rudra*, to the destroyer of the sin—committing men, i.e. of wicked ones, नृणां पापकृता हन्ते—*Sayana*.

7. Sarave—to the one, destroyer of the wicked (सृष्टानां हिनसा—*Daya*, शरवे, धृष्टानि पक्वा धीषधंति शरः शरत् सुवर्गर, यदा, हिमिवा निहन्ति—*Sayana*). Saru (शर) means *Nirṛti* the female personification of evil.

The word *Nirṛti* is also used in masculine (Taittiriya Yajus, I. 2.11), meaning an evil spirit disturbing sacrifice.

10. Pṛsni, the sun (*Sayana*), midspace (*Daya*); sky (*Nigh. I. 4*)

11 Svar abhavat jate agnau, the sun was manifest as *agni* was engendered.

16. Nivacana kavyani, ever to-be-recited poems (नितरावृष्यन्तेऽर्वां वैस्तानि कविनिर्मितानि, the poems with extensive or deep meanings—*Daya*).

Hymn-4

For verses 1, 14, and 15 see Nir. VI. 12; V. 15 and III. 21 respectively.

1. Raja-iva ama-van ibhena—in this phrase *ibhena* (इभेन)=by fearless (host), गतमयेन or =by an elephant (हस्तिना); *ama van* (अमज्जान्)=strong one (बलवान्, also a minister (अमात्य) or an associate; or sickness, inflicting it on the foe.

May thy powerful throng extensive. Powerful throng (पात्रः) is so called from being maintained (√पात्र्).

Prasith (प्रसिध्ति) is so called from being fastened (प्र—√सि); noose or net. Go like a king who is accompanied by his ministers, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue, well-nourished with food, or (riding) a fearless elephant. Hastening after the net with speed: the word (तृप्ती) is a synonym of quick; it is derived from √तृ (to pass over), or from √त्त्र् to hurry.

Thou shootest, transfix the fiends with darts that burn, or enflame or crush down most fiercely. (Nir. VI 12).

Trasim, towards one who is thirsty (पिपसितम्—*Daya*.), the one who is speedy or in hurry (तृप्—क्षिप्र—quick; Nigh. II.15; it is derived from √ तृ, to pass over, or from √ त्वर, to hurry; तस्तेर्वा त्वस्तेर्वा—Nir. VI. 12).

Prasitim, bondage (बन्धनम्—*Daya*.), net-thread (प्रसितिः प्रसहनासन्तुर्वा जालं वा); a trained or well-equipped army (प्रकृष्टा सेनाम्—*Sayana*).

2. See Yv. XIII.10.

3. See Yv. XIII.11.

Spasah, touching (rays); *prat-spasah*, opposing rays (परबाधकान् रश्मीन् चारान्—*Sayana*; *visrja*, to direct against.

Spasah etc. may also mean *caran*, चारान् or spies, sent to discriminate between true and false (सत्यान्त विवेकार्थ—*Sayana*).

4. **Aratim**, to the enemy (गदं—*Daya*.); one who annuls or prevents our donation (मरातिमदानं वा कुस्ते—*Sayana*); one who makes a gift no gift.

5. **Jamim-ajamim**, whether kindred or allied, (बन्धुमबन्धुम्—*Sayana*; whether enjoying or non-enjoying भोगमभोगम्—*Daya*.); or repeated or not repeated (पुनस्तपुनस्तपुनस्तम्—*Mahidhara*); or repeatedly chastized or not chastized (पुनस्तपुनस्तपुनस्तपुनस्तम् वा—*Mahidhara*). See Yv. XIII.13.

6. **Ivate brahmane**—for the one who knows the Veda, and is well-versed in knowledge (विद्याभ्याप्ताय वेदविदे—*Daya*.); a Brahman coming quickly—*Wilson*. (cf. ईवते यमनवर्ते कल्याणहेतुमुत्तायमनाय; ब्रह्मणे परिदृष्टाय—*Sayana*).

Aryah vi durah abhi dyant, shines upon his door or dwelling; also the worshipper specially shines over his house (पर्यः कर्मणामनुष्ठाता सः यजमानो दुरो गृहानभिविद्योत् विमेषेण धीरते—*Sayana*).

8. **Su-asyah tva su-rathah**, good horses and good chariots. *Sayana* regards the phrase as metaphorical for, may we, being with sons and grandsons, and the like worship thee (उपसन्नमेतत् । पुत्रपौत्रादिभिः सहिताः सन्तः स्वाम्, मर्जयेम् भलंकृयाम्—*Sayana*).

9. **Kridantah**, practising for efficiency in defence sciences and war technique (प्रयुक्तेर विद्यविद्ययाय युद्धाय तस्मात्प्राप्तं कुर्वन्त —*Daya.*); playing and enjoying the company of children and grand-children in family (स्वे स्वे गृहे पुत्रपौत्रादिभि रत सजोऽनाना, —*Sayana*). Compare with कीलन्तो पुत्रैर्नन्तुभिर्मोदमानो स गृहे, X.85.42.

11. **Gotamat**, from *gauh* गौरिणि स्तोत्रनाम—Nigh. III.16), i.e. from the one who praises the superb knowledge (प्रतिशयेन गो सकलविद्यास्तोता तस्मात् —*Daya.*).

13. **Payavah**, the protectors (रक्षका —*Daj.a.* and *Sayana*).

Mamateyam, one with egoism, attachment and the like (ममभाषो ममता तस्मा इयम् —*Daya*, one born of Mamata (ममता). For Mamateya, see I.147.3, 158 6, and IV.4.13. *Sayana* refers to an allusion to the well-known filthy legend of the birth of Dirghatamas, who in this verse is said to have recovered his sight by worshipping Agni.

14. **Anusthuya Kroubi ahrayana**,—*ahrayana* (अह्रयाण) means one whose car does not bring shame to him. "Make it presently O (Agni) whose car does not bring shame (Nir.V.15). We have a similar word *hara-yana* (हर-याण), meaning, one whose car is moving constantly (VIII.25.22).

15. **Aya to agne samidha vidhema**, *aya* (अया) and *ena* (एना, with this) are synonyms of reference, "With this faggot, we worship thee, O Agni. Here it (अया) is in the feminine gender. *Ena* (एना, with this) is in neuter gender as in एना वो अग्नि (with this, to us, O Agni—VII.16.1). See Nir. III.21.

Hymn-5

For verse 7, see Nir. VI.18.

2. **Svadhavan**, an affluent person with plenty of food etc. (बहु-वन्नाद्यैश्वर्यम् —*Daya.*; स्वदावान् अस्मद् दत्तेन हवित्संघनेनाग्नेन तद्भान् सन्—*Sayana.*).

3. **Dvi-barhah**, filling both; the elderly one, with learning and humility both (द्वय्या विद्याविनयय्या युद्धः—*Daya.*); one who fills both the positions, middle and the best (द्विबर्हः द्वयोर्मध्यमोत्तमयोः स्थानयोः पतिवृद्धः—*Sayana*).

Apagulham, secret or mysterious (गुप्तम्—*Dava*; सत्यनरहस्यम्—*Sayana*).

Manisam—ज्ञानम्, what is to be known (*Sayana*, who connects it with माम्, *Sama*),—intellect (प्रज्ञाम्—*Dava*).

5. **Anṛtaḥ**, धनृता, मानसमन्वयहिता false in thought—*Sayana*); false in speech.

Asatyah, असत्या (false in speech, वाचिक मन्वयहितमन्त्रमा वाचानिमममन्त्रमाता—*Sayana*, false in behaviour, धनवाचरता—*Dava*).

Idam padam ajanata gabhiram, creates the deep abyss (*Dava*), *gabhiram padam* is समग्र गहरा स्थानम्—a deep abyss of hell (*Sayana*).

6. **Sapta dbatu**, the seven elements, the seven sorts of animals (सप्तधातव्य भेदेन सप्तप्रकारम्/मन्त्राणाम्मा पशव सप्तधातव्य—TS. VII.2.2.1). *Dayananda* interprets as the seven metals, gold etc., the *Yajurveda* (XVIII.13) enumerates six metals हिरण्यं, ऋष, स्वाम, तौह, सीस and ताम्र, to which silver may also be added to make seven; the *Veda* also refers to five tame animals: cow, horse, goat, sheep and man.

7. **Sasasya carman adhin pṛsoḥ**, above the immovable heaven or midspace (*pṛsni*=midspace—*Daya*). *Sasasya* is the sleeping one स्वपत—*Daya*).

Agre rupa arupitam jabaru, here *jabaru* (जबाह) means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice), i.e., the Sun—जबाह जवमानरोहि, जरमानरोहि वा, जरमानरोहोति वा, जवमानरोहोति वा—*Nir.VI.17*.

The Sun was placed on high in the beginning of creation (जबाह जवमानमारुहम्, i.e. the sun.—*Daya*).

Sayana interprets तमिन् as तमेव वैश्वानरं दृष्ट्वानम्, i.e. the *Vaisvanara*, which is fire, lightning, and the sun, all the three in three regions—अग्निविद्युदादिमन्त्रत्रयोऽपि मत्तमेदेन वैश्वानरं शब्दाभिधेयाः ।

The *Nirukta* (VII.23) regards the *Vaisvanara* as the sun: वैश्वानरो यतते सूर्येण (Rv.I.98.1).

9. *Maham anikam*, lit. assemblage of the great *maham* (महाम्=महताम्; here त has been dropped as the Vedic licence—*Daya*).

This refers to the solar orb; पनीकं समूहस्य सूर्यमण्डलं वैश्वानर एवेति शेषः—*Sayana*). पनीकं सैन्यमिव, an assemblage like an army (*Daya*).

10. *Prayatasya*, assiduous (perhaps the assiduous performer, or the *Vaisvanara* active in the form of the *ahavaniya* fire and the rest (*Sayana*).

15 *Ksitir na raya puruvaro adyaut*, shines like a man with opulence (राया प्रश्लादिघनेन, वित्तिर्न राजादिरिव—*raya*=*raja* (king), or=wealth of cattle and treasure—*Sayana*).

Hymn-6

1. ऊं पु षो=ऊं इति—सु+त. (उ वितर्क, सु सोमने, तः प्रस्माकम्) ।

Vishvam abhi asi manma, prevalent over all that is desirable (*Wilson*).

Manma, spiritual knowledge (विज्ञानम्—*Daya*.); desirable wealth of foes (मम मननीयं मद्रूपी घनम्—*Sayana*).

Abhi asi, thou conquerest (अभि जयसि—*Sayana*).

3. *Ghrtaci*, night (*Nigh*. I 7).

4. *Trivistyaeti* goes in the sky (पाकाके—*Daya*., thrice circumambulates, त्रिरावृत्य—*Sayana*); cf. त्रिविष्ट (तम इति) *Nigh*. I 4.

(त्रिविष्टि—त्रिरावृत्य, परि—एति, त्रिहि पयंनि क्रियते—*Agni* goes round, having thrice returned; or *Agni* is thrice made around, implying that the fire is thrice circumambulated—*Sayana*).

7. *Na matara-pitara nu cid istau*, whose parents need not urge (*Wilson*) अमा=अप=अप, after this (*Daya*).

8. *Svasarah dvih yam panca*, ten (2×5) sisters or fingers. (द्विवारं पंचाङ्गुलम्—*Daya*.); the fingers employed in producing fire by attrition.

Usarbudham (उषर्बुधम्), to the one who is cognizant in the dawn (य उषति बुध्यते तम्—*Daya*), females awaking him at dawn (उषति बुध्यमानम्—*Sayana*).

10. **Syenasah**, horses moving with the speed of hawk (श्येन पक्षीम सद्यो गन्तारोऽप्य—*Daya*.; सयना इव—*Sayana*).

Duvasanasah, attendants (परिवारका—*Daya*., परिवारणीया—*Sayana*).

11. **Akari brahma**, the prayer has been composed (अक्षरं=स्तोत्रम्. अक्षरि=स्मरि इति—*Sayana*); अक्षरि=कियते, अक्षरं=महद्भ्यसम्, collected a large sum—*Daya*.).

Hymn-7

For verses 3 and 8, see Nir. III.20 and VI.17 respectively.

1. See Yv. III.15 (according to the ritualists, *agni* here intended is the *Ahavantya* which is kindled before the *Daksina*).

Apnavanah, one having children and grand-children (पुत्रपौत्रादिवृक्ताः—*Daya*.); name of a *ṛṣi* or seer of the family of Bṛhgu (*Sayana*); also *putravantah*, or having children, an epithet of Bṛhgu (*Mahidhara*).

3. **Pasyanto dyamiva śṛbhīh**, looking at the sky with stars, as it were. In this phrase, stars are known to be *śṛbhīh* (स्तुभिः) since they are scattered in the sky (तीक्ष्णानिव), *ṛkṣa* (ऋक्षा) are also stars as in "they are placed on high" (Rv. I.24.10), since they appear to be raised up (उदीयन्तीव). See Nir. III.20.

4. **Dutam vivasvatah**, messenger from the sun (विवस्वान्=the sun, —*Daya*.); messenger of the man, or worshipper, or yajamana (विदस्वन्त इति मनुष्यनाम् Nigh. II.8); विदस्वतः मनुष्यस्य यजमानस्य—*Sayana*.

5. **Sapta dhamabhīh**,=सप्तभिः धामभिः ; *Saptabhīh*, by seven vital breaths—*Daya*.; सप्तभिः तेजोभिः युक्तम् accompanied by seven bright ones—*Sayana*.

6. **Vitam asṛitam**, loved yet unapproached (*Wilson*); वीरं व्याप्तम्; अविर्तं=अप्रेवितम्—*Daya*.

Kucid-arthinam, seeking oblations from any quarters, कश्चित् बहुवचसि विद्यन्ते यस्मिन्नात्, pertaining to one, possessing great affluency —*Daya*.

Hymn-8

8. **Ati ksipreva vidhyati**, entirely obviate the removable ills (अतिप्रवेधे व्याप्येव विनाशयितुमर्हसि, दुस्विनीति शेषः । अतिविध्यति = अतिविध्यतु अतिशयेन नाशयतु —*Sayana*).

Duta lyase pradiva uranah—*uranah* (उरान) means making abundant,—“from days of yore, thou art employed as a messenger, making (the small) abundant. (Nir. VI.17.)

Hymn-9

3. **Hota and pota**, two of the sixteen priests (*hotr* and *potr*); also होता = दाता donor; पोता = पवित्रकर्ता, the purifier. (*Daya*.)

4. **Uta gnah agnir adhvaryu**,—here *gna*, is *devapatni*, the wife of *deva*, as if (agni worships the wives of the gods at the sacrifice, *gna* is going; it may designate the *adhvaryu*,

गनाः देवपत्नीर्गच्छति, यच्छा भवतीत्यर्थः । गना
गच्छन् पश्यत्युभयवति । उतो अग्निं च सोमं । —*Sayana*.

5. **Upavakta**, preceptor of preceptors (*Daya*.); the director of the ritual, i.e. the priest who pronounces the formulae of sacrifice; he is often the *Brahma* (ब्रह्मा) or the *sadasya* (सदस्य), directing what is to be done (*Wilson*).

8. See Yv. III.36

दूतम् = दुःखम् = one which is damaged with difficulty (*Daya*).

Hymn-10

1. See Yv. XV.44.

Agne tam adva asvam, perhaps, Agni is the bearer of oblations as a horse is of burthens (वाञ्छारमस्वमिव तथा हविषो वाहकम्—*Sayana*). The text is elliptical (*Wilson*).

2,3. See Yv. XV. 45-46.

3. भवा=भव (भव इत्यथोक्तस्तिष्ठ इति दीर्घः)

8. Na nabhih sadane, नाभि is the centre of gravity of body (नभ्याङ्गम्—*Daya*.); नाभि=बन्धनम्, binding or fastening; सदाने=देवानां स्थाने, in the place of gods, गस्मिन्नूधन् (*sasmin udhan*)—सर्वस्मिन् यत्ने in every sacrifice (*Sayana*), *udhan*=पात्र्ये, धनत्र्ये, the treasury. (*Daya*.)

Hymn-11

1. *Suryasya upake*, in the proximity of the Sun (i.e. by day).

Naktaya cit, by night.

2. *Vepasa*, by deeds of dedication, as administration etc. (Nigh. II.1; वेपस इति कर्म नामानि)।

3. *Kavya*,=कव्यानि; this refers (according to *Sayana*), to the details of the fire ritual such as bringing the deities, conveying the oblations and the like. *Dayananda* interprets it as the compositions of poets and learned (कविभिर्विद्वद्भिर्निमित्तानि). In the far-fetched sense, *kavya* refers to the offerings to the Pits or manes (the degraded paورانic sense).

4. *Devajutab*, known or introduced by learned ones (देवैर्विदितव्यमित्यतः—*Daya*.).

5. *Mandrajihvam*, the one with a sweet tongue (मन्त्रा धानन्दजनिका जिह्वा वाणी यस्य—*Daya*.); this refers to Agni, whose tongue exhilarates the devout mortals.

Damunasaam, those who restrain their desires (दमनशीलम्—*Daya*.); the humiliator of the demons (दमूनां रक्षणा दमनकरेण मनसोपेतम्—*Sayana*). For the etymology of this term, see Nir. IV.4. (दमूना दममना वा । दानमना वा । दान्तमना वा । अवि वा दम इति गृहं नाम । तन्मना स्यात् । मनो मनोरे; i.e. one who is inclined towards kindness, or one who is inclined to charity, or one

who is inclined to self control, or else the word *dama* is a synonym of home, therefore this term may mean, one who is devoted to home. Manas is derived from √मन्, to think).

Hymn-12

2. Pusyan rayim sacate gbnan amitran, prosperous and destroying his enemies, acquires riches (*Daya*, and *Wilson*) (प्रजापिः पशुभिश्च पुष्टः सन् स मद्रमानः शत्रून् हितुं धनं सेवेते । सर्वदा पश्वादिघनसमृद्धो भवतीत्यर्थः — *Sayana*).

3. Bṛhatah Ksatttriyaśya, the possessor of great strength (महवः ब्रह्मन् — *Sayana*, महतः शतघनसंयुक्तस्य — *Daya*).

4. Aditeh anagan, free from the defects of earth (अदितेः = पृथ्वेः = of the earth — *Sayana*, अपृथिव्या — *Daya*; अनपराधन् = अनपराधः. पापरहितान्, free from sins — *Sayana*, अनपराधान्, free from guilt — *Daya*).

5. Sam yoh, कथं, happiness produced by what is done well (सुखं सुकृताञ्जनितम् — *Daya*; अ पापस्योद्बन्धाणां नास्ति यो सुकृतोत्पादितं सुखम् — *Sayana*).

6. विताममुञ्चता = वितता + अमुञ्चत; मुञ्चता = मुञ्चत । Gauryam = गौरी वाचम् = Speech (Nigh. I.11).

Hymn-13

1. The verse, according to *Sayana*, is a paraphrastic announcement, that the dawn having appeared, the morning fire is to be lighted. (*Wilson*)

Asvina, a pair of wind and lightning. (*Daya*.)

2. Yat suryam divyaroḥayanti, when the rays of light cause the ascent of the sun — *Sayana*; यं सूर्यं सविस्तुलोकं दिवि आरोहयन्ति — *Daya*.

Bhanum, ray (किरणम्).

Mitra, according to *Sayana*, is the deity presiding over the day, whilst *Varuna* presides over the night.

Varuna = water; *Mitra* = air or wind (*Daya*).

3. *Sapta yāvih*, the seven great ones (सप्त बृहत्—*Daya*.), *haritah*: horses or rays (हरित दिग् इव व्याप्ता किरणा, the rays pervading like directions—हरित directions (विद्वान्—*Nigh*. I.6).

4. *Tantum viharan*, spreading thy web of rays (*Sayana*).

Asitam avavyayan vasma, cutting down the black abode (of night); or removing the darkness.

5. The verse is also repeated in the next hymn. (IV.14.5).

Hymn-15

1. *Parī niyate*, is obtained or procured, is brought. The word "परिणीयते" has a technical meaning also in fire rituals; it stands for bringing the fire taken from the household fire, wherewith to light the sacrificial fire.

Vaji, a strong horse (वज्रवान् इव—*Daya*.)—they load, as a horse bringing a load (*Wilson*).

3. See Yv. XI.25.

Parī-akramit, परिक्राम्यति—परित क्रामति, व्याप्नोति, taking the offerings for conveyance to gods (*Wilson*).

4. *Srjaye*, the battle in which the rival enemies are defeated (यः प्राप्ताञ्जयं जयति तस्मिन्—*Daya*.); *Sayana* ascribes the term to a *somayajī* (सृजयो नाम कश्चित्त्वोमयाजो । सृजयस्य यष्टृत्वं तैत्तिरीया ग्रामनन्ति—'वसिष्ठो ह सारयह्न्यो देवभाग यमञ्च यत्सृजयान् बहुयजिनोऽप्यीयजः', *Vasistha Satyahavya* asked *Devabhaga*: when thou didst cause to sacrifice the *Srñjayas*, with many sacrificers (*Tait.S. VI.6, 2.2*).

For *Srñjaya*, see Rv. VI.27.7 (स सृजयान् त्वर्षं परादाद्).

The *Aitareya Brahmana* (VII.34.9) refers to *Sahadeva Saranjaya* (सहदेव सारञ्जय). In later history *Srñjaya* (सृजय) is the name of people, a clan, of which *Daivavata* was also a distinguished prince. Of course, these names are borrowed from the words originally occurring in the Vedic Texts. (For *Srñjaya*, see the Vedic Index by *Macdonell* and *Keith*).

8. **Sahadevyat**, one in company with learned people (*Daya*); from the prince, the son of Sahadeva (*Wilson*).

9. **Somakah**, one with cool and fine temper resembling *Soma* or moon (*Daya*); Son of Sahadeva of this name (सहदेवस्य पुत्रः कुमारः सोमकः सोमकाभिधानः—*Sayana*).

10. **Kumaram Sahadevyam**, according to Sayana, again a reference to Somaka. A pupil in company of a learned teacher, ऋष्याचारिणं विद्मः सहनरम्—(*Daya*).

Hymn-16

For verse 11, see Nir. V.15.

1. **Rjisi**, straight forward policy (ऋजुनीतिः)—*Daya*; the Soma of which the essence is gone (ऋजोऽप्य नभ्येन निष्पिष्टो विपतसारः सोमोऽभिधीयते—*Sayana*).

3. **Jljanat-sapta-karun aboa cit cakruh vayuna grnantah** etc.—this generates the seven efficient rays from heaven, which being glorified, have made manifest the objects of human perception by day (*Wilson*).

4. Applicable to the resplendent Lord, Indra, and the sun both.

Arkaih, by ideas or thoughts (मर्तव्यविचारैः—*Daya*); by rays (रश्मिभिः—*Sayana*).

Vastoh, the day (दिनम्—Nigh.1.9) for stay or halt (निवासाश्रमम्—*Sayana*).

Dudhlta=दुधितानि=दुहितानि=नाशितानि, removed, scattered.

5. **Rjisi**, —ऋजुः, made straight (*Daya*); the stale Soma, निष्पिष्टः विपतसारः सोमोऽभिधीयते—*Sayana*.

Also see III.46.3; IV.16.1; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

6. **Sakrah**, मरुः, powerful or potent (महत्तमान्—*Daya*); potent Indra (समर्थ इन्द्रः—*Sayana*).

The earlier references are I.10.5, 6².4; 104.8; 177.4; III.35.10; 37.11.

Gotra—गोत्राणि the components of cloud (मेघस्याज्यवान्—*Daya*; Nigh. I.10), गोत्राणि पद्माणि (clouds—*Sayana*).

9. **Kavim**, to a seer, to a wise man (विद्वान्—*Daya*, मेघावितम्—*Sayana*, *Sayana* refers this epithet to *Kutsa*, a seer. (IV.16.10).

10. **Kutsa**, a despised person (निन्दित *Daya*), mythologically, the son of Ruru (रु), a royal saint, *Kutsa* is a *Rajarsi*. For *Kutsa*, see also I.106.6, X.40.6 and for *Kutsa-puram* X.105.11. *Kutsa* has also been the name of several *ṛsis* of the Vedic hymns, one of them is the son of *Angirasa*, whilst we have another one, of this name as the son of *Arjuna*.

Sarupa vi vam cikitsat rta-cit ha nari, the truthful woman got perplexed, having seen that they were both exactly alike. The traditional mythology sees in this verse a reference to a story thus: After the destruction of the enemies of *Kutsa*, *Indra* conveyed him to his palace where *Saci* (सची), the wife of *Indra*, could not tell which was her husband, as they were both exactly alike,—of course, an absurd story.

11. **Rca vajam na gadhyam yuyusan**, the word *gadhyam* is derived from √ग्रह्, to seize. "Like food which is to be seized, they desire to unite themselves with the straight-forward." (Nir.V.15).

12. **Susnam**, सुषम्, the earlier references are I.11.7; 33.12; 56.3; 63.3; 101.2, 103.8, 121.9, II.14.5; 19.6, and III.31.8. (सुष्कं नीरसम्—*Daya*).

Kuyavam, see I.103.8; 104.3; II.19.6; IV.16.12; VI.31.3 and VII.19.2 (कुत्सिता यवा गत्य तम्—*Daya*).

13. **Mrgayam**, the one in search of a deer or animal (मृगयाचक्षाणम्—*Daya*); name of an *Asura* (*Sayana*).

Piprum, pervading (स्पन्दनम्—*Daya*); also see I.51.1; 101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; 20.7; VIII.32.2; X.99.11; 138.3.

Pancasat kṛśṇa nī vapah sahasra atkam, fifty thousand kṛśṇas, or fifty thousand soldiers of dark race, *atkam* is pervading air.

Purah, city; city of Sambara (सम्बर—*Sayana*).

14. Mr̥go na hasti, like the cervine elephant, also a sort of elephant like a deer, queer, if the Sivatherium existed in the time of this hymn—*Wilson*.

Ayudhani, war weapons like guns and swords. (यसि-मुमुक्षु-वृत्तय्यादीनि—*Daya*.). Perhaps here is a reference to war-weapons, quick in darting as a deer, strong as an elephant, and fierce as a lion (*Daya*.).

15. Svar-milhe, स्वर्गोद्दे, here सोमे battle (सयाम—Nigh.II.17); a battle for peace purposes.

Ranva sudṛśi-iva puṣṭh, good-looking (goddess) of nutrition (रन्वीया सुष्टु वृष्टु योग्येव पुष्टि—*Daya*.). *Sayana* refers to the goddess *Lakṣmi*.

18. Vamadevasya, of the good looking or charming learned person (सुस्वयुक्तस्य विदुषः—*Daya*.).

Vajasatau, in the battle (Nigh. II.17).

19. Ajau, in the battle (Nigh. II.17).

20. Bhṛgu, the celebrated, or brilliant architects of chariots or cars (देवीप्यमानाः जित्विनः—*Daya*.).

21. नू = नु immediate, (ऋषिः नुनुषेति दीपः—*Daya*.).

Akari te brahma, a new hymn (*brahma*) has been composed for thee (*Wilson*); new treasures have been procured for thee.

Hymn-17

1. Kṣah, क्षा earths (पुनयः—*Daya*.; Nigh. I.1; क्षा = पृथिवी).

4. *Dyauh te janita manyat*, heaven, thy progenitor, conceived (*dyauh*, like lightning—*Daya*, *djotaman*, bright; *janita*—*Prajapati*—*Sayana*).

12. *Janitub*, of the progenitor, जनकस्य—*Daya*, *Prajapati*,—*Sayana*.

Stanayat-bhlih abhrih, thundering clouds, सन्नायमाने घने मद्—*Daya*; मतो न जू etc., as the wind is driven by the thundering clouds: as the wind is impelled by thundering clouds: so Indra is influenced by the hymns of the worshippers. (*Sayana*)

14. *Etasam* एतसम्—horse. (*Daya*, *Nigh.* I.14).

Also see, I 54.6, 61.15, 121.13, 168.5, II.19.5.

15. *Asiknyam*, at night the entire verse consists of a small phrase; such verses are known as *yajusi-pankti* (याजुषी पंक्ति) or *ekapada viraj* (एकपद विराज), a line with ten syllables.

For other single line verses, see V.41.20; 42.17; 43.16; VI.63.1. (एकपदा त्रिष्टुप्); X.20.1.

Such one-line verses usually refer to the contents of the preceding verse, or are the untraceable remnants in the *Sanhitakarana* (editing and compiling processes) of the Vedic texts.

16. *Avate*, in the well (ऋषे—*Daya*; Also *Sayana*; *Nigh.* III 23).

21. See the last verse of Hymn 16. नृ-नृ (ऋन्नि तुनृषेति दीर्घं—*Panini* VI.3.132).

Hymn-18

The hymn represents a dialogue between Indra and Vamadeva the higher self and the bound lower self, the *jiva*. *Sayana* convert this metaphysical dialogue to a mythological one. He refers to legend. *Vamadeva* a Vedic Rsi, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to

Aditi, who thereupon came, with her son *Indra*, to expostulate with the *Rsi*; the present hymn gives, as if, an account of this dialogue. Regarding this absurd story, Wilson says: "The interesting part of the absurd story is its accordance with the birth of *Sakia* (शक्यमुनि), according to the Buddhists, who may possibly have borrowed the notion from the Veda."

3. *Ṭvastur gṛhe apibat somam indrah*—*Indra* drank the costly Soma at the residence of *Ṭvastre* (ऋषि). *Savana* completes the story by saying that *Vamadeva* vindicates his own wickedness by the example of *Indra*, who came to *Ṭvastre*'s house uninvited, and by force, drank the Soma prepared for other gods.

4. *Nahi nu asya pratimanam asti*, there is no analogy etc. Wilson cites the legend further thus: *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

Sahasram masah jabhara saradab ca purvib—(सहस्र पसव्यम्—numerous, मासः = पैवादि, months, like caitra; गरदः = शरदाद्यूनन्, seasons like autumn; पूर्वौ = सनातनौ, older ones; नहि—नहि).

5. *Guha akah*, does in secret cavity; also *guha* intellect (बुद्धीशरीरि—*Da*)a.; गुहा गुहायां गङ्गास्त्रे तूतिना रुद्धे जात धरा—प्रकरोति *Savana*); in the privacy of the lying-in chamber, unworthy of so great a divinity. —Wilson.

6. *Eta vi prccha kim idam bhananti*—Ask them what is this they say. That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

7. *Nividah*, the speeches or words, expressing mysterious and spiritual knowledge (नितरां विदन्ति यानिस्ता वाच—*Da*)a.), sacred strains (Wilson). [महावती वस्त्रे प्रबुध्यमानानि 'मरुत्तोरो मरुद्गण' इत्यादीनीन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि निविष्टश्चेन्नोपपत्तेः—i.e. the special prayers in the praise of *Indra* and *Maruts*, repeated at some sacrifices—*Savana*] Here again, *Ṭvastre*, being a *Brahmana*, the crime committed by his killing is transferred to the waters in the shape of foam. Wilson further remarks thus these explanations are rather, perhaps derived from the *pauranik* developments of the original legends, imperfectly handed down.

8 This and the following verses are in the praise of Indra

Yuvati, the fully matured lady of 24 years (*Daya*).

Kusava; कसवा, of bad intentions (कसो वा मेव पश्यतां). In the *pauretic* mythology **Ku** (कुरु) is the name of a *Raksasi* (lady-demon), whom Indra, at first swallowed by her, drove out of the lying-in chamber (*Wilson*).

Jagara, swallows (जिह्वति—*Daya*, निरजिह्व—*Sayana*).

Mamat cana (ममज्जन), exulting (ममज्जये—*Sayana*, ममात्मनो—*Daya*).

9. **Vyamsa**, one possessing considerable strength (विप्रवृद्धा ममास्तास्यो यस्य स—*Daya*). In mythology, **Vyamsa** is the name of a *Raksasa*, who also attempted to destroy the infant *Indra*.

12. **Kah te mataram vidhavam acakrat**, who hast made thy mother a widow (विधवा विगतो एव पतिर्मेवास्तान्—*Daya*). The *Prakṛti* is mother; God, the Supreme Self, is father; *Prakṛti* never gets widowed, since God never dies.

Yat praksinah pitaram padagrhya—Since thou hast slain, having seized him by the foot, *Dayananda* translates *padagrhya*, as one worthy of respect, to whose feet, one might surrender. (पादान् गृहीतुं योग्य—*Daya*; पादेषु गृहीत्वा—*Sayana*); *pra-aksinah*, प्रक्षयेतावधौ—*Sayana*, प्रक्षिणा क्षयति हन्ति—*Daya*.) destroys, kills, slays. (See also *Tait. S.* VI.1.3.6 to which *Sayana* refers: The sacrifice (*vajña*) reflected on the gift. He had intercourse with her. *Indra* perceived this and reflected. 'He who will be born from this union will be this world.' He entered her; from her verily *Indra* was born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb, he split it, she became barren after birth, and that is the 'origin' of the cow (who is barren after birth).

13. **Manu**, refers to a legend; *Vamadeva*, when oppressed with hunger, took for his meals the flesh of dogs, but who was not thus rendered impure; this he did for the preservation of his life. (*Manu* X.106).

Hymn-19

1. एवः=एव (निमातस्वनेति दीर्घः) ।

U'mah, उमा, those who give protection and shelter; the protecting ones (उमा रक्षका —*Sayana*; रक्षन्ति कर्तार —*Daya*)

2. Parisayanam slumbering one who sleeps in the interspace from all sides (पारिऋतिं सर्वतः शेते तम्—*Daya*, पारित समस्तान् पश्यन् कुर्वन्तम् —*Sayana*).

Visvadhenaḥ, one comprising all speeches (विना=वाक्—*Nigh.I.11*), all delighting (विश्वस्य प्राणविभो —*Sayana*).

Arnah, water (उरु, *Nigh. I.12*), water channels.

3. Aparvan, at the time without parva, on the day of full moon (अपर्वन् अपर्वणि पौर्णमास्याम्—*Sayana*).

Sapta, seven (*Daya*), of gliding nature (संप्रत्यभावा,—*Sayana*).

4. Parvatanam, of clouds (*Daya*; *Nigh. I 10*); of hills (*Sayana*).

6. Turvill, see I.36 18, 54 6, 61.11, 112.23, 11.13.12, IV.19.6.

Vayya, see I 54.6; 112.6, II 3.6, 13.12; IV.19.6, IX.68 8.

7. Adhok staryo dansupatnih, he has milked the barren cows (*Wilson*; अधोक् प्रधुधत्, स्तार्यं स्तरीनिवृत्त प्रधुधा या, दसुपतनो दमनपरा प्रतुरा नुधुपतयो यासाः —*Sayana*), he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani—*Wilson*). (दसुपतनी —workers' wives, दसुता कर्मकतृणां पत्न्य, स्तार्यं the coverer, प्राच्छादिका; अधोक् to complete, प्रयत्न—*Daya*).

9. Vamribhiḥ, (वर्मोभि and upajihvikaḥ, उपजिह्विका) are synonyms of emmet. Vamryah (emmetts) are so called from vomiting (वमतात्); here in this verse, we have "unmarried maidens have taken the undivided son from emmets (वर्मोभि पुत्रमवृषो वदानम्)—*Nir. III.20*. To *Sayana*, Vamri is white ant, which throws up a hillock known as Valmika (निवेशनात् वल्मीकाभ्यात्—*Sayana*).

Agruvah — rivers (नद्य — *Days*, Nigh. I.13). Son of Agru, some one unknown (मयूनाय कविना । तस्या, पुत्रम्—*Sayana*).

Ahim, serpent, (the presence of a snake in an ant-hill is a popular notion—*Wilson*).

Nirbhut, coming out of the ant-hill (निर्भूत् बल्मीकान् निर्गत ममूत—*Sayana*; नि मूत् मवति—*Daya*).

Ukhacchit, corroded by white ants (उखच्छित् बल्मीकाभ्यां उखासा-पेदकानि —*Sayana*, one who damages or corrodes the path way, य उखच्छ मन्च्छिनति च —*Daya*).

11. Same as IV.17.21.

Hymn-20

Compare the verses 1 and 2 with Yv.XX.48 and 49.

1. **Ojlsthebbih**, with an army or team consisting of strong and sturdy people (प्रतिगयेन बलादिगुणयुक्तेन रोत्तम सैन्ये—*Daya*); with the gallant Maruts—भोजिष्ठेभि प्रतिगयेन तेजस्विभि मरुद्भिर्युक्त—*Sayana*.

2. **Vajasatau**, in the battle (सप्राभे—*Daya*).

4. **Prsthyena**, with the pleasure derived subsequently (परचाद्भवेन सुधेन—*Daya*, with the noon-day hymn (पृच्छ शब्देन माध्यदिन सवने उद्गातृभिश्च गेयमान स्तोत्रमुच्यते, तत्सम्बधिना—*Sayana*).

Andhasa, with food etc. (मन्नाद्येन —*Daya*, पीतेन सोमेन—*Sayana*).

5. मन्त्रा = मन्त्र ।

9. **Vrajam**, to a group (समूहम्—*Sayana*); arms and weapons (शस्त्राज्जम्—*Daya*).

11. Same as IV.7.21.

Hymn-21

1. The verse occurs as Yv.XX 47 Dyauh, the Sun.

Tavisih, energetic, energetic armies (तविसिह तेना — *Daya*.).

Sadhamrat astu, he exhilarated along with us (सधमराति सह मासा भवतु — *Sayana*, समनस्वानात् यस्तह मासति भवतु — *Daya*).

2. Krstih, people of the enemies (कस्तिह सम्बन्दिनो प्रजा — *Sayana*, people in general, मनुष्या — *Daya*).

Vrsnyani, nṛṇ, वृष्यमनि नृन् powerful leaders (वसेषु नमूनि नमवान् — *Daya*.); might refer to Maruts also.

3. Purisat, from waters (पुरसिह — जल, Nigh 1.12).

Samudrat, from the mid-space (समुद्र — अन्तरिक्ष Nigh. 13).

5. Vacam janayan yajadbyai, utters a voice enjoining me to sacrifice or for unifying functions (वृषिधितो वाणी प्रकटयन् यद्वु सङ्गच्छतुम् — *Daya*); (The speech of Indra is the thunder, the effect of which is to induce the *parens decorum cultor et infrequens*, whether Roman or Hindu, *retorsum vela dare* — *Wilson*).

6. Ausijasya, of the worshippers; one who employs priests (आमयमाना ऋषिजा — *Sayana*), sons of the aspiring ones (आमयमानाजयन् — *Daya*.).

Gohe, in the dwelling (गवत्पणीये गृहे — *Daya*.).

Adrim, like a cloud (*Daya*.), one who tears foes, from \sqrt{dr} , to divide, to tear, and thus it is a name of Indra also (मद्रिम — छादणानि गच्छन् इत्यादिन्द्रिन्द्र — *Sayana*).

7. Bharvarasaya, भार्वरस्य, of the king who serves the people (प्रजा भूतौराज — *Daya*), भवर्, Prajapati, who is the sustainer of the world, भवर्देव जगद्भर्ता प्रजापति, तस्य पुत्रो भार्वर — *Sayana*).

Guha pra (गुहा प्र), *guha*, in intellect (बुद्धौ — *Daya*), in the secret thoughts (गुहायां गुहाश्चे हृदये — *Sayana*).

The purport of the verse is that Indra, the resplendent Lord, always protects his worshippers (इन्द्रस्य बलं यजमानं सर्वदा पालयतीत्यर्थं — *Sayana*).

8. *Vidad gaurasya gavayasya gohe*, he finds it in the haunt of *Gaura* and *Gavaya*, the two species of deer or any wild animal (*Sayana*); they may be two different wild animals;— *gavaya* is *Bos gavaeus* or *Gavaeus frontalis*, and *gaura* is *Bibos gaurus*, or *B. lavifrons* (*Wilson*).

10. *Varivah purve kah*; here *puravah*=man (Nigh.II.3). (पूरवे—घामिकाय मनुष्याय, वारिव—शेवनम्, क—कुप्यं—*Daya*.), bestows riches on men (पूरवे मनुष्याय यजमानाय, वरिव धनं कः करोति— *Sayana*).

11. Same as IV.16.21; 17.21; 19.11; 20.11; 21.11; 22.11; 23.11; and 24.11.

Hymn-22

1. This verse gives rise to the four-fold forms of offering worship, since in it occurs the four words *brahna* (ब्रह्म), *stomam* (स्तोमं), *somam* (सोमं) and *uktha* (उक्ता). In the first form of ritual, the offerings are of cakes steeped in butter and the like (ब्रह्मचित् हविर्लेपाण पुरोडाशादिकमन्नं च); in the second form, it is the praise that is recited aloud (स्तोमं स्तोत्रं समुहं); in the third, the libations are of the Soma juice (सोमम्, यन्निवृतं सोमं च); and in the fourth, the praise or prayer is repeated silently in a lower tone (उक्ता, उपयानि शस्त्राणि च) — *Sayana*.

Dayananda translates the terms as ब्रह्म, महद् धनमन्नं वा, wealth consisting of foodgrains in plenty, etc; स्तोमं प्रशंसनीयं or worthy of praise; सोमं, औषध्यादि गणेशवर्गं, medicinal herbs and other prosperity; and उक्ता, प्रशंसनीयानि वस्तूनि, rich and adorable products.

2. *Urnam parusnim*, the investing parusni (ऊर्णा, पाच्छादिका; पद्वणी पर्ववती नदी—*Sayana*; पद्वणी विभायवती—*Daya*.). The verse devotes to a river and a troop of a battles too. The river having joints or bands covering.

Yasyah parvani sakhyaya vivye—lit., whose joints through friendship he has approached, according to *Sayana*, the separate districts of which river he has, for the sake of friendly acts, covered or concealed, यस्याः नद्याः पर्वानि मित्रान् देशान् सख्याय सखि कर्मणे विष्ये समुत्तवान्—*Sayana*.

According to Dayananda, (एवमणि दूषणि पातनानि तद्व्याप मित्रस्य भावाय कर्मणे वा विभ्ये कर्मणोऽपि ।)

4. *Matara bharati goh*, मातरः=parents; गो=earth (*Daya*); parents of the moving Sun (*Sayana* translates *goh* as गन्तुः सूर्यस्य i.e. of the moving Sun).

Paaljinan, one pervading all along in the mid-space, or the extensive earth (since उमा = earth, Nigh.I.1) (गन्तो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा—*Daya*.),

6. ए = ए, again.

7. *Svasarah*, fingers, अङ्गुल्य इव मेघी अग्नितत्त्वमाचरन्त्य—*Daya* For *Svasarah*, the earlier references are I.62.10; 71.1; 164.3; 191.14; II.5.5; III.29.13; and IV.6.8.

8. *Yamyah*, the nights (Nigh.I.7).

Goh, for the one who praises (स्तावकस्य Nigh. III.16). *Sami* (गमो), a superb action (उत्तमं कर्म—*Daya*.); (गममानस्य शमोशक्ति —स्तुवा गमनं श्रुतिकर्म—*Sayana*).

10. *Godah*, one who gives cows (यो गो धेनुं ददाति स—*Daya*.).

Hymn-23

For verse 8, see Nir. X.41.

1. *Andhah*, foodgrains or food (अन्नम्—*Daya*; Nigh.II.7).

2. *Sasamanasya*, one who glorifies (प्रशस्तित्व—*Daya*.).

3. *Papurim*, to the one who protects and sustains (पातकम्—*Daya*.).

4. *Nasadah*, one who does not know (यो न वेत्ति स—*Daya*.).

Appreciator, one who profusely knows (प्रतिशब्देन ज्ञाता—*Sayana*).

6. **Goh**, of the moving Indra (गुहुरिन्द्रस्य—*Sayana*); of earth etc. (पृथिव्यादे—*Daya*.)

7. **Tetlks**, sharpened (मृणं तीक्ष्णं करोति—*Daya*).

Tigma, already sharp (पूर्वमेव तीक्ष्णानि—*Sayana*).

Anika—अनीकानि - weapons (सायुधानि—*Sayana*), invincible armies (शत्रुभिः प्राप्तुमनर्हानि सैन्यानि—*Daya*.).

Droham jighansan dhvarasam anindram, Resolving to kill the oppressing malevolent (wicked), not acknowledging Indra (*Wilson*). (द्रुह—द्रोषार; जिघांसन्—हनुमिच्छन्, ध्वस्त—हिंसकं; अनिन्द्रा—अनीश्वरो गति, ungodly ways—*Daya*.). *Sayana* supplies the word *raksatim* (राक्षसी). This may well refer to death, the debt of nature, the payment of what Indra's favour delays by prolonging life, (a conjecture proposed by *Wilson*).

8. **Rta**, truth, eternal truth (different from *satya*), sacrifice, and also water (*Nigh.* I.12); in this verse, according to *Sayana*, it may refer to *Indra* or *Aditya*, in addition to the former three, personified as divinities (अथ ऋतं शब्देनेन्द्रो वादित्यो वा शत्रव वा यज्ञो बोध्यते, ऋतस्य ऋतदेवस्य सम्बन्धिः; ऋतस्य धीति—ऋतदेवस्य सम्बन्धिनी प्रज्ञा, तद्विषया स्तुतिर्वा—*Sayana*).

According to *Dayananda*, ऋतस्य of truth, of what is real and exact, सत्यस्य यथावत्स्य, धीतिः वारणावती प्रज्ञा ।

"Of *Rta*, indeed, are the earlier invigorating draughts. Contemplation of *Rta* kills vices. The call of *Rta* awakening and illuminating, pierced even the deaf ears of the living being—Of *Rta*, indeed, are the earlier invigorating draughts, consciousness of *Rta* kills all that should be avoided. The call of *Rta* pierces the ears of even the deaf. Deaf whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man of light, or of water."—*Nir.*X.41.

Hymn-24

1. सुष्टुति = सुस्तुति ; निविषां = नि श्रिताणाम् ।

2. *Satyaradhah*, wealth earned through honesty and earnestness (न्यायोपायित सत्यधन—*Daya*), the gift given by the *yajamana* (यजमानेभ्यो दातु सत्यधनो भवति—*Sayana*).

3. *Rikivansah tanvah kravata tram*, by purging, cleansing the body (रिक्विवात—रेचनङ्कारयन्त, तन्व कृष्यत, शरीरस्य कृष्टा रधा—*Daya*.); indicators of austerity upon their persons (तन्व स्वकीयानि शरीरानि रिक्विवात तपसा रेचयन्तो यजमानास्तमेवेन्द्र वा दातार—*Sayana*), worshippers emaciating their own bodies by penance.

Samike, in a battle, in a group (Nigh.II.17).

8. *Dirgham yat ajim abhi-akhyat aryah*, when the Lord is engaged in the long battle.

Aryam, king, lord, God, (for Indra—*Sayana*).

Samaryam, in a battle (सहगतंय यद्—*Sayana*, *ajim*, a battle in which weapons are thrown, भजन्ति प्रशिषन्ति सस्तान्यस्मिस्तम्—*Daya*.).

Rghava, the killer of enemies, i.e. Indra (शत्रूणां हन्ता—*Daya*.; शत्रूणां हितक हन्तः—*Sayana*).

Durone, in the house, the place of sacrifice (यगगृहे—*Sayana*).

9. *Bhuyasa vasnam acarat kaniyah*, by much a man acquires little, wealth or value (य विभेता पुनर्मूल्यं भूयसा न प्रपूरयेत् । स विभेता भूयसा धनेन कनोय यस्यतार मूल्यं तारिरेर्चात् क्रेतु सकाशान्ति रिक्तीकरोति—*Sayana*). *Sayana*, here in this context, gives the details of a bargain between the vendor or seller and customer or buyer. The verse IV is also interpreted on the same lines.

Hymn-25

3. *Jyotir*, light; also water (ज्योति प्रकाश—*Daya*; ज्योति उदकं च—*Sayana*).

4. *Jyok pasyat suryam ut-carantam*, and long behold the rising Sun.

Jyok, for a long or continuous tune (ज्योक् निरन्तर—*Daya*.).

Sarma, गर्म, pleasure as that of home (गर्म-सूत्र, Nigh.II.4).

6. Prasusat, प्रसुषात्, the prompt collector of fees (शत्रूणां प्रसुषेण शीघ्रमपि भविता—*Sayana*, यं प्राणान् वेनकाम्यस्तनून् रक्षति—*Daya*).

Supravyah, one who is to be approached with homage etc. (सुष्ठु उपगच्छतो हविभिः सुष्ठु प्रार्थयितुम्—*Sayana*), one who is protected with care (सुष्ठु रक्षितुं योग्य—*Daya*).

Duspravyah, one approached with difficulty (दुष्प्रप्य दुष्टेन प्रायितुं योग्य—*Daya*; दुष्पगमनस्य—*Sayana*)

7. Nagnam, worthless, shameless (निराशङ्क—*Sayana*; निराशङ्क—*Daya*).

Hymn-26

For verse 7, see Nir. XI.2.

1. Manub, a thoughtful learned man, मननशीली विद्वानिव सर्वविद्या विज्ञातक—*Daya*; मनोरभव सर्वस्य मन्ता प्रजापतिरस्मि—*Sayana*.

Suryah, enlightened like the sun, सूर्य इव सर्वप्रकाशकः—*Daya*; सर्वस्य प्रेरक. सविता—*Sayana*.

Viprah, wise, मेधावी—*Sayana*; मेधावीव सर्ववेत्ता—*Daya*.

Kakṣīvan ṛśib, one in which the orbits of entire creation exist, सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्—*Daya*; son of Dirghatamas, दीर्घतमसः पुत्र—*Sayana*.

Kutsam, adamantite or vajra-like, वज्र—*Daya*., Nigh.II.20; a Ṛṣi of this name—*Sayana*.

Arjuneyam, created or invented by a learned, अर्जुनेनार्जुना विदुषा निष्पादितमिव—*Daya*; son of Arjuni, i.e. Kutsa, अर्जुनस्य पुत्रम्—*Sayana*.

Ushana, loved by all, serviceable to all, सर्वहित कामयमानः—*Daya*., a Ṛṣi of this name—*Sayana*.

Kaviḥ, the far-seeing, *अन्वदक्षी*—*Sayana*; expert in all disciplines of knowledge, सर्वज्ञास्त्रविद् विद्वान्—*Daya*.

3. **Sambara**, सम्बर, see references, I.51.6; 54.4; 59.6; 101.2; 103.8; 112.14; 130.7; II.12.11; 14.6; 19.6; 24.2; IV.26.3; 30.4; VI.18.8; 26.5; 31.4; 43.1; 47.2; 47.21; VII.18.20; 99.5; IX.61.2.

Divodasa, see references, I.112.14; 116.18; 119.4; 130.7; 130.10; II.19.6; IV.26.3; 30.2; VI.16.5; 16.19; 26.5; 31.4; 43.1; 47.22; 23; 61.1, VII.18.25; IX.61.2.

Atithigva, one who receives and honours guests (अतिथिस्वप्, योऽतिथीन् पश्यति यमयति वा सप्—*Daya*; अतिथीनामपि यन्तारं—*Sayana*).

4. **Acakraya yat svadhaya**, with a wheelless car.

Suparnaḥ havyam—according to *Sayana*, this is a metonymy for the *Soma*, which is said to have been brought from heaven by the *Gayatri* in the form of a hawk (*Suparna*); again the hawk is the Supreme Spirit or *para-brahma* (the conjecture of a later period).

Hymn-27

1. The verse refers to the cycles of births and deaths of the lower self, the soul in bondage. The *udana* vital breath takes out the soul from one body with its infinite speed and carries it to another body, where the soul is reborn. Every individual amongst us is the *vamadeva*, who enters into the womb and comes forth in the form of a hawk. A hundred bodies of metal (iron or gold, सुवर्णमयोसौहृमयोर्वा—*Daya*.) provide us the bondage in the life cycle. It is through the acquirement of divine knowledge, through a series of repeated births, one gets the final release or emancipation, the *Mukti* or the *Moksa*.

2. वा=व (वाचि सुवर्णेति वीचं.—*Pāṇini* VI.3.132, व वा=he alone.

Irma, ईर्मा = impeller (देरकः—*Daya*.); the *Paramatman* or the Supreme Self.

Paraadhib, the sustainer of all (परा धारकः—*Sayana*, बहुधरः—*Daya*, i.e. the *Paramatman*).

Vatan atarat, goes beyond the winds, beyond the vital breaths. The vital airs are the cause of pain and worldly existence (वातान् यमकेतव-
करान् वायून् प्रतरत् प्रतारीत्—*Sayana*).

3. Adha yat Syenah dyauh ava asvanit, just as or when the hawk screams on his descent from heaven. *Sayana* refers to a parable narrated in the *Atareya Brahmana* (III.26), Gods requested the *Gayatri* to fetch the Soma, the elixir of life; she flew to heaven in the form of a hawk. She in this form, having flown and having terrified the guardians of the Soma (सोमपाला), grasped with foot and mouth Soma the king, and also grasped the syllables which the other two metres had dropped. Having shot at her, *Krsanu* (कृणान्), a Soma guardian, cut off the nail of her left foot; that became a porcupine, which is nail-like. The fat that flowed became the barren cow; the socket and the point became a serpent; from the swiftness came the viper; the feathers became flying foxes, the sinews earth-worms, the shaft the blind snake. It is not possible here to expound the beautiful parable. (See also the verse 4, *patat patatri asya parnam*.)

Veh, (वे.), birds (पक्षिणः—*Daya*.).

4. Bhujyumna, like the one enjoying (भोक्ता—*Daya*.) as the *asvins* carried off *Bhujyu*, a king of this name, from the region of Indra. The earlier references to *Bhujyu* are I.112.6; 20; 116.3-5; 117.14, 119.4; and also VI.62.6 VII.68.7; 69.7; VIII.22.2; 46.20, X.40.7; 65.12, 95.8, 106.4; 143.5.

5. Sukram, water (Nigh. I.12).

Hymn-28

2. Visva-ayu apa dhayi, the everywhere going wheel has been taken away (सर्वतो गन्तुं चक्रमिच्छेनापाहारि—*Sayana*; अप सर्वनायुः प्रियते—*Daya*.).

Mahahdruhah, of the great oppressor, enemy or tyrant, the evilmonger (महत् द्वेषु—*Daya*.; प्रभूतस्य द्वेषु. सूर्यस्य धम्बन्धि—*Sayana*).

3. Dasyun, them, who are of great treachery (महासाहसिकान्, दुष्टान्—*Daya*.).

Durge=दुर्गे, in a place difficult of access.

Durge durone, in a place which is dangerous and difficult of access.

For *Dasyum*, see also I.63.4; 78.4, 100.18; 101.5; II.11.19; 13.9; 20.8; III.29.9; 34.6, 9, IV.16.12; 28.3, 4.

4. **Visah dasih akrnoh a prasastah**, you have made the servile races abject (*Wilson*).

Dasih, the liberal givers (दानकीना — *Daya*); having no special or religiously instituted rites or functions (i.e. may be slave or servile) (कर्महीना — *Savana*), **visah**, people (व्रजा — *Daya*, मानुषी व्रजा — *Savana*), **aprasastah**, debarred from respectable position (प्रचस्त संप्रशिता — *Daya*., गहिता, reviled, vile—*Sayana*).

Hymn-29

1. **Haribhih**, by excellent brave people (उत्तमवीर्यपुङ्खे—*Daya*.; by horses, ऋक्षैः—*Sayana*).

Tirascit, come, attained (तिर सत इति प्राप्तस्य—*Nir.* III.20, तिरस्वित् दयंवा परि० V.75.7).—*Tiras* and *satas* are synonyms of *attained*. *Tiras*, i.e. it has crossed over (√'त्); *satas*, it is moved together (√'त्).

2. **सा = स**

3. **Sutirtha**, the holy places (शोमनानि तीर्थानि, दुःखतारकाण्याकार्यं ब्रह्मवयं सत्यमावशादीनि वेदास्तान्—*Daya*.;—any thing even a person, or a way of life that takes us away from pains, miseries or sins is a *tirtha*

5. **Bhajanasah bṛhad-divasya rayah a-kayyasya davane puruksob**—According to *Sayana*, may we be enjoying thee for the same of the gift of wealth of much food, every way commendable and very brilliant (वयं महद्दीप्ते प्राकाय्यस्य प्राप्तमन्तात् स्तुत्यस्य पुरुषो बहवन्स्य बहुकीर्तवो वे त्वदीयस्य दावने दाने निमित्ते सति भोजनास. त्वां भजमाना स्याम भवेम—*Sayana*).

Hymn-30

For verses 10, 11 and 24, see *Nir.* XI.47, XI.48 and VI.31 respectively.

Indra in these verses is resplendent Lord or the Sun also, and *vytra*, is the cloud, or wicked nescience in man. Dayananda refers this hymn to an ideal head of a State, i.e. a king.

1. एवा = एव (निपातस्य चेति रीते) ।

6. *Sacibhih*, by intelligence; by actions (यज्ञानि कर्मणिर्वा—*Daya*.); by war-actions (युद्धकर्मणि—*Sayana*).

Etasam, एतद्, a learned man, a man strong as a horse, name of a rsi (*Sayana*).

8. *Duhitaram divah*, the daughter of the sun, i.e. the dawn (दुहितरमिव वर्तमानामुपगम्—*Daya*.; दुर्लोक सकामादुपगतां स्त्रियं उपगम्—*Sayana*). The dawn is extinguished by the ascendancy of Indra (i.e. the sun) through the day.

10. "Being afraid, *usas* has fled from the shattered car, because the strong bull (वृषा) has struck it down."—Being afraid, *usas* has fled from the shattered car, i.e. the cloud. (*Anas* (वन्त) means wind, derived from the verb $\sqrt{\text{पन्}}$, to breathe). Or else, it may be for the sake of comparison, i.e., as if from the car. *Anas* means a car, because rags are tied to (घन-न) it, or it may be derived from the verb $\sqrt{\text{पन्}}$, meaning to live; it is a means of livelihood for people.

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, the showerer, i.e. the atmospheric god, has struck it down. (Nir. XI.47).

11. In continuation of the verse we have this verse :

"Here lies her car, shattered and all broken in pieces. She has fled afar."—Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued (Nir. XI.48).

12. *Sindhum vibalyam vitasthanam adhi ksami*, the swollen Sindhu when arrested, you have spread on earth. (क्षमि=on the earth, Nigh.I.1). Sindhu is a river in general, (निवास्यम्—विपतनात्यापस्वो i.e. whose

youth was passed, संतूर्णं जता, i.e. who was full of water—*Sayana*, वितस्नाना-विच्छिन्ना, i.e. stopping or being stopped.

16. *Ukthesu abhajat*, उक्तेषु स्तोत्रेषु, प्रत्यङ्गत् भगिनिं कृतवान्, participant in sacred hymns, see IV.19.9—वसोभिः पुरमद्भुज ।

Satakratuḥ, Indra, the one whose actions are cent per cent for the sake of others, or the one of hundred actions (शतकर्मा—*Sayana*); the one of innumerable intellects (असंख्यं प्रज्ञा—*Daya*).

Paravykṣtam, indefatigable valour (अविच्छिन्नवीर्यम्—*Daya*., but a person of this name—*Sayana*)

Agruvah putram, son of *Agru* (*Savana*), persons who are in front rank (अग्रवरा—*Sayana*). See also IV.19.9.

For *Agruvah*, also see I.140.8; 191.14, III.29.13; IV.19.7; 9; 30.16; VII.2.5, IX.1.8, 66.9. For *Agruh* V.44 7.

17. *Turvasayadu*, तुर्वशास् and यदु, तुर्वशा=man (Nigh. II.3), one who easily brings into control; यदु=active, and ever diligent (तुर्वशायदु—तोष्टं यजकरो यत्नवान् तो मनुष्यो—*Daya*.).

For *Turvasah*, see earlier references I.36 18; 47.7; 54.6; 108.8; 174.9; and for *Yadu*, I.36.18, 54.6, 108.8; 174.9 and also VI.20.12; 45 1; VIII.4.7, 7.18; IX.61.2; X.49.8; 62.10.

Asnatara, अस्नातारा, those who are not particular about daily baths and the like (स्नानाधिकमरहितो—*Daya*.; but those who were under the spell of the curse of *Yayati*, according to mythology (ययातिज्ञापादनमिषिक्लो—*Sayana*).

He made them worthy to be inaugurated, or crowned, which they were not at first (this refers, according to *Sayana*, to a myth, alluding to their exclusion from the succession in favour of the youngest son, *Puru*, by their father *Yayati*).

20. *Asman-mayinam puram*, of the cities built up of stones, resembling cluster of clouds (मेघप्रभुरारागमिव पाषाण-निमित्तानां नगराणां—*Daya*.). *Sayana* refers to the cities of *Sambara*, पुरां सम्बरस्य सम्बन्धिनां नगराणाम् ।

Diodasava one who serves light or who brings enlightenment (प्रकाशस्य सेवकः—*Dava*). In later myth. gvy, the name of a king. See earlier references, I.116-18, 119-4, 120.7, II.19-6, etc.

21. **Sahasra and trimsatam**, thousands and thirty

Mayaya, by wisdom (प्रज्ञया—*Dava*), by one's own strength (स्वयोग्या जयतया—*Sayana*).

24. "May god *Aryaman* (Lord of Justice) give you all fair and beautiful things. O destroyer (of enemies), may *Pusa-Bhaga* and the god having gaps in his teeth give you all fair and beautiful things."

Fair (वाम वमनीय) is so called because it is to be won. Destroyer (वाहुरि) is so called from destroying (मारणतः). But who is the god who has gaps in his teeth? According to some, it is an epithet of *Bhaga* who comes before it. According to others, this god is *Pusan* because he has no teeth. *Pusa* is without teeth, and an eater of gruel, says a Brahmana passage (मरुतः पूषा Kausitaki Brahmana, VI.13, also SBr. I.VII.4.6). See Nir. VI.31.

Hymn-31

1. **Sacisthaya**, by the excellent thoughts, words or deeds (अतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा—*Daya*, प्रज्ञावत्तमया प्रज्ञासंहितामनुष्ठीयमानेन—*Sayana*).

Uti, ऊती, pertaining to care and protection (रक्षणादिभिरुति सृह—*Daya*., तत्पणेन—*Sayana*).

See also Yv. XXVII.39; Av. XX.124.1;

2 and 3. See Yv. XXVII, 40; 41; Av. XX.124.2; 3

4. प्रधी = धमि (संहितायामिति दीर्घः)

Carsaninam, of men; of people.

9. ध्मा = स्म (निपातस्य चेति दीर्घः)

11. इहा = इह (संहितायामिति दीर्घः)

13. अया = अय (निपातस्य षेति दोषः)

14. Asvayuh, with the strength of several horses (बहुवय वतयुक्ता. —*Daya.*).

15. Varsistham, वरिष्ठं, of very old age (परिग्रमेन वृद्धं—*Daya.*).

The verses of this hymn are relevant in relation to mighty Sun, who is also known as Maghavan, Surya and Indra, and also equally relevant in relation to our resplendent Lord.

Hymn-32

For verse 23, see Nir. IV.15.

1. Asmakam ardham, near us (समीप—*Sayana*) for our growth (वर्धनं—*Daya.*); ardham (अर्धं) may also mean dwelling place (निवासदेश) or half of worship (देवपूजनेन—*Mahidhara*). See Yv. XXXIII.65, 9 and 12. Gotamah, [go=speech (Nigh. I.11)], the supermasters of speech (ब्रह्मस्तगोर्वाग्निद्यदे वेदान्ते—*Daya.*). A seer of this name—*Sayana*.

15. Hari, हरि—two horses or the pair of fire and water (मग्निजले वायो वा—*Daya.*).

16. Purodasam, a special food preparation (पुरोडाशं सुसंस्कृतान्न विशेषं—*Daya.*). For this, see I.162.3; III.28.1; 3-6, 41.3; 52.2-6; 8; IV.24.5; 32:16; VI.23.7; VIII.2.11, 31.2; 78.1.

23. "Like two small dolls (कनोनकेर) on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses."—Two dolls, two young maidens: कनोनके कन्ये । कन्या कमनीया भवति क्वेयं नेतव्येति वा (कमनेनानीयत इति वा) कनतेर्वा स्यात् कान्तिकर्मणः, *Kanya* (maiden) is so called because she is an object of love (कमनीया) or because it is said to whom should her hand be given, or because she is brought by the lover, or it may be derived from the root कृन्, to shine. "The words relating to the seats of the maidens are in the locative singular (सप्तमी एकवचन)," says Sakapuni, i e. on the ornamental wooden seats.

Date _____
to injure.

Dru (wood) is derived from the same root also.

Nave (नवे) newly made, *arthake*, small, not large. As they shine on their sheets, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds.

(This probably refers to a stage on which puppets are exhibited—Wilson).

Hymn-33

Rbhus are the *devatas* of hymns 33 to 37. *Vaja* (वाज), *rbhu* (रभु) and *vibhu* (विभु) are the three classes of divine architects, pertaining to regions of land, space and water. They design and supervise the means of transports of these three regions in human social organization. They are thus the technicians. For this, see IV.33 9: वज्रस्य विभ्वा (i.e. *vibhvan* of *Varuna*, i.e. the architect pertaining to the water region); इन्द्रस्य रभुना (i.e. *ribhuksin* of *Indra*, i.e. the architect pertaining to the space) and thirdly, वाजो देवानां (i.e. *vaja*, the artificer of the rest of gods, particularly on land, or the architect pertaining to land). *Rbhu* in the Nighantu means the man of wisdom (III.15).

1. **Pari dyam sadyah apasah babhuvuh**—were born quickly across the firmament. This might refer to the sun's rays also.

Evah (एव) by the fast moving horses (गमनशीलैरस्यै—*Sayana*), fast moving projectiles or weapons (वायुश्रेयितास्तु सरेष्वादि यदार्या.—*Daya*); fast moving vehicles.

3. **Vajah vibhva rbhuh**, the three categories of architects, of the land (वाज), of the waters or river-ways (विभु) and of the space (रभु). Literally, *vajah* is learned (ज्ञानवान्), *vibhva*, means by the one who is pervading (विभुना भावेन जगदीश्वरेण—*Daya*), and *rbhuh* means enlightened (विद्वान्). According to *Sayana*, the three sons of *Sudhanvana Angirasa* were *Vaja*, *Vibhavan* and *Rbhu* (ते वाजो विभ्वा रभु च एतन्नामवास्तव्य सुधन्वना माहिर्गस्तस्य पुत्रारभुवः). All the three were known *Rbhus* in general.

7. *Gnaspatnibhih*, by the ladies of the husbands (या सा पतिना स्तिपस्तानि—*Daya.*); wives of the gods; also the female protectors of women (*Wilson*).

8. *Parvatebbhih*, by a sort of Nature's bounties, particularly clouds (मेघे सह—*Daya.*) which, according to Sayana, are to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon etc. (पर्वतेभिः पर्वद्भिः पर्वण्यर्च्यमानैर्देवविभैर्—*Sayana*); Similarly, *Sindhubbhih*, refers to rivers or flowing streams (स्यन्दनस्वभावेनैव विमानि देवैरेव—*Sayana*).

9. *Svapatyani cakruh*, bringing up children with care and good instructions (सुप्तु शिशुयोक्तानि वापत्यानि च तानि कुर्वन्—*Daya.*); accomplishing acts productive of good results (स्वपत्यानि स्वपतनसहाय्यानि वा कर्माणि वद्—*Sayana*), i.e. acts, the means of accomplishing their good offspring or consequences.

Hymn-35

1. *Indram anu gamanta*, may follow the one with resplendent qualities; may they come after Indra (इन्द्रमनुगन्तु, अनुगमन्तु—*Sayana*); or may they come after you to Indra (*Wilson*).

Saudhanvanah, pertaining to *sudhanvan*, the possessors of good bows, or pertaining to the brilliant rain-bow in the sky (शोभनानि घन्वान्तस्त्रिस्थानि देवान्तेषामिमे—*Daya.*).

Napatah (न+पात) without fall (अविद्यमान ह्लासा—*Daya.*); also sons of strength or one without protection, (नपात बलस्य वृद्धास्तस्य न पातयितारो वा—*Sayana*).

2. *Camasam*, cloud (*Nigh. I.10*).

Caturdha, the four categories of motions—downwards, upwards, transverse, and straight (अथ ऊर्ध्वं तिर्यक् सप्तति वृत्त—*Daya.*).

For *camason caturdha* (ladle made fourfold, or the cloud of four types, stratus, cumulus, cirrus and nimbus), see also verses 3 and 4 of this hymn. For *camas*, see I.20.6; 54.9; 110.3; 161.1; 2; 4; 5; 9; IV.33.5; 6; 35.2; 3; 4; 5; 36.4; VIII.82.7; X.16.8; 25.4; 68.8; 96.9; 101.8.

Hymn-36

The three-wheeled car (रथस्त्रिचक्रः) without the horses (अश्ववः) and without reins (अनभीष्टः) traverses the inter-space. This refers to the movement of the Sun. Rbhus are the divine architects in the cosmic creation. Just as in cosmos we have the physical sun, similarly in our own inner complex, we have the divine source of enlightenment, which wise sages create by mental meditation (एवं ये चक्रं सुषेनस्य अविद्वरन्तं मनसस्त-
रिष्यन्ता—verse 2).

In the verses 3, 5 and 6, we have again a reference to *Vaja*, *Rbhu* and *Pibhu*, and in the verse 4, again a reference to a single *camas* (ladle or cloud, made four-fold, and to a cow's new hide (चर्मः नः)). The cow may be earth in the cosmic creation, and wisdom on the spiritual plane.

9. *Sravo-virvat*, here *Sravah*, is food or also hearing or reputation (सर्वं धनं वा—*Daya*.; श्रोतवत्=प्रवृत्तश्रोतारं—*Daya*.); food comprehending offspring, or endowed with dependents.

According to Sayana, *praja*, (प्रजा) is progeny (पुत्रपौत्रादिकृत्वा), *Sravah* (श्रवः) is reputation (यस्य), and *viravat* (वीरवत्) is (वीरैर्मृत्यादिमिरुयेतं तच्छब्दः —*Sayana*) i.e. adherents.

Hymn-37

1. *Rbhuksah*, ऋभुक्षा, great ones (महान्तः —*Daya*.).

Rbhuksin (ऋभुक्षिन्) is the name of Indra, but Sayana in this verse, identifies it with *Rbhavah*, i.e. Rbhus (Pl. nom. of Rbhu). In verse 3, we have another term *Rbhuksanah* (ऋभुक्षन्), also translated as great ones, by Dayananda. For this term also see verses 5, 7 and 8.

4. *Ayah-siprah*, those in possession of horses with nose or chin so hard as of iron (अय इव शिप्रे हनुनामिके येषामश्वानां तद्वन्तः —*Daya*; “शिप्रे हनुनामिके वा” अश्वोवत्पारभूतशिप्रा —*Sayana*).

Vajinah, speedy (वेगवन्तः—*Daya*.), one of the Rbhus (ऋभवः —*Sayana*).

Sanjika = *Sanjika* = *Sanjika* = *Sanjika*, *Niska*, or gold ornaments. (संजिका निसका निसका निसका निसका)

8. In this verse, we have *Nasutvas* also in addition to *Vajas*, *Rbhuksans* and *Indra*. For *Nasutya*, see earlier references - I.1.3; 34.7, 9-11, 46, 5, 47.7; 9, 116.2; 4 9-11; 13; 14, 16; 17; 19, 20, 22, 23 etc., not untruthful, i.e. truthful (यविचमाना-सत्याचारो गतान्वायेऽहो—*Daya*).

Hymn-38

For verses 5 and 10, see Nir. IV.24 and X.31 respectively.

1. *Vam* (a dual pron.) of you two, implies, the pair heaven and earth. *Dayananda* refers to the pair of the king and his army chief.

Ksetrasam, क्षेत्रसा=क्षेत्रसा, he who divides the fields (य क्षेत्राणि सन्ति विभजति स—*Daya*), a horse (क्षेत्राणि सन्ति यो गतंतीति क्षेत्रसाः शयव—*Sayana*).

Urvarasam, the son उर्वरसं सर्वमस्मादृषाधू, fertile, तं गोपीनीपुत्रं रामा पुत्र—*Sayana*).

Thus क्षेत्रसां यद् उर्वरसं means, you have given a horse a son (*Sayana*). *Sayana*'s derivations are not clear, i.e. how could *ksetrasam* mean a horse, and *urvarasam* a son.

To *Dayananda*, *urvara* means a fertile land, yielding valuable products (उर्वरता बहुधेया नृपते तस्मिन् तस्मान् भूमिं सन्ति यद्—*Daya*).

Trasadasyu, the one who is a terror to wicked persons (तस्मिन् दस्यवो यस्मात्स—*Daya*).

See I.112.4; IV.38.1; 42.8, 9, V.27.3; VII.19.3, VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5

2. *Dadhikram* - *Dadhikraman* a horse (Nigh I.14, दधिक्र and दधिक्रान्, synonym of *asva* or horse.)

Dadhi is one who bears or carries his rider; *kram* to go.

According to Ait. Br. III 17.5 it is Agni, who in the form of a horse destroyed the asuras as desired by Bharadvaja (दधिवाक् । यदश्वं धारयन् दधतीति दधिता । तमेतन्नामसु देवम्—*Savana*; नो दधिता धारयन्तः पितॄन् गतं तम्—*Daya*).

4. *Vidatha ni-cikyat tirah aratim pari apah*, puts to shame the adversary of the pious man (*Wilco.*—(विदधा, विदधानि शतव्ययानि, निचिपयत्, पश्यतिकर्मवत्, जानन्, परतिम्, धरमन् दुःखमभियन्तारम्, परि वा; परि—मर्षत; तिर, चरति विस्तरोति । कस्यारतिमिति; धाव स्वास्तस्य, स्तोतु—*Savana*., i.e. knowing things cognizable, who disgraces the opponent or the foe of the man, the praiser.

5. "People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle"—People shout after him as they do after a clothes-stealing thief, i.e. one who steals clothes. *Vustram* is derived from √ वृ, to wear. The word *tau* (ताव्) is synonymous of thief (स्तेन): "He is a store-house (संस्थानं) of sin", say the etymologists, or it may be derived from √ वृ, to perish.

People shout after him in battles. The word *bhara* (भर) is a synonym of battle, it is derived from the root √ धृ, to bear, or √ हृ, to carry away. Swooping downwards (नीचायमान), pouncing downwards. Downwards is going down, upwards is going up. Like a falcon let loose Falcon (श्येन) is so called because it swoops in an admirable manner (नक्षत्रीय गच्छति). And a glorious herd of cattle, i.e. a famous herd of cattle, glory and the herd, or wealth and the herd. *Yutham* (यूथ) or herd is derived from √ यृ, to connect, it is compact

Srava, श्रव, food; also praise (प्रशंसा)

10. "Dadhikra spread out the five tribes with might as the sun, the waters with his light Thousand gaining hundred gaining is the swift courser. May he commingle these speeches with honey". See Nir.; here *madhu* (honey) means water; *madhu* (मध्) is derived from the verb धम् to blow by reversing the letters धम्—मध् (Nir.X.31).

Hymn-39

1. **Dadhikram**, दधिक्रं, sustainer of one worth sustaining (धत्तं धरे—*Daya*; दधन् धारयन् धामतीति दधिक्रं ; also the name of a *Deva*, धमेतन्नामकं देवम्—*Sayana*).

See Nir. II.27 and 28; *Dadhikra* is a synonym of horse (Nigh. I.14), because it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used for horse as well as a deity.

(तत्र दधिक्रा इमेतद् दधत् धामतीति वा । दधत् क्रवतीति वा । दधदाकारो नवतीति वा । तस्यावयवद् देवतावयव निगमा भवति—Nir II.27. See also IV.40.4

2. **Dadhikravnah**, दधिक्रावन्, of the one who pleases the custodians of knowledge (विद्याधरान् कामयते तस्य—*Daya*.); praise (स्तुति) of *Dadhikra* (*Sayana*).

3. **Aditi**, parents (नामापिता वा—*Daya*.); the indivisible, (or infrangible).

Dadhikra, (मघण्दनीयो दधिक्रा —*Sayana*).

Dadhikravnah, worship of the steed; praise of the horse.

4. **Marutam**, मरुतं, of the praisers (स्तोतृनां स्वभूतं—*Sayana*).

5. **Surabhi no mukha karat**, may he make our mouths fragrant. (The mouth is defiled by the use of inelegant language, Yv. XXIII.32; Av. XX.127.3) This verse used to be recited at the time of the *Asvamedha*, when the priests used to bring queen away from the horse (*Mahidhara*).

6. **Dadhikravnah**, praise of *dadhikra*; the ordainer of *dharmā* or sacred duties (धनं धरस्य धर्मयितृर्वा—*Daya*.).

Hymn-40

For verse 4, see Nir. II.28.

1. **Dadhikravnah**, the praise of dadhikra, the one who impels wind etc. (दाध्यादि कारणे दाधकितु — *Daya*.)

Angirasasya, of the one born in the vital breaths (अङ्गिरस्यु प्राणेषु जवस्य—*Daya*).

Bṛhaspateh, of the great master or saviour (बृहतां पामकस्य—*Daya*).

Jisnoh, विज्यो, of jisnu; of the one victorious (जयसीलस्य—*Daya*); name of a deity—*Sayana*.

3 **Taritratah**, by the side of the transporter. (दधन्मस्तारिता—*Daya*.); along the one who conveys across the other side.

Syenasya-iva dhrajatah etc. as swift as a hawk; as of a hawk, quick-going with respect to the insertion of the foot or to the breast (literal trans.).

(धकसं पावाधारत्, उरः प्रदेशं वा—*Sayana*). See Yv. IX.15.

4. "That courser hastens with speed, although it is bound by neck, flank and mouth. Putting forth its best power, *dadhikra* sprang along the bonds of roads".

—That courser, i.e. the swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck.

Griva (घीवा) is derived from $\sqrt{\text{गृ}}$, to swallow or from $\sqrt{\text{गृ}}$, to call out, or from $\sqrt{\text{ग्रह्}}$, to seize. Bound by flank and mouth has been earlier explained in the Nirukta. Putting forth its best power, i.e. action or intelligence. *Anu santavitvat* (अनु सन्तवितवत्) is a word derived from the simple original form of *tan* (तन्) to spread. Bends of roads (पथां संकाहि).

Panthah (पन्था, path) is derived from $\sqrt{\text{पन्}}$, to fall, or from $\sqrt{\text{पन्}}$, to go, or from $\sqrt{\text{पन्}}$, to move.

Ankah, (अक, curve) is derived from $\sqrt{\text{अकञ्}}$, to bend. *A-punphanat* (पान्पनोक्कणत्) is a reduplicated form (intensive) of $\sqrt{\text{पन्}}$, to bound.

5. ... X 24 ... A 12 ... IV 10 ...

Aditya has been regarded as the Sun in the type *dadhukra* with *para-brahma*, or the supreme deity.

Hansa (हंस)—derived from $\sqrt{\text{हन्}}$, to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into $\text{मह} + \text{स}$ (I+he), i.e. I am that, the Supreme. Also one who destroys sins ($\text{यो हन्ति पापानि स}—\text{Daya.}$).

Vasu, the appointer of the stations of all creatures or all men, or that who abides (यस्मिन् at all times, सर्वदा). Also one who stays in bodies etc. ($\text{स परीरदिषु वसति}—\text{Daya.}$).

Hota, the sacrificer (here *agni*), the donor and receiver ($\text{दाता पात्रता स}—\text{Daya.}$).

Atithi, or guest, meaning *agni* or fire; first as the sacrificial, and secondly as culinary fire ($\text{भक्षिविवन सदा पूज्योऽग्नि}—\text{Sayana}$); an unexpected guest ($\text{अनिमतिमि}—\text{Daya.}$).

Nrsad (नृशब्द), one present among men ($\text{यो नरेषु सोषति}—\text{Daya.}$); the dweller among men, one who dwells in men as consciousness and vitality ($\text{एषु मनुष्येण चैतन्यरूपेण संज्जीवि नृषु}—\text{Sayana}$).

Rta sat (ऋतसत्) is he who is present in truth, or in water or in sacrifice ($\text{सतं सत्यं ब्रह्मज्ञो वा सत सोषतीति ऋतसत् अग्नि}—\text{Sayana}$).

Vyomsat (व्योमसत्), the dweller in the sky; it may be wind ($\text{वायु}—\text{Sayana}$; $\text{यो व्योमिन् सोषति}—\text{Daya.}$).

Abjah (अप्ज्वा), born of water or in the midst of water; ($\text{उदकेषु जातः । उदकमध्ये पश्यय जायते}—\text{Sayana}$). This refers to the rising of the sun from the ocean and again setting in the same.

Gojah (गोधा), born amidst rays ($\text{यो}—\text{रश्मि, ray}$), or born out of the earth ($\text{यो येषु पृथिव्यादिषु जात}—\text{Daya.}$).

Rtajah (ऋतज्वा), born of truth ($\text{स सदाज्जात}—\text{Daya.}$); (born from the mantras of the Vedas—*Sayana*); also born of truth, from being

9. Jastarahita, जस्तारहित, as servants (सेवकाना एव—*Daya*), i.e. as servants on a rich master. Also a flatterer, from ज'पु, to please.

Hymn-42

1. *Mama dvita rastram Ksatriyasya visvayoh*, two-fold is my empire, of the defence people of long and full lives (*visvayoh*, विश्वायोः विश्व पूर्णमायुर्लभ्य, तस्य—*Daya*; विश्वायो कृत्स्नमायुषाधीनस्य—*Sayana*; or *visvayoh* means *entire* or the whole, here it may mean the entire military race *Sayana* unnecessarily translates. *Ksatriyasya*, as of these born in the *ksatriya* clan (क्षत्रियजायुत्पन्नस्य). *Dvita* is two-fold : (according to *Sayana* one pertaining to earth and the second to heaven, द्विता धितिसर्वभेदेन विश्वस्य—*Sayana*) Perhaps, the better would be of the ruler (राजा) and ruled (प्रजा), these two divisions.

Visve amṛta yatha nah, all the immortals are ours. (*Sayana* presumes that *Svarga* is a separate world over which the Supreme Being also presides, and the *Svarga* is inhabited by the immortal ones (अमृता देवा). The Supreme Being is *Varuna*, perhaps, he is also identified with *Trasadasyu* (see verse 3)—मई (i.e. सद्यस्.) इन्द्रः वरुणः (am *Indra* and *Varuna* also).

2. *Kṛsteḥ*, of people.

Aham, is *Trasadasyu* (*Sayana*), the Supreme Lord (अमरीश्वरः—*Daya*).

Asuryani of clouds-like, of wicked people, (असुराणां मेघादीनामिमानि चिह्नानि—*Daya*.) अनुर = मेघ (Nigh. I.10).

4. *Sadane ṛtasyn*, ऋतं=water (Nigh. I.12); as the abode of water; or in the final world of truth (सदने सर्वस्वित्यर्थं जगति, ऋतस्य सत्यस्य प्रहराकाशस्य—*Daya*).

Aham (मई) : The Supreme Lord, *apah* = water or midspace.

5. *Tridhātu* (त्रिधातु), three-fold elementary state or of three sorts (त्रि प्रकार—*Sayana*), or the entire creation, resting on three principles of *satva*, *rajas* and *tamas* (यत्र सत्वगजस्रमांसि गुणा धारका यस्मिंस्तत् सर्वं जगत्—*Daya*).

8. *Trasadasyu*, the one of whom the wicked ones are terribly afraid of (अस्मिन् दस्यवो यस्मात्सम्—*Daya*)

Daurgaha, in the very deep (दुर्गहे—*Daya*). According to Sayana, *Daurgaha* is the son of *Durgaha* (दुर्गह), identified as *Purukutsa*. Sayana refers to a parable which the mythology evolved out at a later age; *Purukutsa*, son of *Durgaha*, being a prisoner; on a certain occasion, his queen (पुरुकुत्सानी) propitiated the seven *Rsis* (सप्तर्षे) to obtain a son to succeed his father as king in due course. The seven *Rsis* advised her to worship *Varuna* and *Indra*, and in consequence, she got a son who came to be known as *Trasadasyu*.

9. *Ardhadevam*, this refers to the Sun who lights up at a time half of the universe. Sayana refers it to *Indra*, who is considered as one-half of all the gods taken together; and he thus alone is entitled to have the largest sharings.

Purukutsani, पुरुकुत्सानी, wife of *Purukutsa* (*Sayana*); a lady with a large mass of ills and evils (पुरुषं कुत्सानी यस्मात् सा—*Daya*).

10. *Anapa-sphurantim*, one exhibiting strong will and penetrating wisdom (दृष्टं निरयतां व्रतां यन्मायन्तीम्—*Daya*), free from any imperfection—*Wilson* (अनर्वाहृष्टिताम्—*Sayana*).

Hymn-43

Like some of the earlier hymns, this hymn also refers to Sun, his daughter *Surya* (dawn), *Indra*, *Dasras* and *Nasatya*. For *Dasras* see 13.3, 30.17; 46.2; 47.3; 6; 92.16; 112.24; 116.10, 16; 117.5; 20; 21; 139.3; 4; 18.5; 182.3; 183.5 etc.

2. *Dravat-asvam*, द्रवत्स्वम्, one equipped with fast moving horses (द्रवन्ते द्रुतं यन्मन्त्रोऽस्मा यस्मिन्तम्—*Daya*; आयुम्—*Sayana*).

Maksu, quickly, with speed (नीघम्—*Sayana*).

3. *Paritakmyayam*, at the end of night (परायनोत्तयाम्—*Sayana*); in the creation full of jolly persons (परितः सर्वतस्तकन्ति हसन्ति यस्मां सुप्ती सस्याम्—*Daya*).

1. *Saravah*, सारवाह, *Saravah*, and *band* (Purāṇa I 10); also leather vessel like cloud (सुविनिवर्तमानं येषम्—*Daya*, in verse 3).

4. *Hamsasah*, हंससह, horses (Nigh. I.14); horses moving with the speed of swans.

Maksah, king of bees or big flies.

6. *Akenipasah*, अकेनिपास, rays which always fall very close (यथाके समीपे नितरां पान्ति ते किरणा—*Daya*).

Hymn-46

2. *Niyutvan*, strong and mighty wind (नियुतवः समस्तो वायुः—*Daya*; निर्दम्यमानः—*Sayana*)

Indra surathih, Indra as the assistant, or as a charioteer; Indra is lightning or *vidyut* (*Daya*).

3. *Indra-vayu*, a pair of the sun and wind, or wind and lightning, or of king and his army; or of a teacher and preacher, or of king and his minister (*Daya*).

Hymn-47

1. *Sukrah*, shining by discipline and penance (शुक्लवर्तिनाः सौम्यैः—*Sayana*); purified by holy acts (*Hilson*), मन्व्यो (gen.) - मधुम (acc.).

Hymn-48

2. *Niyutvan*, see IV.46 2.

1. *Vipah na rayah*, like a prince, the terror of foes (शत्रूणां वेपयिता राज्ञेय—*Sayana*), विप्र—wise man (वेधन्वी—*Daya*), राय = wealth (धनानि—*Daya*); *arah*, businessman (वैश्य—*Daya*), *Canarena*, by golden or bright (सुवर्णमयेन—*Daya*).

2. *Indra Sarathih*, the one who moves Indra in orderly way. Indra is lightning, the sun or fire.

वसुधां विनियमयामास पृथिव्योस्ते—*Daya* of horses also yoked to a chariot.

Sahasrah, thousands or numerous.

3. *Kṛsne vasudhiti*—*kṛsne*—*kṛsne* (the drawn, कर्षिते); *vasudhiti* (the conditions governing the motion of heavenly bodies in space—वसुधा विनियमयामास पृथिव्योस्ते—*Daya*); dark nurses of wealth—*Wilson*; कृष्णवर्ण वसुधां धारयते—*Sayana*.

Hymn-49

The hymn invokes Indra and Bṛhaspati, the Lord with resplendent and supremacy. The pair of Indra and Bṛhaspati has been interpreted as the pair of (i) lightning and the sun; (ii) king and his minister and (iii) teacher and preacher (*Daya*).

Hymn-50

Bṛhaspat, is the Sun, the glory of Lord in the sun, and finally, the Lord Supreme.

Trisadhashtah (त्रिसप्तत्य) — Three level places, or the triad of knowledge, action and devotion (त्रिषु नयानस्त्वानेषु कर्मोपासना ज्ञानेषु वा—*Daya*).

Ravana, रवेण, by sound advice (उपदेशेन—*Daya*).

Also, who abides with noise in three regions (त्रिषु स्थानेषु वर्तमाना; रवेण एव तिष्ठतेत्यनेन शब्देन—*Sayana*).

4. *Sapta asyah*, seven-mouthed, the seven sorts of rays are the mouth, of that one; *sapta rasmi*, the seven rays.

6. *Visvadevaya*, the universal deity, the Supreme Lord, an appellation of Bṛhaspati. *Deva* also means praise (देव इत्यस्मिन् स्तुत्यम्—*Daya*) and hence, he who has the praise of all (सर्वस्तुत्याय—*Sayana*); also for one who enlightens all (विश्वस्य प्रकाशकस्य—*Daya*).

See At. Brahmana VIII 5.24-26. Sayana interprets these verses as an authority for the indispensable employment by a prince of a Brahmana as a family priest (*purohita*) to conduct solemn rites on

his behalf. By a *Dakṣiṇya* is meant a person who is well-versed in divine knowledge and leads the life of dedication.

Hymn-51

For verse 1, see Nir. I.5.

1. इदम् । जं दधि । See Nir. I.5, the letter u (उत्तर) is used after in the sense of 'mutual opposition' (विरुद्धि), it is also used as expletive (यत् पूरणं), as in इदम् (IV.51.1) and नदु (I.62.6)

1. *Dīvo duhitarah*, daughters of heaven, i.e. dawns.

Gatun, to the earth (पृथिवीम्—*Dayā*), the faculty to move or go etc. (गतुं गमनं गमनादि व्यापारं गमस्यै—*Sayana*).

Janaya, to man, to the yajamana (यजमानान्—*Sayana*).

Gatun kṛnavan janaya, are giving man the faculty to act (*Wilson*), they give to the offerers of sacrifice the ability to perform the acts of going and the like.

3. *Panayah*, the accomplished women (पुंसोत्तमा—*Dayā*); traders, non-givers, churlish traffickers (यजिन् इव व्यापार—*Sayana*).

Maghonih, the waves of those who have love and respect for wealth (यच्छत धनला ह्रस्व—*Dayā*), wealthy ones (यजमान—*Sayana*).

Radhodeyaya, for liberally giving wealth (दानं दातुं योग्याय दानवहारा—*Dayā*).

4. *Navagve, dasagve*, nine day's rite and ten day's rite; for the one accompanying nine cows or ten cows (नवगावो विद्यन्ते यस्य तस्यै; दशगावो यस्य तस्यै—*Dayā*).

Sapta-asye, in the one who has seven vital breaths in the mouth (सप्तप्राणाप्रास्यं यस्य तस्मिन्—*Dayā*). Seven-mouthed Angirasas—i.e. repeating the Seven Vedic metres.

11. It has been an old practice of reciting this verse inaudibly every morning at day-break (*Wilson*).

Hymn-52

1. *Senari*, a fine lad—leader, a woman of status (सुन्दरी—*Daṇḍī*), the conductress of men—*Uddar*. See also I 48.5, 8, 10; and VII 81.1 for सुन्दरी, for सुन्दर VIII 29.1 and X 115.7 and सुन्दर—I 40.4, V.34.7 rays of light (i.e. dawn). सुन्दरी यथा नमो देव्यै—*Savitrī*, VII.81.1)

Asva (अश्वः) *Iva*, like a mare.

Compare यथा शकुन्तावरि (2) with यथा शकुन्तलि (3) शकुन्तरी (2) with शकुन्तावरि (4), and विशावरि (6).

Rtavari—giver of eternal truth (बहुतत्त्वप्रकाशक—*Daṇḍī*, *Simatavari* giver of true speech (सत्यवाक्यप्रकाशक—*Daṇḍī*; *Vibhavari* the possessor of wide enlightenment (प्रत्यक्षविषय प्रदानकर्ता—*Daṇḍī*.)

4. *Yavayad-dvesasam*, baffler of an enemy's foes (यावयन्तं द्वेषारं दृष्टव द्वेषारं दृष्टव शत्रुघ्नम्—*Daya*). The dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. *Gavam sarga na*, like the creations of the earth etc. (गवां दृष्टविवीता तर्गं सृष्टव न इव—*Daya*), like showers of rain (यथा उदयमाना नमो न यथापारा इवेवम्—*Savitrī*).

Hymn-53

The hymn is devoted to the Sun, the centre of our planetary system. The Sun is *Savitr*. So is our Supreme Lord, the Creator of the universe. The verse 5 indicates mystically the three firmaments, three worlds, three spheres, the three heavens, the threefold earth and the three functions of *Savitr*. Just as the planetary system has a Sun to guide and hold the equilibrium, so we have the *adhidaivata* realm, the realm of sense organs and the mental activity. There is a third realm of spiritual existence, the *adhyatmika*. The verses 6 and 7 invoke the *Savitr* of this last realm.

1. *Chardih*, छदि, dwelling (Nigh. III.4), तद् छदि न महान् वदयान् देव भस्तुभि—May the great Lord grant us such dwelling, such light or enlightenment every day.

2. **Pisangam drapim prati muncate**, leaves or casts off the armour of special firm (पिशङ्गं द्रपयति प्रतिवर्षति—*Daya*), puts on his golden armour (उज्ज्वलवर्णमस्य भद्रं प्रपद्यते—*Sayana*) every morning he puts on a golden cuirass—*Sayana*).

3. **Bahu asrak** (बहु अश्रक), puts forth his arms (or his rays); brings forth his arms (i.e. his strength and valour, बृहत् अश्रकम्—*Daya*).

5. **Trih antariksam**, (तुरिह अन्तरिक्षम्—*Daya*).

(According to *Sayana*, *antariksha* is divided between *Vayu*, *Madhu* and *Varuna* in to three portions).

Tri rajansi, three worlds (तुरिजमन्त्रिजानि, the best, medium and the worst—*Daya*; तुरिजमन्त्रिजानि विभक्तं, the earth, the mid. pace, and the sky—*Sayana*).

Trih rocana, three brilliant spheres (तुरिह भौतिक तुर्यस्वर्गानि ज्योतिषि—*Daya*), the regions of *Agni*, *Vayu* and *Surya*—*Sayana*.

Tisrodivah, three heavens, three lights, of the Sun, of moon (and stars), and of lamps and flames (तिस्रो दिवाः—*Daya*), the *lokas* of *Indra*, *Prajapati* and *Satya Loka* (*Sayana*).

Tisrah prthivih, the three divisions of earth,—land, water and air (तिस्रश्चतस्रश्चेदानीं लोकान्—*Sayana*).

Tribhih vrataih, by three types of rules (त्रिविधै—*Daya*), i.e. distributing heat, rain and cold (उज्ज्वलवर्णमस्य—*Sayana*).

Hymn-54

This hymn again invokes the Creator, the *Savitṛ*. On the physical plane, the hymn describes the characteristics of our Sun, the centre of the planetary system.

2. **Suvasi**, from *su* to bear or bring forth, thou engenderest (*Sayana*). From the same *su*, we have *suvasat* (सुवसत्—verse 3), *suvasi* (सुवसि—verse 4) and again *suvasi* (सुवसि—verse 5). *Dayananda* translates *suvasi* as thou impeldest (सुवसि प्रेरयसि, सुवसात् प्रेरय).

Anucina jivita, successive existences, as father, son, grandson and so on (अनुविताम्बुप्रसूतकानि—*Savana*; आनुवृत्तानि तानि जीवितानि—*Daya*) See also Yv. XXXIII.54.

5. **Yatha-yatha patayantah vi-yemire**, in the like manner at thy command they stayed (*Hudson*), एतन्मते पतिरियमचरन्तः ; विधेमिरे विधेयेन नियच्छन्ति—*Daya* ; यथायथा पतयन्तः, यच्छन्तः ; त्वयि विधेमिरे विनिवर्त्यन्ते त्वया—*Savana*).

Hymn-55

The hymn refers to Vasus, Aditi, Mitra, Varuna (1), Sindhu and Svasti (3), Aryaman, Varuna, Agni, Indra, Visnu (4); Parvata, Maruts, Bhaga and Mitra (5), Dyava-prthivi and Ahubudhnya (6), Aditi, Mitra, Varuna and Agni (7), Usas (9); and Savitr, Bhaga, Varuna, Mitra, Aryaman and Indra (10). See earlier references on these terms. They have a variety of interpretations on different planes and in different contexts.

3. Svasti, abode of happiness; well-being.

Hymn-56

1. **Dyava-prthivi**, a pair of the sun and earth (*Daya*).

2. **Devī**, shining (देवीश्वमने), *aminati* चमिनती), unharming (अहितके), *uksamane*, sprinkling with happiness (उक्सन् प्राणिनः सुखं तिष्ठन्माने), *ptavari*, possessing truth (तवहवः त्वम विद्यो यज्ञोऽसौ—*Daya* ; *pta* is also water or sacrifice); *adruha*, not opposing or violent (अद्रुह्यञ्चे); *devaputre*, having learned people as sons (देवा मित्रा पुत्रा यज्ञोऽसौ), *netri*, leaders or investigators (नयनकृतयो),—*Daya*.

Hymn-57

For verses 1, 2 and 5, see Nir.X.15, X.16 and IX.41, respectively.

The hymn is devoted to agriculture. The Grhya Sutras recommend the verses to be recited at the time of ploughing. *Ksatrapati*

the landlord, *śunāsira*, the servants of the landlord, *sita*, furrow are typical agricultural terms

1. **Ksetram**, क्षेत्रम्, abode; the word is derived from √क्षि, meaning to dwell,—the *ksetra-pati* is thus the protector or supporter of the dwelling place. (Nir.X.14).

“We will win with the lord of abode as with a friend; bring to us a horse or a cow, O nourisher. He shall be gracious to us for such (a gift)”—We will win with the lord of abode as with a very friendly person. Bring, O nourisher, a well-nourished cow or horse. He shall be gracious to us for such (a gift).

With strength or wealth. The verb √दत् means to give.

2. O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well-purified like clarified butter, as cow does its milk. May the lords of the sacred law be gracious to us

The verb √मृत् means to protect or to worship. Some authorities think that the two words मधुमन्त (rich in honey) and मधुसूत (distilling honey) have tautology (ममानाभिप्रायवहार) in them, just as in हिरण्यरूपः स हिरण्यसदृश (golden in form, he is golden in appearance (II 35.10). Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance in मण्डूका इवोदकान् मण्डूका उदकादिव (X 166 2), or “as from water the frogs” and “as frogs from water”.

5. **Sunah** (शुन) means wind, so called because it moves quickly in the atmosphere; *sirah* (सीर) means the sun, from moving √सृ; O wind and the sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.

Dayananda refers to the pair of land-lord and his servants (शुनासीरो क्षेत्रपति-भूतयो) instead of the pair of wind and the sun.

7. **Sitam**, furrow (भूमिकर्षिका—*Daya.*). See Yv. XII.69-72.

8. **Sunam**, happily (सुखम्—*Daya.*).

Phalah, फालाः ploughshares.

Kinasah, कीलसा ploughmen (हलवक्ता — *Dana*).

For verses 7 and 8, see Av. III.17.4 and 13.

Hymn-58

For verses 1, 3 and 8, see N.r. VII 17, XIII.7 and VII 20

For the whole hymn, see Yv. XVII.89-99.

1. **Samudrat urmih madhuman ut arat**, the wave rich in honey, has arisen from the ocean. According to the N.rukta, this is regarded as referring to the sun (VII 17). The sun rises, indeed, from the oceans and from the waters (समुद्रादुत्पद्यते उदेति—Kausadki Br. XXV.1) as we have this Brahmana quotation.

Dayaranda, on the other hand, translates *samudrat* as from the interspace (मन्तरिक्षात्; Nigh. 1.3).

Amsuna, by the sun; *ghrtasya*, of water.

The verse refers to the mystic name of *ghrta* (घृत), it is the tongue of Nature's bounties and the navel of ambrosia

Sayana has given various shades of meaning to this verse, according to the signification one gives to *samudra*: (i) as that in which the worshippers delight, i.e. sacrificial fire (समोदरोत्पिपयवमाना इति वा समुद्रोऽग्निं पापिव) or (ii) that from which waters rush (समुद्रवत्पापयोऽस्माद् इति ध्रुवपक्षा वैद्युतोऽग्निः) i.e. the celestial fire or lightning

Urmī in the first case may imply reward or consequence. ऊर्मिः—ऊर्मिवदुपसृंवरि उद्भूतः.); in the latter case, rain; and in the latter sense of *urmi*, *samudra* may have one of its more ordinary meanings, *antariksa* or firmament. *Samudra* may imply, etymologically, the udder of a cow, whence flows milk, *samudravati*, from which comes *urmi*, ghee or butter.

2. Here again a reference to *ghrta*, which is the name of clarified butter also. Here in this-verse, we have a reference to the four-horned Brahma (चतुर्भुङ्गः), which is elaborated in the verse 3. The four horns are the four Vedas (*Daya*).

(Gaurah. fair complexioned; one who is fond of divine speech and good learning (देवैर्वा सुमार्गं वाचि स्वरे यः—*Daya.*); gaura = yajna (*Mahidhara*).

Avamid gaura etat—The fair complexioned deity perfects this rite (*Wilson*). According to Sayana, the verse applies to *Agni* as the Sun.

3. One of the very popular verses, interpreted differently by people of different discipline :

(i) As applied to *Aditya* (the *Aditya*) the four horns—the four Vedas, the three feet—three daily sacrifices (morning, midday and evening); the two heads—two ceremonies—*Brahmanam* and *Pravargya*; according to the *Nirukta*—the *prajaniya* (प्रजनीय) and the *udyanaya* (उद्यनीय) the seven hands—the seven metres (*andās*, *Gayatri* etc.; the three bonds—*mantra*, *kalpa* and *Brahmana* i.e. the prayer, the ceremonial and the rationale.

(ii) Another way, applied to yajna: the four horns—the four priests, the Hotr, Udgatr, Adhvaryu and Brahma; the three feet—the three Vedas, the *Rk*, the *Saman* and the *Yajus*; the two heads—the *Havirdhana* and *Pravargya* rites, the seven hands—the seven metres or the seven priests, the three bonds—the three daily sacrifices.

(iii) As applied to *Aditya*, the Sun : the four horns—the four cardinal points of the horizon : east, south, west and north; the three feet—morning, noon and evening, the two heads—day and night; the seven hands—the seven rays or the seven seasons (the six seasons and the aggregate, or the years as the seventh), the three bonds—the three regions, earth, mid-air and heaven.

(iv) As applied to grammatical speech : the four horns—nouns, verbs, prepositions and particles; the three feet—three persons or three times (past, present and future), two heads—the agent and the object; the seven hands—the seven cases, three bindings—the three numbers, singular, dual and plural.

The *Nirukta* (XIII.7) favours the details outlined under the head (i).

4. The *Paria*, or the *Asuras* the traders. For this, see earlier notes. The three forms or states in which the *ghṛta* (घृत) was deposited in the cow are milk, curd and butter, of which Indra engendered (जनन) milk, Surya butter and the gods (देवता) fabricated (वर्णय) curds from the shuag (शुण्ग), that is Agni.

According to Dayananda, *gavi* is 'in the divine speech'; *ghṛta*, is the divine bliss or enlightenment, *Venat* is from the close proximity of Lord.

5. *Samudrat*, from the mid-air (समुद्रिणम्—*Daya*); *Satavrajah* (शतवरा), innumerable movements (सर्विना वा—*Sayana*), *etah*, i.e. showers of water (पातो घृत्पारा वा—*Sayana*).

Vetasah, produced out of waters, fire or lightning (वेतसः सप्तस्रोतोऽग्निर्वद्युः—*Sayana*, lovable (वसतोय—*Daya*).

6. *Sayana* utilizes the verse for pouring clarified butter from the ladle on the sacrificial fire.

Dhenah, enlightened speech (विद्यायुक्ता वाच—*Daya*.); words, texts flowing like rivers (धेनाः प्रीतिविद्यो नद्य इव—*Sayana*).

Antarhṛda manasa puyamana, freed from error by the heart and the mind; or by the mind gone within the heart (मनसा हृदयमध्यगतेन विज्ञेन—*Sayana*; अन्तःस्विकारमना शुद्ध्यान्तराख्येन पवित्रता कुर्वणः—*Daya*).

7. *Kasthah bhindan urmibhih pivamanah*—वण्ड्यः, limiting circles (मर्यादाभूतान् परिधीन्—*Sayana*); banks like the directions, or directional boundaries (दिश इव तटीः—*Daya*).

Ghṛta, water, *sindhoh iva*, like a river (sindhu may be *antariksa* also).

10. *Ghṛtasya dhara*, the streams or speeches through which knowledge flows (प्रकाशितस्य बोधस्य प्रकाशिका वाच.—*Daya*).

Su stutim gavyam ajim—the sacred praise, the source of herds of cattle, *gavamajam* the number or collection relating to cattle, —*Sayana*), function in relation to well-known speech—नम्य गवे वाचं द्विजं व्यवहारम्—*Daya.*); or abundance of water.

The entire hymn is characterized by mystic thoughts, and elegant spiritual realization.

NOTES ON BOOK No. 5

Hymn-1

For verse 2, see Nir. VI.13.

1. उपासम्=उपसत् (अन्वेषामपि—Pāṇini VI.3.136).

See Yv. XX.24.

Pratidhenum iva ayatimusasam, as the cow is awakened in the morning by the calf and then by day break (*Mahidhara*)

Yahva iva pra vayamujjihanah, as large birds springing from the branches of the trees or as the largest birds from their nests (*Mahidhara*). (यद्वा इव—महानो वृक्षा, like large trees, ययो शाखा, branches; उज्जिहाना—उज्जत, springing from, leaving—*Daya*.; ययो वृक्षशाखा—*Mahidhara*).

2. **Rusat**, this is a synonym of colour, it is derived from the root रुच्, meaning to shine: the "brilliant strength of the kindled one has been seen." (Nir. VI.13) (रुचिस्त्व प्रदीप्तस्त्व, रुधात् रुच्, प्रदीपि दृश्यते, पात्रं भूतम्—*Daya*.).

3. **Yad-Im ganasya rasanamajigah**—when he has seized the rope of the company, that is, the confining girdle of the aggregated world (or the darkness encompassing the world, like a rope or cord, obstructing all active exertion—ययस्य समूहस्य, of a group—*Daya*, सपात्मकस्य जगतः—*Sayana*, रज्ज्वा रज्जुमिव व्यापारप्रतिबन्धक, तम—*Sayana*; यजोऽग्नौ नृणं गिरति—*Daya*.).

Uttanam, one proceeding in the upward direction, ऊर्ध्वगामिनीम्—*Daya*., recumbent,—*Wilson*, ऊर्ध्वगामात्परि विस्तृतम्—*Sayana*)

4. **Virupe**, antisform (विपुलस्वरूपे—*Daya*.), multi-form or of various forms (विविधस्वरूपे—*Sayana*), being in the fem. dual it may represent the heaven and earth—आकाशपृथिवी ।

6. सुरभा उ=सुरभो—ऊँ इति ।

Surabbau, fragrant (सुरभिभूते—*Daya*.), in two fragrant places.

Hymn-2

For verse 9, see Nir.IV.18.

This is a mystery hymn, which according to the ritualists, is devoted to the lightning of fire, of course, in the metaphorical allusive language, obscure at places. The mother is the two pieces of touch-wood, which retain fire, this refers to the Vedic process of attrition, the fire thus generated is the child, the father is perhaps the *pajamana*. The mother does not spontaneously give it up to the father until forced by attrition, till then, also, the priests do not behold it "but they see it when bursting into ignition.

On the spiritual side, the fire so generated is the fire of spiritual knowledge, the Divine Enlightenment, which has to be kindled by the yogin out of his innermost subconsciousness.

Sayana quotes unnecessarily a story in this connection from the *Satyayana Brahmana*, referring to *Raja Tryaruna*, the son of *Trivṛṣṇa* of the race of *Iksvakus*, and the *Purohita vṛṣa*, the son of *Jara*. The *Raja* and the *Purohita* (the priest) were once going in one and the same chariot, and according to the custom then prevalent, the priest was driving the chariot. By an accident, a *Brahmana* boy, playing on the road was killed, and the dispute ensued between the king and the priest as to which was the murderer, the driver of the chariot or the owner. The dispute was referred to an assembly of *Iksvakus*, who decided the matter against the priest. Thereupon, *Vṛṣa*, the priest restored the dead boy to life by reciting the prayer known henceforth as *Vṛṣa Saman* (॥ अविर्वांसं जन्ता तं कुमारमुदजीवयत्—*Sayana*). The whole incident, however, annoyed the priest, *Vṛṣa Rsi*, who cursed the *Iksvakus* for their partiality, and thereon fire henceforth ceased to perform its functions in their dwellings,—in their kitchens and sacrifices both. On this *Iksvakus* invoked the presence of the priest; and pleased with this, the *Rsi* with the same *mantra* restored the fire to them. The story is given in the *Tandya Brahmana*, and the *Bṛhad-devata*, where we read thus also : "*Vṛṣa* being propitiated sought for the heat of the fire in the King's house, and he found a *Pisaci* as a wife of the king. Having seated himself with her upon the cushion on a stool, he addressed her with the verse" (*kam etam tvam*, V.2 2.), speaking of the heat (*haras*) in the form of a boy, he addressed her (thus). And when he uttered the verse (*vi jyotisa*, V.2.9) the fire suddenly flamed up, repelling

lam who approached and illuminating what was already bright, and it burned the Prachi where she sat." (*Bṛhad. V.19-22*). The entire legend is a collection of the post-Vedic period, and refers to some controversy between princes and priests, and a temporary discontinuance of worship with fire. The entire hymn is a beautiful composition, referring to the kindling of the innermost fire for one's enlightenment.

Dayananda refers to this hymn in connection with the marriage of youthful couples.

7. *Sunah-sepam*, to one indulging in worldly enjoyments and sensual functions (सुपत्य प्राप्यमिन्द्रियारामम्—*Daya.*).

Yupat, from the simple or complicated bondings (मिश्रितार्थमन्त्रिणं वयम्—*Daya.*) (सुगन्धिचन्दनं सुगन्धो जित् ।

Pasan, bondages (बन्धनानि—*Daya.*).

9. *Mayah*, fraudulent intellect (उलासियुक्ताः प्रजाः—*Daya.*).

12. *Tuvgriyah*, a charming damsel with health and vigour, or the one with strong neck (बहुवलयुक्ताः सुन्दरी वा योवा यस्य च—*Daya.*).

In this verse, we have a repetition of बहिष्मते मनवे तमं with a slight variation as हविष्मते for बहिष्मते ।

Hymn-3

1. Here it implies that the same one who is Agni (adorable) is also Varuna (venerable), Mitra (friendly) and Indra (resplendent). This is true of the Supreme Self, of a learned person and in certain metaphorical aspects of the sacrificial fire. The word Agni is in vocative, and the rest are *adjectival nouns*.

Agne—O adorable lord, fire, a learned person (इन्द्रविद्याभ्यास—*Daya.*).

Varunah, venerable, one who binds the undesirable and unwanted malevolents (दुष्टानां बन्धकृच्छ्रे—*Daya.*).

Mitrab, one who measures, a friend (सखा—*Daya.*).

Indrah, the resplendent, the giver of prosperity (इन्द्रयन्ता—*Daya*).

2. **Tvamaryama bhavasi yatkaninam**—You are the Lord of Justice or Aryaman in relation to maidens (*Arvama*—न्यायाधीश—*Daya*, *Kaninam*, to maidens, to the charming (कामयमाना—*Daya*), also you are the regulator of the ceremony (*aryaman*=nuptial fire—सर्वेषां नियन्ता—*Sayana*).

Dampati Samanasa Krnosi—You make husband and wife of one mind (विवाहितौ स्त्रीपुरुषौ समानमनसौ कृणोती कृणोति—*Daya*).

Guhyam nama, mysterious name (रहस्यं नाम—*Daya*), according to *Sayana*, the term refers to Vaisvanara, meaning the friend of all men a name of fire; or a person belonging to the universal brotherhood.

Gobhih, with milk products (गोभिः । विकारे प्रकृतिसब्द । गोविकारे क्षीरादिभि—*Sayana*); of sense organs (speech etc. वाचादिभि—*Daya*).

3. **Gonam**, of the cows, of the sense organs, of the rays, of the cow products like butter and milk.

Tena pasi guhyam nama gonam—you cherish the mysterious name of the waters (तेन गोनाम् उदकानां गुह्यं नामानि पसि रक्षति—*Sayana*).

7. **Abhasastim**, accuser or calumninator; to the one who tortures from all sides (पशितो हिसाम्—*Daya*).

जहो=जहि (पञ्च द्वयव्योतस्तिष्ठ इति दोषं —Panini VI.3.134).

9. **Ava sprdhi pitaram yodhi vidvan putrah yah te**—who like a wise son offers to thee (reverence) as to a father; or, who like a father cherishes you as a son.

10. **Bhuri nama vandamano dadhati**, glorifying thee, he offers the copious oblation (Nama, नाम=नामकं हविः also त्वरीयं नाम—*Sayana*, संज्ञा—*Daya*), *Vandamaneh* स्तुवन् (*Daya*), praising your various names, he offers oblations.

12. **Agah**, offence (प्रायः अपराध—*Daya*).

Yamasah, the directed ones (यमास यत्तारः स्तोत्रा—*Sayana*), the en-
comiums, disciplines consisting of *yama* and *niyama* (यमास यमनियमान्विता
—*Daya*.).

For *yama* (restraints) and *niyama* (observances) see Patanjala
Yoga Sutrās, II.29 and 32.

Hymn-4

1. **Pr̥tasutih m̥rtyanam**, hosts of (hostile) men, the army of
men (प्रतुति सैन्यं मरणाशयानां सन्तानम्—*Daya*.).

3. **Viśam viśpatim**, lord of people (विशं प्रजापतिं विश्वं प्रजापालकम्
—*Daya*.) the wise lord of human beings (*Hiton*). (Compare with
vasupatim vasunam (verse 1)).

Ghr̥tap̥stham, cherished with the oblations of butter, (*gh̥rta*=
butter, and also water, घृतघृतं घृतमृत्कृतं घृतं घृतं यस्य तम् the one whose
base is butter or water—*Daya*.).

6. **Vayah Kṛvānah tanve svayai**, appropriating the sustenance
to your own person, *tanu* in also son, or the *vajamana* in that relation
(यय जीवान् कृत्वान् तन्वे मतेराय स्वायै स्वकीयाय—*Daya*., यय घ्नन्, food or sustenance
—*Sayana*).

8 **Trisadhastha**, the abider in three regions (of earth, midspace
and heaven—(त्रिषु क्षित्वादिषु स्थानेषु स्थित इत्यम्—*Sayana*, pertaining to one
who does impartial justice to three—his people, servants and own
relations—(त्रिभिः प्रजाभूतत्वात्मनोर्जनं. सह पथपातरहितविरुद्धैः, तत्सम्बुद्धौ—*Daya*.)

Sarmana trivaruthena pahi, cherish us with triply-protected
felicity (समंसा), *sarman* also means a house, (समंसा गृहेण—*Daya*.); and
then, the phrase would mean—protect us by or in a three-rooted, or
three-storied dwelling (त्रिपृष्ठद्विष्टेण गृहेण न पाहि रक्ष—*Sayana*).

Trivaruthena may also mean by the three-seasonal favours
(prosperity through rainy, winter and summer seasons, त्रिषु वर्षहिततत्प्रोप्स-
तमयेषु वर्षयेन वरेण—*Daya*.).

10. **Amrtatvam**, immortality, perhaps through the unbroken
succession of descendants (संतत्यविच्छेदं तत्तत्तम्—*Sayana*, अमृतत्वं मोक्षभावम्

—*Daya*). *Sayana* quotes the first part of *Yaj. Br.* प्रजसन्नुप्रजायते मृत्युर्नेम मर्त्यम् I.5.5.6, i.e. (when progeny is born) after progeny that verily is the immortality of your mortality.

The verses 10 and 11 are cited in the *Putra-Kamesa's* (पुत्रकामेष्टि) sacrifice, i.e. in the one for obtaining sons (*Āśva Srauta* II.10).

Hymn-5

1. Three epithets of fire—*agni* (adorable) *susansiddha* (the well-kendled, सुसंस्तुत) and *jatavedas* (one pervading through all born-things, जातवेदो—जातम् पचमानाय—*Daya*).

2. *Narusamsah*, the one praised by men in general (नरे संस्तवी-जमग्नि—*Sayana*, यो नरे प्रशस्यते—*Daya*).

Madhuhastah, sweet-handed or one notable amongst the sweet-handed (मधुहस्तो साधु.—*Daya*).

3. *Iliah* (ईलित), the one praised, honoured or adored (स्तुतन्—*Sayana*; प्रशंसित—*Daya*).

4. *Uramradah* soft as wool (ऊर्णं कम्पतवत् मृदु ते बहि—*Sayana*, refers to grass or *Barhus*, *Pea Cynosuroides* (*Wilson*), amounting or rubbing with the help of servants or protecting persons (य ऊर्णं रक्षकं मृद्वति—*Daya*).

7. *Vatasya patman*, on the path of the wind (पथम् पथति वसिष्मामो तस्मिन्—*Daya*), or with the swiftness of the wind (पथम् क्षुब्धोत्तमेण । वायुगमन-सदृशं गमनार्थम्—*Sayana*) or through the firmament, (वातस्य पथनसाधदेव्यक्षे मन्दन्तो—*Sayana*).

8. *Ila*, *Sarasvati* and *Mahi*, see earlier notes on I.13.9; 31.11; 142.9 etc., the three goddesses (तिस्र देवी)

10. *Vanaspate*, O the protector of forests (वनस्यपालक—*Daya*). Here *Vanaspati* might represent *Agni* or fire, as identified with sacrificial post or *yupa* or the deity presiding over it (यूपाभिमानि देव—*Sayana*).

Guhya namani, the secret names of the fire, (गुह्यानि नामकानि रूपानि—*Sayana*).

11. **Svaha**, the truthful speech (सत्यवाक्—*Daya*).

This word has several meanings: (i) to give an oblation, with the final utterance of the term *Svaha*, स्वाहा (स्वाहा करोमि इति शेषः), to give a good offering (सु - प्रदत्त करोमि), a praise (स्वाहा इति स्तुति—*Sayana*). *Svaha* is also one of the Apris or personification of Agni. (See Nir. VIII.20.21) Considerations by saying *Svaha* (hail!). They are so called because the word *Svaha* (स्वाहा) is uttered in them, or speech herself said 'well ho' (स्वा वाच हेति वा), or one addressed himself, or one offers oblation consecrated with "*Svaha*" (hail); see Rv. X. 110.11 Yv. XXIX.36, Av. V.12.11—मत्स्य होतुं प्रविश्युस्त्व वाचि स्वाहा इति इतिहोतु देवा—May the gods eat the oblation consecrated with the utterance of "स्वाहा *Svaha*" (hail) in the speech (i.e. the mouth) of this sacrificer, set up in the eastern direction.

Hymn-6

1. **Astam**, the one who is the shelter or asylum of all (सर्वेषां गृह्यद् आश्रयमस्तम्—*Sayana*); the one utilized or evoked (पस्तं प्रक्षिप्य प्रेरितम्—*Daya*). See also Yv. XV.41.

2. See also Yv. XV.42.

6. **Pro tye agnayah agnisu visvam puyanti varyam**—These fires cherish (or nourish—पुष्यन्ति) all that is precious, they give delight. The primary flames of Agni, when manifested in the household fires are the source of riches (*Wilson*).

Hinvire, spread widely (वर्धयन्ति); **invire**, pervade (भ्याप्नुवन्ति—*Daya*.)

7. **Ye patvabhiih safanam vraja bhoranta gonam**—They seek postures of the hoofed cattle. *Patvabhiih* = पतने = by fallings (पतनेः—*Daya*.), *vraja* = वेगम्, speeds. Those rays which by fallings wish for or proceed to the herds of hoofed cattle. Perhaps meaning thereby that the spreading flames long for the burnt offerings. (*Wilson and Sayana*).

9. *Ubhe darśi*, the two ladies, perhaps *juhu* (जुह) and *upabhrta* (उपभृत्), used for pouring the melted butter upon the fire—see Yv. XV.43.

Hymn-7

1. *Urjah*, of the one with strength and bravery (बलस्य, पराक्रम—युनास्य—*Daya*.) a' o water (उजंम् = जोज = तेज उदकम् or water - *Mahtāhara*

Urjah-naptre, grandson of water, i.e. fire (water's son is fuel and fuel's son is fire).

3. *Rtasya rasmima dade*, assumes the radiance of *Rta* (eternal law or truth or rite. *Sayana* accepts the solar ray that is the apprehender or absorber (ग्राहकम्) of water, alluding to the production of rain as the result of burnt-offerings. Again, he becomes endowed with the energy generative of the reward of sacrifice (फलजनकं तेज, स्वीकृतवान्). Lastly, he accepts the praise which is, as it were, the lustre or ray of the sacrifice (ऋतस्य यज्ञस्य रविर्ग रश्मिर्वत् ग्राहकं तस्य घाददे स्वीकरोति —*Sayana*).

5. *Bhuma prstha iva rurubub*, many (भूमा) or much on the back. According to *Sayana*, *bhuma* signifies off spring or that which is many (बहुजनतीति भूमापत्यम्). According to *Dayananda*, the word means, "of the earth" (भूमा पृथिव्या).

Prstheva, like the backs of the father (पृष्ठेव पितुः पृष्ठ-देशानिव, as boys mount upon the fathers side so do the flames, यथा पितुरङ्कमारोहन्ति, पठन् —*Sayana*).

7. *Dhanva aksitam data na dati a*—Here *dhanva* is a place without water (घन्व निरुदकप्रदेशम्—*Sayana*, midspace (घन्व अन्तरिक्षम्—*Daya*., also Nigh. 1.3).

घ्वा = स्म (निपातस्य चेति दीर्घः) ।

Aksitam, tossed over with grass, timber and the like (तृणकाष्ठानिनिपातितम्—*Sayana*), one who is uninjured from all sides (समन्तादनिरिभित् —*Daya*).

Hirismasrub, one with a golden beard (हिरन्मनिष शमयूणि यस्य न —*Daya*).

Sucidan, शुचिदन्तः, the one with pure teeth (शुचयः पवित्रा दन्ता वाच्ये स—*Daya*.).

8. **Sucib sma yasma atrivat pra svadhitiya riyate**, Sayana translates *Svadhiti* as an axe (परशुरिव छिन्दन्), Dayananda as one who holds *vajra*, or adamant stone (वज्रधर इव N.gh. II 20 स्वधितिः परशुः=वज्र). *Atrivat*, like an *atri* (or one free from triple calamities), or it may mean an *eater* or devourer, or an animal eating grass (पति कुशमित्यस्ति पशुः । स इव । यः यथा कुशानि खादमानो भवति तद्वत्—*Sayana*). According to Wilson, *atrivat* applies to the *yajamana* and *svadhiti* to *agni*.

10. **Isah**, इषः, desires or aspirations (*Dava*, इषः पशून्—*Sayana*).

Nra, नृन्—men adept in discipline, law and order (नीतिपुङ्गवान् मनुष्यान्—*Daya*.), encountering and opposing men (विरोधिन्—*Sayana*).

Sasahyat, repeated two times for respect (पुनरुक्तिरादराया—*Sayana*, प्रतीकयत्नाभ्यास दीर्घ—*Daya*.), may *Atri* (the one always active, सततं पुस्तार्थी—*Daya*.) overcome hostile (दम्बून्) men (नृन्).

Hymn-8

Sayana considers **Isah** (इषः) as the *Rsi* or seer of this hymn (an epithet of the seer *Atri*), in which every verse begins with *Tramagne* (त्वामग्ने).

2. **Jaradvisam**, poison, or hostile to the old or decayed (जरदं विनष्टं शत्रुरूपं विषं यस्य तम्—*Daya*.); the pervader or consumer of old trees; or that by which water is dried up (जरद्विषं जरतो मृदागतो व्यापकं जीर्णोदकं वा—*Sayana*).

7. **Abhi jrayansi parthiva vi tisthase—Jrayansi**; speedy works or actions (अघासि वेगयुक्तानि कर्मणि—*Daya*.); foods (अघासि धन्नानि—*Sayana*); **Parthiva**, born of earth, or pertaining to earth (and hence, the trees, पार्थिवा पार्थिवान् दृष्टान् or it may be an epithet of *jrayansi*, earthly catables—पार्थिवानि चक्षुषोदाशानि—*Sayana*).

Hymn-10

1. Cf. Saurveda I 81 (with slight variation in the text of the second half of the stanza).

2. Krana, क्राणा कुर्वन् (driving away the disturbers of sacred sites).

3. Gayam, गयम्, it is a diminutive or *opativa* term (Nigh II 2), also wealth (Nigh. II.10), a dwelling, abode or house (Nigh. III.4).

Maghani, wealth (यमः I—*Daya*), Nigh. II 10

Hymn-11

1. Bharatahyah, for the Bharatas, for the priests (भारताधीश्वरः—*Sa*), for the priests (भारतेष्व ऋषिभ्योऽन्वाहः—*Sa*) *ana*).

For modifications of Bharata, see also

भरतः — VI 16.4; भरतम् I.96.3

भरतम् — I.10.7; भरतस्य III.53.24; VII.8.4

भरताः — III.33.11; 12, VII.33.6.

Ghrtapratikah, like well-purified butter (*Wilson*), fed with pure butter (घृतप्रतिक् घृतेन प्रज्वलितः—*Sayana*, घृतप्रतिक् घृतं वा प्रतिक्लृष्टं यस्य स, the one fond of butter or water—*Daya*).

Divisprsa, one who touches sky with flames (पञ्चविदेन तेजसा द्युतः—*Sayana*, वा दिवि प्रकाशे स्पृशति तेन—*Daya*).

2. Tri-Sadhasthe, in the space, abode or place associated with three (त्रिभिस्तदस्थाने—*Daya*; *Samidhire*, have first kindled in three places, that is, as in the three fires : Ahavaniya, Garhapatya and Dakṣina. (प्रादुर्भूतोऽथ तदस्थाने त्रिप्रकारेणानेन सह त्रिष्टुतोऽथ त्रिप्रस्थः—*Sayana*).

3. Jayase matroh, born of two mothers, i.e. of two sticks of attrition (जायो भरण्या, जायसे प्रादुर्भूतो सवसि—*Sayana*); having been instructed

be respectable like mothers, teachers and preceptor (नारी मातृवन्मातृकार-
वर्गविद्याचरिणी — *Daya*).

Udatishta vivasvatah, thou hast sprung from the devotion of
the household. *Vivasvatah* *yajamana* from *vi*, abiding *vasata*, the
chamber where the *agnihotra* and other fire rituals are celebrated
(विषन्वा मग्निहोत्राद्यर्थं गुह्यविशेषेण यज्ञा यजमाना उत्तिष्ठति विवसतः — *Sayana*).

Dayananda translates *Vivasvatah* as from the Sun.

6. See Yv. XV.28 also.

Angirasah, in the disciplines of knowledge (अंगिरा इव विद्याम् — *Daya*,
guha, in the super-cavity of intellect (गुह्यम् — *Daya*).

Hymn-12

1. *Praticim*, the former, the usual (परिचिन्ता विनाम् — *Daya*, मभिमृषी
— *Sayana*).

2. *Rta* and *Ptasya dhara*—here *pta* stands for truth, praise, and
water, all the three, (अत स्तोत्र, अतस्त्व उदकम्, इत्येव च, सत्यप्रशंसा वा किञ्चिद् वैदिक-
ज्ञानम् — *Sayana*).

To Dayananda, अत सत्यकारण, अत सत्यं ब्रह्म, अतस्त्व सत्यस्य विज्ञापिका, इत्येव
कार्यकारणात्मकेन, अत उदकम् ।

Dvayena, with both (truth and untruth — *Sayana*, cause and
effect — *Daya*).

4. Wilson gives an alternative interpretation. Who are they
that confine their toes? Who are they that preserve me from uttering
untruth? Who are they that vindicate people from calumny?—they
are, Agni, the worshippers.

To Dayananda, Agni here is the head of a state

Hymn-13

For verse 4, see Nir. VI.7.

4. **Saprattha**, means broad, all round (सर्वथा सर्वत इव—Nir. VI.)
—O Agni, thou art broad all-round.

Hymn-15

2. **Rtena**, by truth, by God (सत्येन परमात्मना वा—*Daya*), by praises (स्तोत्रेण—*Sayana*).

Rtam, truth, the eternal cause or law, truth embodied fire (सत्यरूपमग्निम्—*Sayana*).

Dharayanta, hold (धारयन्ति), also withhold or detain (*Wilson*)

Parame vyoman, in the best place, also thus the fire altar, also best pervading one (प्रकृष्टे व्यापके—*Daya*).

Nanakseh, attain or obtain (प्राप्नुवन्ति—*Daya*, अभिप्राप्नुवन्ति—*Sayana*).
Cf Nigh. II. 14.

Jatah sjatan, the unborn with the born, according to *Sayana*, the *unborn* are gods (पञ्जातान् देवान्) and the *born* are men or priests (जातं मनुष्यैर्होतृभिः) ।

3. **Amhoyavah tanvab tanvate vi**, enjoy forms exempt from defect, they who remove the sins (यद्गोपरायं युवति पुण्यं कुर्वन्ति ते); effect the extension of their own persons or bodies (अन्व गरीरस्य मध्ये तान्वते विस्तृणन्ति—*Daya*, तन्व स्वास्तान् यद्गोपरायं यद्गोपरायं विद्योत्रिका विस्तृणन्ति विस्तारयन्ति—*Sayana*).

Vayah, life (वय जीवनम्—*Daya*, the sacrificers who offer food etc. as oblations (वयः हवीरूपमन्नं प्रयच्छन्ति ते यजमाना—*Sayana*).

4. **Vayo-vayo**, every life (कमनीयं जीवनं जीवनम्—*Daya*), every kind of food (वयोव सर्वमन्नम्—*Sayana*).

5. **Tayuh**, a thief (तायुः तस्करः ; चोर).

Atrim, to the protector (मित्रि पालकम्—*Daya*).

Aspah, be propitious (मत्स्य प्रीणाय).

Mahab raye citayan, considering (the means of acquiring) great riches.

Guha, secret place; in the intellect (गुह्ये—*Daya*.)

Padam, foot-prints (पदचिह्नम्—*Daya*;) (stolen) articles (पद द्रव्य—*Sayana*).

(हाम् न तस्मिन् यथा गुहायां द्रव्यं धारयन् रक्षति तद्वत् महती धनलाभार्थं तन्मार्गं प्रकाशयन्—*Sayana*).

Secure receptacle is *guha*, the inner cavity in conscience of the *rst*, in which the wealth of knowledge is kept safe, as the thief keeps his stolen articles safe.

Hymn-16

1. **Prasastibhih,** by praises (प्रशस्तिभिः प्रशस्तानि—*Daya*.), cf. Samaveda, 1.88; *prasastaye*, for the praises).

2. **Bhagah,** the sun (भगः सूर्यः—*Daya*.).

4. **Yahvam na,** like the great sun (यद्वा महान्तं सूर्यं, न इव—*Daya*.).

Hymn-17

1. **Parub,** the rational man (पुरु. मननशीलो मनुष्या—*Daya*.); the man, the worshipper (पुरु मनुष्यः स्तोता—*Sayana*).

2. **Vidharman,** O, the one assigned with specific duties, O, the performer of various functions, (विधर्मन्, विविधतो धर्मो यस्यास्तो विधर्मस्तोता, तस्य संविधनम्—*Sayana*; विविधं धर्मानुकारिन्—*Daya*.).

3. **Asya vasa u archsa,** by his lustre, verily the sun is luminous (अस्य वै सती ऊँ इति the *pada patha*; meaning, by the light of him, he verily). By the light of Agni, the sun becomes luminous (अग्ने प्रमदा आदित्यं अविष्मन् प्रवति—*Sayana*).

5. **Sagdhi Svastaye,** be alert or competent or prepared for our prosperity (समर्थायैव सुखाय—*Daya*.). For prosperity means the wealth

consisting of *Ksema*, cattle etc. (स्वस्तये दोगाय पशवादि सक्षयस्य घनस्य दोगायं शमिष त्वा वाचै—*Sayana*).

Hymn-18

1. Cf. Samaveda I.85, with a difference in reading

Rk, reading विद्वानि यो भगवतो हव्या मर्तेषु रक्षति, (he who, immortal, desires the oblations of mortals).

Sama reading विष्वे यस्मिन्मर्त्यो हव्यं मर्तसा द्रव्यति (in or upon all that which is immortal, mortals offer oblations—*Wilson*).

2. **Dvitya**, to the one who has been receiving knowledge since two births (द्वितीयं द्वाभ्यां जन्मभ्यां विद्यां प्राप्ताय—*Daya*), the son of Dvita (द्वितेयुजाय—*Sayana*).

Muktavahase, मुक्तावाहसे, for the conveyer of pure oblations to gods, (मुक्तं शुद्धं हविर्देवेभ्यो वहति प्रापयतीति मुक्तवाहा—*Sayana*); for the one who receives true spiritual knowledge (मुक्तवाहसे शुद्धविज्ञानप्रापकाय—*Daya*).

4. **Svarnare**, in the man who is blessed with happiness (स्वर्गरे स्वः सुखेन युक्ते नरे—*Daya*); in the sacrifice which leads man or the yajamana to heaven (स्व. स्वर्गं नरं यजेमानं नयतीति स्वर्गरो यज्ञः, तस्मिन्—*Sayana*).

5. **Asvanam**, of the horses, of all the things which move with speed (वेगवतामन्यादि पदार्थानाम्—*Daya*).

Hymn-19

4. **Jamyoh**, with his two relations, the earth and the light, the two givers or producers of food (जाम्योः पतुभ्यान्प्रदयोर्वावापुषिभ्यो—*Daya*); the heaven and the earth (वावापुषिभ्यो—*Sayana*).

Gharma na vaja-jatharah, he who like the mixed oblation, is filled with food; he in whose belly is food like the *gharma*, like the *pravargya*, the *gharma*, sprinkled with the oblation butter and milk (यमो न प्रवर्गं हव वाजजठरं वाजोर्जनं जठरे यस्य घः । यमो यथा हव्येनाग्नयेन पयसासिक्तो वाजजठर-स्तद्वत् । हविर्जठरं हव्यम्—*Sayana*).

Gharma, a vessel, a pitcher, also warm, but that of Day (Yaska घर्मे प्रताप—*Daya*.).

Vaja-jatharah, one which creates hunger in the stomach (वाजो दग्ध्वेनो जठरे यस्मात्—*Daya*.).

Hymn-20

1. See also Yv XIX.64 (for वाजयातम, read कल्पवाहन).

Vajasatama, O bounteous giver of food (सत्यस्तमन्द—*Sayana*); O distributor of knowledge and other articles of sustenance (सतिशयेन वाजता विज्ञानादिप्रदायिनि विप्रसक्त—*Daya*).

3. **Prayasvantab**, those having food, we the possessors of food (प्रयस्वन्त मन्यन्त एतन्नामका वयम्—*Sayana*), the men of activity and efforts (प्रयस्वन्त प्रयत्नमाना—*Daya*.).

Hymn-21

1. **Manusvat**, like the man (मनुष्यत् मनुष्येण तुल्यम्—*Daya*.), like *manu*, मनुषि —*Sayana*.

Hymn-22

1. **Visvasaman**, the one adept in the entire knowledge of *Saman*, the Vedic chant, (विश्वानि सामानि यस्य तत्सम्बुद्धौ—*Daya*.); a way of addressing the ṛsi (इष्ट्य सम्बन्धमेतत्—*Sayana*).

Atrivat, like Atri, the one possessing a general universal knowledge (पत्रिवत् व्यापक विद्यन्त्—*Daya*.).

4. **Atrayah**, sons of Atri (सत्रिपुत्रा—*Sayana*), the one free from three blemishes of passion, anger and greed (त्रिभिः तानत्राघलोभदोषैरहित—*Daya*.).

Hymn-23

1. **Rayim**, riches (यन्—*Daya*.) metaphorically, a son (तुल्यम्—*Sayana*).

Hymn-24

For verse 3, see Nir. V.23.

1, 2. The verses 1 and 2 occur in the Samaveda see I.448, II.457; II.458; II.459 and Yv. III.25; 15.48.

Varuthyah, born in superb houses or families (वरुथ्य वरुथ्यपुत्रमेव गृहेषु भव — *Daya*.), that which is to be chosen, to be enjoyed or to be worshipped (वरुणीय, समन्वीय — *Sayana*), auspicious or favourable to the house or family (वरुथ्य पुत्रसमूह or गृह — *Mahidhara*), also endowed or enclosed with circumferences or defences (वरुथ्य परिधिभिर्वृत — *Sayana*), **Vasusravah**, dispenser of food (व्याप्तान्नस्रवम् — *Sayana*); one rich in wealth and prosperity. (घनपात्रमुक्त — *Daya*.), renowned for wealth (*Mahidhara*).

3. **Urasya no aghavatah samasmat**, उरस्य न अघवतः, protecting from all attacks in the quotation it occurs in the oblique case. The verb *urasyati* means to protect. It occurs in the nominative plural also. (Nir. V.23).

Hymn-25

1. **Rsunampurah**, the son of the *Ṛsis*; according to *Sayana*, this refers to Agni, since as one generated by the *ṛsis* by their rubbing the sticks together which produce fire (ऋषूणाम् ऋषीणां पुत्रः । ऋषिभिर्मन्त्रेण जन्तित्वात् पुत्र इत्युपनयते — *Sayana*); ऋषूणां = ऋषीणां (प्रत्ययव्यत्ययेन इकारस्य स्थाने उत्पत्तिम् — *Daya*.).

2. **Satyah**, true (सत्यं सत्यम् — *Daya*.); refers to Agni, since he never fails to bestow upon his worshippers the recompense of their devotion, सत्यं भवति, सत्यं प्रतिभवी भवति — *Sayana*).

Mandra-jihvam, to the one with sweet or praiseworthy tongue (मन्द्रा प्रशस्तोवा जिह्वा यस्य तम् — *Daya*.); the sweet-tongued (whose speech is delightful), or whose tongue is fascinating (मन्द्रजिह्वं मन्दनजिह्वं । मीढनं जिह्वमिति वा — Nir. VI.26, cf. I.190.1).

5. **Tavisravastam**, rich in food and rich in fame (प्रतिभयेन बहुवन्-श्रवणमुक्तम् — *Daya*).

Tuvibrahmanan, one who has in his association learned persons, well-versed in the Vedic lore (तुविब्रह्मन्ना ब्रह्मो ब्रह्मचर्यबहुर्विदो विद्वांसो यस्य—*Daya.*), abounding in devotion (बहुस्तोत्रम्—*Sayana*).

5, 6. These verses have been traditionally recited at the ritual pertaining to obtain male offspring, the *putrikamṣṭi*.

7. See Yv. XXVI.12, and Samaveda I.86.

8. **Grava iva**, like a cloud (मेघ इव—*Daya.*, Nigh I 10) like a stone (पथिव्यमग्नेव—*Sayana*).

9. **Vasuyavah**, we, who desire wealth (वसुस्य वसुकामा वयं—*Sayana* प्राप्तनो वस्तिच्छय—*Daya.*)

Hymn-26

1. See Yv. XVII.8, Samaveda II.871.

3. Samaveda II.872; 873.

Hymn-27

In this hymn, we have three R̥sis, who are said to be three kings : (i) Tryaruna, the son of Trivṛṣṇa, (ii) Traḍasyu, the son of Purukutsa and (iii) Asvamedha, the son of Bharata. Alternatively, Atri alone may be the R̥si. All the three names have been taken from the Text.

Tryaruna . त्रिरुणः—V.27.1, 3, त्रिरुणाय V.27.2.

Traḍasyu तसदस्यवि —VIII.49.10; तसदस्युः IV.39.1; V.27.3; VIII.19.36, तसदस्युम्—I.112.14, IV.42.8, 9, VII.19.3, VIII.8.21; 36.7; 37.7; X.150.5; तसदस्यो V.33.8.

Asvamedha : अश्वमेधस्य V.27.5, अश्वमेधाय V.27.4; अश्वमेधे V.27.6.

In the entire R̥gveda, the word *asvamedha* occurs only at these three places, i.e. in the present hymn.

1. **Trivṛṣṇa**, one who showers in the three (regions) (त्रीवृष्णः वस्तिषु वर्षति स एव—*Daya.*).

Tryeruna, the one who possesses three qualities or attributes (त्रयोदश गुणा यस्य स.—*Daya*).

Asurah, raving with pride or abomination (असुरा प्रहसन् समान —*Daya*); strong (असुर बलवान्—*Sayana*).

2. **Hari**, हरी, two horses (द्वय) —*Sayana*.

3. **Trasdasyu**, one terror to the eyes (अस्वमेध इत्यस्यो दस्वमेध —*Daya*).

Tuvijatasya, outcome of many, born of many (बहुव पत्नस्य —*Sayana*).

4. **Asvamedhaya**, for national service (अश्व मेध) and for the one readily granted, (अश्वमेधान, अश्वमेधान —*Daya*).

5. **Asvamedhasya**, pertaining to crafts of administration of an empire (अश्वमेधराज्यपालनस्य विद्याया —*Daya*).

6. **Asvamedhe**, in the administration of a State (अश्वमेधे राज्यपालनाद्ये व्यवहारे—*Daya*).

Hymn-28

The *Rsi* of this hymn is Visvavara, a woman, belonging to the family of Atri, her name is also derived from the word which appears in the verse.

1. **Visvavara**, one who repels all sins (सर्वमपि पापस्य शत्रु वार(यत्री) एतन्नामिका—*Sayana*), one who brings the entire creation into appearance (या विश्वं वृणोति सा—*Daya*).

Ghrtaci, night (Nigh.I.), the one with ladle (घृताची घृताच्या लुवा महिता—*Sayana* हविषा घृताची, bearing the ladle with oblation (पुरोडासादि संधर्धेन युक्ताया घृताच्या लुवा महिता—*Sayana*).

In respect to this, Wilson rightly remarks: "The whole passage is remarkable, whether this explanation is admitted or not, as it leaves no doubt that a female is described as discharging the offices of a

priest. Worshipping the gods at dawn with hymns and oblations, besides *visvavara* (विश्ववरा) being fortunate the epithets *praci* (प्राची), *hana* (हाना) and *ghatai* (घृताची), are of the same gender.

The word *visvavara* is not a proper noun as is seen from its several modifications in the R̥gvedic passages.

विश्ववरा	—I.30.10, VII.58, 16.5; 92.1; VIII.46.9, IX.91.5.
विश्ववरा	—III.17.1, VII.97.4, IX.88.3, X.149.4
विश्ववराय	—I.48.13; V.4.7; VI.37.1, 49.4 VII.7.5; 10.4, 84.4; VIII.71.3, X.150.3.
विश्ववराय	—III.36.10; V.44.11, VI.23.10.
विश्ववराय	—III.43.3; V.25.1, 80.3.
विश्ववरा	(all anudatta accents)—VII.70.1.
विश्ववरा,	—I.123.12; VII.91.6; IX.97.26.
विश्ववराणि	—VI.5.1.
विश्ववराणि	—VI.22.11.
विश्ववारे	(all anudatta accents) —I.113.19, III.61.1., VII.77.5.
विश्ववारे इति विश्ववारे	—VII.7.3.
विश्ववामं	—VIII.19.11.
विश्ववामं	—VIII.22.12.

3. *Sam jaspatyam su-yamam a kṛausva*, preserve in concord the relation of man and wife, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female Yv.XXX.12 (*Wilson*).

6. *Abhvare*, in the sacrifice, in the factory or industry (अभ्वरे कृत्वादिभ्यवहारे—*Daya.*).

Vyridhvam havyavahanam, select the bearer of oblation to the gods. According to ritualists, there are three kinds of sacrificial fires: *havyavahanah* (हव्यवाहन), which receives the oblation intended for gods or Nature's deities; the *Kavirahanah* (कव्यवाहन), that intended for the *pitrs*, and the *Saharaksas* (सहस्रक्षस) that intended for the Asura. It is expected that the worshipper would be selecting the first one (सर्वो वा काम्यो हव्यवाहो देवानां वप्यवाहो विषयो महर्षयः प्रगुणान् । सहस्रक्षसो मा वरिष्यत मामिति वृषीत्य हव्यवहमि जहू य एव देवानां विवृणोति—Tait. Samhita II 5.8.6).

Hymn-29

1. **Tri-aryama**, the convener or the planner of three (त्रीणि व्यवस्यन्तः *Daya*.) three effulgences (त्रीणि प्रथमा प्रथमानि यानि त्रिजसि तन्ति—*Sujana*).

Tri rocana, the three enlightening ones (त्रीणि प्रकाशयन्ति—*Daya*.), three luminaries, the sun, wind and fire (त्रीणि रोचनारोचमानानि वाञ्छन्निगूयामि कानि—*Sayana*).

3. **Manusegah avindat**, obtains cattles for the offerer; here *gah* (गा) may also mean rain (वा धेनुर्दधितराणान्दुदकानि वा—*Sayana*), or even speech (पो वा धेनुर्दधति वाचं—*speech*, Night I.11).

Ahim, cloud, or serpent of nescience.

4. **Danavam** the evil-deer, a mischievous person (दुष्टमृगजित्—*Daya*.), *Vitra*, the son of Danu (*Sayana*).

5. **Etase**, एतसे, for *Etasa*, like a rider on the horse (एतासे प्रसवेऽश्विक इव). See also I.54.6, 61.5, 121.13 168.5, II.19.5, IV.17.14, 30.6.

6. **Nava-navatim**, ninety-nine, see also I.32.14, 53.9, 54.6; II.14.4, 19.6, reference to the destroying of ninety-nine cities of Sambara, the Asura.

Traistubhena, by the *Tristup* metre of 44 syllables. This verse 6, is *nicht-tristup*, with 43 syllables, also by the praise of three varieties (त्रैष्टुभेन त्रिधास्तुतेन—*Daya*.).

7. *Mahisa tri satani*, protects three hundred buffaloes, or big animals (महिषा महिषानां महतां पशूनां वी मरुतिः (रदोत्)—*Daya*).

Dayananda paraphrases the verse thus

यथाग्निरिन्द्र सूर्यमस्य (तयोः मध्ये) वी (ध्रुवः) नि प्रकाशयति। गरुडि त्रिषु पृथक्पृथक् गुह्ये लोमसपशून् (तथा) तथा तत्रैव गह्वरे तत्र मरुता महिषा वी मरुतिः (रदोत्)।

Just as Agni (fire) and Indra (the sun) very united in the midst of these three worlds give light and drink up the water of all the ponds and for the destruction of *Igra* (the clouds) quaff or ripen the extracted Soma, in the same way, you, the friend, in lieu of friendship offer protection to the three hundred big animals!

8. Here again, we have a similar reference

Mah, mah, make or create (रचये.—*Daya*).

Mahisanam aghah mah, महिषानां मघ मा, make the animals who are not to be killed (महिषानां महता पशूनानां मघ मरुताय वा रचये.—*Daya*).

Sayana interprets quite contrary to the above. you had eaten the flesh of the three hundred buffaloes (महिषानां पशूनां वा मरुतिः, मघ मरुतिभ्यस्तसि)।

Ahim, vjtram clouds, also nestience.

9. For *usanas*, उशनस्, and *Kutsa*, कुत्स, see earlier references.

Usana, the one desirous of something (उशना कामयमान—*Daya*; उशना कामयन्—*Sayana*).

Kutsena, by determined and firm actions, like an adamant stone (कुत्सेन नय्येणेन दृढेन कर्मणा—*Daya*).

10. *Anasah dasyun amṣṇah*, confounded the mouthless (i.e. dumb or voiceless) mischievous persons.

Anasah, (पनाग. घातस्वरहितम् । घातस्वरवादेन शब्दो लक्ष्यते । अनाब्दान् मुकान्—*Sayana*), *Dasyus* are perhaps those who are unable to pronounce words properly (cf. *mlecha*)

11. Gaurivitch, नीरि वीरि of the preceptor (नी नीरि, नीरि वीरि न, नीरि नी वाइनाम्, Nigh. I.11—*Daya*).

Piprum, egotistic tendency, the prevailing (पिप्पु प्यारुम्—*Daya*).

Vaidathinaya, for the intellectual snob, for the enchanter pertaining to a battle (वैदित विदितना यदायवर्वा विदिताय—*Daya*).

Rjisa, रजिमा, for the straightforward one, one resembling a dog (रजि: सरसपवासी इवा र—*Daya*).

Hymn-30

1. Haribhyam, by speed and attraction (वेगारुपणाभ्याम्—*Daya*.) by ones own car by two horses, (हरिभ्यां स्व वाहनाभ्यां, यस्याभ्याम्—*Sayana*).

Sukharatham, an easy chariot, a chariot for comports (सुखारथम्—*Daya*), a car with pleasant eye-door (सुखरथं शोभनालङ्कारं रथो यस्य स सुखरथ—*Sayana*). Sayana gives an etymology of sukha (सुख) and thence of *Sukharatha*; the one which in a beautiful way digs, carries or draws lines on ground—a chariot of this type (सुखं धनति लिखति भूमिमिति वा सुखम् । ताम् रथम्) see Nir. III.13 (सुखितं खेम्भः यं पुन खनते). From what root is *sukham* (happiness) derived? It is so called, because it is useful for the senses (य, kham, senses). *Kham* (sense) again is derived from the root *khan*, to dig).

6. Maruts, cloud-bearing winds, breaths; mortals; and also praises (मरुतः महद् धनिं यन्मरीति स्तुतिर—*Sayana*).

7. Namuci ever-clinging evils.

Gatam, happiness (गतु सुखम्—*Sayana*); earth and speech (गतु भूमिं वाणी वा—*Daya*).

Manave, for a righteous man (मनवशीताय धार्मिकाय अनुध्याय—*Daya*).

Sayana identifies *Manu* with the Rsi of the Hymn, मनवे नमुनिवाप-हन् गोघनाय मह्यम्—to me whose wealth of cattle has been carried off by Namuci.

For *Namuci*, see I.53.7, II.14.5, V.30.7, 9, VI.20.6, VII.19.5; VIII.14.13 and X.131.4.

8. *Rodesi*, from earth to heaven from body to mind

10. *Gavah*, rays (गवः किरणाः—*Daya*).

Vatsaih, the operated ones (वसि विवरा—*Diva* विवरा—*Sayana*).

Indrah—the sun (*Dava*).

11. *Babhrudhatah*, effused by Babhru (बभ्रुणाभिधृता—*Sayana*), cleansed by the enlightened ones or by learned persons (बभ्रुभिर्दृष्टैर्ज्ञैर्भृताः—*Daya*).

12. *Rusama*, रुसमा, brilliant sages the one who turns out the tormentors (रुसमान् शिवकान् शिवन्ति—*Daya*).

According to *Sayana*, the *Rusamas* are the people of the same name, the principality of *Rnancaya* (रुणञ्जय).

15. *Gharnascit*, like the hot one, like the *Mahavira* pitcher or ewer.

Ayasmayah, golden, shining like gold (अस्मयमिव तेजोमय—*Dava*). *Ayas* is usually iron, but here it means gold.

Hymn-31

For verse 2, see *Nir.* III.21.

2. *Amenan cit*, those who are without women; *mena* (मेना) = woman (मेना शब्दः स्त्रीवाची, अपगतस्त्री काश्चित्—*Sayana*), those who are without alluring women (अविद्यमाना मेना प्रक्षेपकत्वं स्त्रियो मेवा तात्—*Daya*).

Janivatah, one with wife (जनिवत जगामत—*Sayana*); progenitor (जन्मवतः—*Daya*).

Menah (मेना) and *gnah* (ग्ना) are synonyms of women.

Striyah (स्त्रियः) is derived from $\sqrt{\text{रु}}\text{यै}$, meaning to be bashful (स्त्रियः स्त्रियाद्यतेरपत्यपणकर्मणा ॥)

Menah (मेनाः) are so called because men honour them (मेनाः मानयत्येनाः).

Gnah (ग्नाः) are so called because men go to them (ग्ना गच्छन्तेनाः)
—Nir. III.21.

4. For *Rbhus* and *Tvasṭr* see earlier notes.

5. For *marut* and *dasyu*, see earlier notes.

7. For *susna* (सुष्ण), see I 11 7, 33.12, 51.6, 56.3 63 3, 101 2, 103 8 121.9, 10. II.14.5, 19 6, III 31 8, IV.16.12, 30,13 V.29 9, V.31.7, 32 4. petty tendency, also the name of an Asura—*Sayana*.

Susnasya, of strength, (वत्स्य—*Daya*.).

8. **Yadu**, a hard working man (यदवे यदुष्याय—*Daya*.); a king of the name *Yadu*—*Sayana*.

Turvasu; strong man (तद्योवशकरण समर्थाय, one who can easily take possession—*Daya*.).

Susna, सुष्ण, petty tendency.

Kutsam, intellectual, also the spoiled one (कुत्सितम्—*Daya*).

Indra, resplendent.

Usanas, men of a genius (उगता कामयमाना, the one with aspirations —*Daya*.).

9. **Karne vchantu**, here *Sayana* interprets *karna* (कर्ण) as praiser or *yajamana* (स्तोत्राणि कृणोति करोतीति कर्णः.—*Sayana*); in that by which one does (कर्षन्ति येन तस्मिन्—*Daya*.).

10. **Avasyuh**, one desirous of protecting himself (आत्मनोऽशो रक्षणमिच्छुः—*Daya*.).

Tavisim, army (तविमि सेनाम्—*Daya*), strength or force (तविषी बलम्—*Sayana*).

11. **Etasah**, एतसः see earlier notes (पश्वोऽश्वकर्मिन्, as horse to the horse rider—*Daya*).

Uparam, like a cloud (उपर मेघमिर—*Daya*, Nigh 1.10, a synonym for cloud).

Jujuvansam, going rapidly or with great speed (जुजुवाण वेगेन गच्छन्, *Sayana*; मतिमयेन वेगवत्तम्—*Daya*).

Paritakamyayam; in the battle (परितोग्गच्छस्य मदा इति परितग्न्या सयाम—*Sayana*), in the night,—pleasing from all the sides (परित सर्वतोऽपमार्तिं प्रवन्ति यस्यां तस्यां रात्रौ—*Daya*).

Bharat cakram etasah, *Etasa* has borne away the wheel (*etasah*, एतसः; is used for *etasaya*, एतसाम्, he or Indra has taken wheel for *Etasa*—*Sayana*).

Hymn-32

For verses 1 and 6, see Nir X.9 and VI.3 respectively.

1 **Danavana**, wicked persons (दुष्टजनम्—*Daya*).

Khani, खानि, the holes or interstices of the clouds (मेघस्योदक निगमनद्वाराणि—*Sayana*, sense-organs (इन्द्रियाणि—*Daya*).

3. *Sayana* refers to an allegory: from the body of *Vitra* sprang the more powerful *asura*, named *Susna* (सुष्णः), allegorically, it means that the exhaustion of clouds was followed by a severe draught, which Indra, or the atmosphere had then to remedy.

4. **Danavasya bhamam**, from the wrath fire of the wicked (दुष्टजनस्य क्रोधम्—*Daya*). To *Sayana*, here the *danava* is *Vitra*, and *bhamam*, his wrath (क्रोधबाहि नाममग्नेन क्रोधादुत्पन्नं सुष्णात्तुरीं लक्ष्यते), from which arose another demon named as *Susna*, who was also subsequently killed by Indra.

Miho napatam, **mihah** is by the rain, or showering, **napatam**, the one who cannot fall (मपतनयेतम्—*Daya*.) or the protector of showering cloud. (मेघस्य नपात् पातार रक्षितारम् । यत्त नपाच्छब्दं पातरि वसते,—see “प्राप्नो वै सन्तु त्वं हि तन्व. पति”—*Alt. Br.* II.4; the vital air is called the body—preserver, for it preserves the limbs—*Sayana*).

8 **Apadam**, footless, **atram**, measureless, **mrđhravacam**, speechless or with offensive or evil speech (अवम् यावति सर्वं व्याप्नोति तम् । मृध्रवाचं हिंसितवाचम्;—*Daya*., हंसितवाचि इयम्, जृम्भाभिमुखम्—*Sayana*.).

Hymn-33

1. **Samaryyah**, associated with the Maruts; the one fond of wars (समरामिच्छु—*Daya*), an epithet of Indra.

Sayana gives three interpretations. (i) together with mortals, i.e. with the worshippers (सर्वे स्तोत्रं संहित), (ii) with the Maruts and other combatants (सहस्रियमाणैर्मुप्यमानै, मरदादि), and (iii) fit for or suited to war (समरार्हं).

3. See also Yv. X.22, with certain variations chiefly in the first hemistich.

5 **Ahisusma**, the sun or sun-like, who dries up the cloud (योऽहि मेघं शोषयति स सूर्यस्तद्वद् वसन्मान—*Daya*.), the one of all pervading strength; all powerful Indra (सहिरयनात् । सर्वतो व्याप्त बलेन, त्वदनुग्रहात्—*Sayana*).

Prabhṛthah is highly acceptable (प्रकर्षेण पक्षेभ्य—*Daya*.), or war or sacrifice (समरम्, यज्ञ), **bhagah**, one with fortunes (ऐश्वर्यं योग—*Daya*.).

May a faithful follower or ally (सत्त्वाभ्युत्थानि) come like **Bhaga**, as an associate (वाच सगन्ता) to be commanded (ह्वय) in sacrifices or deified (प्रतिपदेराह्वानम्) in battles as the divine **Bhaga** comes as our ally, so may followers and others come (*Wilson*).

6 **Nṛtamanah**, dancing (नृत्यन्—*Daya*.), or exulting (*Wilson*).

Enim rayim, white riches, or riches worth having; brilliant wealth (एनीम् एतद्वर्णा श्वेतवर्णान्—*Sayana*, प्राप्नुं योग्याम्—*Daya*.; रयि धनम्).

9. **Vidathasya**, of the one worth having (सन्धुं योग्यस्य—*Daya*), a king of this name—*Sayana*).

See V.29.11, a verse in the earlier hymn, *vidathin*, as the son of Marutasva and father of Rjusvan (वेदविजय)—*Wilson*. But no king of the name of *Vidatha* is anywhere mentioned even in the subsequent mythological literature.

Cyavatanah, in the state of being obtained; bestowing upon (आययन् सन्); **Dadanah**, giving to me.

10. **Dhvanyasya**, one expert in sounds (ध्वनिषु कुशलस्य—*Daya*).

Lasmanyasya, one born with noble indications (सुजायणस्य भवस्य—*Daya*).

Sayana regards *Dhvanya* as the son of *Laksmāna*,—unknown figures.

Hymn-34

For verse 3, see Nir. VI.19.

2. **Sahasra-bhr̥stim**, the one causing thousands of destructions (भृष्टस्य भस्मजनानि दहन्तानि वस्मात्तम्—*Daya*), thousand-edged (*Wilson*); or of unbounded lustre (अपरिमित तेजा—*Sayana*).

3. **Tatanustim**, one who desires an extended race (विस्तारं—extension—*Daya*); तस्य धर्मसंतति नृदति वष्टि कामयते कामानिति सतनुष्टि, he who desires an extended race or *santati* सन्तति—*Sayana*).

Tanu-subhram, one whose body is clean (सुभ्रामुद्धा तनूयस्य तम्—*Daya*; or is decorated with ornaments etc. शोभनीया वस्त्राकारादिभिः—*Sayana*).

Both the above terms relate to a self-cherisher not offering sacrifice (तादृशं स्वपोषकं अयज्वानम्—*Sayana*).

4. **Na atah isate** (न यतः ईषते), does not turn away; does not destroy (न निषेधे यतः ईषते हिनस्ति—*Daya*; does not fear, or does not go from hence—न विभेति न गच्छति वा—*Sayana*).

Sayana discusses in the light of this verse the consequences of a man who has committed such crimes as of killing father, mother or brother. Indra does not forsake such a sinner, for verily he desires his offerings. The doctrine enunciated here is that devotional merit compensates for want of moral merit, the converse is also implied by a passage quoted by Sayana where it is mentioned that sanctity (or high moral values) does not compensate for want of devotion. Indra says that he gave to the wolves the *Paulomas* in the firmament, and the *vatis*, the *kalakanjyas* and *arunamukhas* upon this earth, since these *vatis* did not worship him or praise him (इन्द्रो वतीन् सातावकेभ्यः प्रायच्छत् पन्तरिक्षे पौलोमांश्च पृथिव्या कालकज्यान् अरुणामुखीन् सातावकेभ्यः प्रायच्छत्)।

9. *Satrim*, सतिम्, dispeller of distress (दृष्टिबन्धदकम्—*Daya*)

Agnivesim, अग्निवेनिम्, the dynamic one, energetic one, who enters into the fire (योगिनिं प्रवेशयति तम्—*Daya*).

Hymn-35

2. *Catasrah*, the four behaviours, physical, vital, mental and spiritual realms; on sociopolitical plane, the four policies of the state, *sama* (साम)—reconciliation, *dama* (दाम)—allurement of riches and posts, *danda* (दण्ड), force, terror and brain-washing; and *bhada* (भेद), i.e. division or divide and rule (*Daya*), or four classes of people, the Brahmana, Ksattriya, Vaisya and Sudra.

Tisrah, the behaviours pertaining to three realms physical, vital and mental, three classes in state—assemblies (councils), people and army (सभा, प्रजा, सेना—*Daya*), or three classes of people, the *dvijas*,—the Brahmana, Ksattriya and Vaisya, or three worlds.

Panca, the domain of five organs of senses; the five elements—earth, water, fire, air and ether, or the five classes of men—the *Panca janyas* or *Panca-Ksitinam* (the four *varnas* and the out-caste or unclassified; or Deva, Pitṛ, Manusya, Gandharva and Raksas).

5. *Adrivah*, like a cloud: like the sun (मेघयुक्त सूर्यवद् यजमान—*Daya*, bolt-like Indra वज्रवद्विन्द्र—*Sayana*).

Satakrato sarvaratha, सर्वरथा, by the chariot which goes everywhere, (सर्वत्रगम्यस्तेन रथेन—*Sayana*); the one to whom all the chariots belong,

such a Satakrati; In-*ra* or one with supreme wisdom (सर्वज्ञा सर्वज्ञा यानानि यस्य सः, सतक्रतो अभिप्रज्ञ—*Daya*).

1. *Ava ratham*;—here *ava* = अव, to protect (निवारयन्नेति दीर्घः), protect the chariot (*Daya*), here *ratham* may mean a chariot also (एव रथं वाच्यम्—*Sayana*).

Hymn-36

2. *Hanu*, हा, lips, mouth, or jaws or mouth and nose (गुणसहिते—*Daya*).

Sipre, this also means a pair of jaws, since *hanu* and *sipra* mean the same, the latter may be taken as qualifying the former and hence *Sipre* is beautiful (सिप्रे सुन्दरी—*Daya*), or *hanu* means the one assisting in destroying or means of destruction (हन्तृ सव्याम्—*Sayana*).

3. *Amateh it*; devoid of intelligence (अमते निर्वृद्धे इति एव—*Daya*); also through dread of poverty (दण्डित्यादस्तोत्रुर्वा, अमति अमति, the one who does not praise or worship, also अमति दण्डित्यम् poverty).

Hymn-37

For verse 1, see Nir. V 7.

1. *Svanchah*, स्वञ्चा, having a good gait, i.e. one whose manner of walking is good. Sacrificed to from all sides, the butter-backed (पृतपृष्ठ) having a good gait (स्वञ्चा) —Nir. V. 7, fire (स्वञ्चा स्वञ्चनोर्द्धनि—*Sayana*).

Ghrtapṛsthaḥ, butter-backed, or water-backed; glistening with oblations, (पृतपृष्ठं प्रदीप्तज्वालो पृतपृष्ठपृष्ठप्रदेशो वा—*Sayana*).

Hymn-39

For verses 1 and 2, see Nir. IV.4 and IV.13 respectively.

1. *Mehanasti* (मेहना + अस्ति, also मे + वह + नास्ति), *mehana* is rain (वृष्टि—*Daya*), *mehana* is also praiseworthy (मेहनीयम्—*Sayana*), *tvadatam*, to be given to you, *radhab*, wealth (धनम्).

"O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is, with both hands I long that wealth to us, O treasure-knower."—Whatever (excellent), glorious and abundant wealth (जायन्तेय महनीय वामसि) there is, O Indra, or that which I do not possess here (यन्म इह नास्मीति वा), as consisting of three words (मे -- इह -- ता), that wealth should be given to us, O wielder of thunderbolt.

Adrih (thunderbolt) is so called because it splits mountains or it may be derived from $\sqrt{\text{अद}}$, to eat (Nir. IV.4).

2. Akuparasya davane (अकूपारस्य दावने) in the sense of unlimited food (अकूपारस्य अकुलित पात्रे यस्य तस्य, दावने दावे—*Daya*, दावने दावे—*Sayana*).

"May we obtain (lit know) that unlimited gift of thine."—The Sun is called *akupara* also, i.e. unlimited, because it is immeasurable, the ocean too is called *akupara*, i.e. unlimited, because it is boundless. A tortoise is also called *akupara* (अकूप - अर), because it does not move in a well.—Nir. IV.18.

3. Ditsu, the one anxious to give (दातुमिच्छु—*Daya*.; दावेन्नु—*Sayana*); bountiful.

5. Atrayah, free from threefold pains or from evils arising out of the three qualities (satva, rajas and tamas). To Sayana, the sons of Atri.

Hymn-40

For verse 4, see Nir. V.12.

2. *Vṛṣa*, (वृष) the showerer, either of happiness or of Soma juices.

Grava, pressing stones, or clouds (Nigh. I.10).

4. *Rjisin* from *rju*, straight, straightforward or simple (सरवादि युक्त—*Daya*.); acceptor of spiritless libation (सवनद्वयेऽभिषुतस्य गतसारस्य सोमस्य, तृतीय सवने वाप्यायाभिषुत योजस्ति य ऋजीय सोम । सोम्यान्तोत्पृजीयो—*Sayana*, i.e. that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice—*Wilson*).

The foaming *Soma* (ऋजीयो सोम) : that which remains as residue after Soma is strained is called *rjīsam*, ऋजीयम्, i.e. something, which is

thrown away, hence *Svarbhānuh*, collected *rjisi*, *रजिसे* i.e. containing the residue. This is also a pun on the epithet of Indra (*स्यमन्दित्रं विममो भवति*) *rjisi*, the wielder of thunderbolt (*रजिसेषो बली* — Nir. V.12 (see also Av. XX.12.7).

5. *Aksetravīt*, the one who does not know the place where he is actually standing, one not familiar with geometry (*य धीर्ज्ञेयमङ्गितं न वेत्ति*—*Daya*.).

Svarbhānuh, one which gets light from the sun, of the form of lightning (*य. स्वरादित्यं मणि स विद्युद्वप*—*Daya*.).

6. *Svarbhānuh*, of the essence, of the light of the sun (*मदित्यं प्रभासस्य*—*Daya*.). In latter literature, it is the name of *Rahu* also (the shadow), the personified ascending node and the causer of an eclipse.

The word *Svarbhānuh* occurs only in the four verses of the Rgveda V.40.5; 6; 8; 9).

Turiyena, the fourth innate instinct (*विदग्धवि*) beyond physical, mental and intellectual, also by his *fourth* sacred prayer, i.e. by the four verses of this hymn (5 to 8).

Hymn-41

1. *De* (दे), — *Deva* (with an omission of a syllable *va*, permissible in the Vedic texts—*मज्ज छान्दसो वर्णजोषो वेति न लोप*, *तुषां सुनुमिति विमस्तेनृक्*—(Panini VII.1.39).

2. According to Sayana, the divinities worthy of praise are of two groups: *Stotrabhajah* (स्तोत्रभाजः) who share praises, and *havirbhogah* (हविर्भजि), who share oblations. In this verse, we have the divinities of the first category.

3. *Divah Asuraya*, of the aspirants for clouds (*कामयमानस्य मेघाय*—*Daya*.); for the celestial destroyer of life, i.e. *Rudra* (*दिव्य द्योतमानाय*, *मरुताय प्राणापहर्त्रे रुद्राय*—*Sayana*), or for the celestial *asura*, or for the life giver, the sun or air (*द्युर्लोकात्मन्मध्यमेन्दुराय प्राणदात्रे सूर्याय वायवे वा*—*Sayana*).

4. *Trita*, triple bounty (fire on the earth, wind in midspace, and the sun in heaven), or the one present on the earth, in the water,

and the midspace (त्रिषु दिक्षुदक्षान्तस्त्रिषु पञ्चमान—*Daya.*), also an epithet of *vayu* pervading in three regions.

9. *Parvatah*, clouds.

Tuje nah tane, in liberal donations (तुजे दाने अस्मभ्य नने विस्तीर्ण—*Daya.*; तने विस्तृते तुजे दाने—*Sayana*; also *tuje* may also mean son, and *tane* grandson—तनेति पुत्रनाम (पट्टमर्थे अनुपौ) पुत्रस्य दान इत्यर्थे i.e. donation of a son, न तुजे पुत्रे तने तत्पुत्रे—*Sayana*).

Vasavo na virah, the world-like heroes (वसवः जगती वासवितार वीरा न वीरा इव—*Sayana*, वीरा प्रज्ञाशरीरवत्पुक्ता, one accomplished physically and intellectually—*Daya.*).

10. *Bhummyasya*, either of earth, or of midspace, and then *vyśnah bhummyas; a garbham*, the embryo of the firmamental rain (otherwise earth fertilizing rain).

12. *Poru na subhrab*, bright as cities (नगराणि इव स्वेताः—*Daya.*).

14. *Girah*, praises (स्तुतयः—*Sayana*); cultured speech (सुविक्रिता वाचः—*Daya.*).

Dyavah, वायः, noble aspirations (उत्था. कामा—*Daya.*); द्यौतनात्तः स्वप्रतिपादार्थं प्रकाशित्यः ।

Candra-agrah, चन्द्रमया, the joy-bestowing, or gold-bestowing (चन्द्रं सुवर्णमानन्दो वाज्ये वातां ता—*Daya.*; आह्लादनं हिरण्यं वाज्ये वातां ता—*Sayana*, i.e. *candra* also means gold, besides joy).

15. *Varutri*, वरुत्री, protectress (अस्मदुपद्रव वारयित्री भवति, i.e. what or who keeps off oppression upon us—*Sayana*; वरमुद्यमदा—*Daya.*).

16. *Ahirbuddhnyah*, clouds born in firmament (महिः मेघः, बुद्ध्यः अन्तरिक्षोद्भव—*Nigh. I.3.*).

17. *Nirṛti*, see earlier notes, the earth (*Nigh. I.1*); mother earth.

19. **Ila**, mother earth adorable speech *urvasi*, charming or lightning, or divine speech (वरुणो वह्नयो यमो मरुतो यदा ना वाचो । उर्वरसि पवताम —Nigh. IV.2).

Nadibhih, नदीभिः, by channels, nerves and veins, or rivers.

20. A verse of 10 syllables, known as *yajus-pankti* (यजुषो पङ्क्ति), also known as *viraja* of one hemistich.

Hymn-42

3. **Kavitamam kavinam**, most wise amongst the wise.

Kavi is **Kranta-darshin** (क्रान्तदर्शिन), a *seer* (or shewer) of the secret realms (Wilson translates the word as prophet, as if he can forecast the future too).

4. See Yv. II.15 with slight variations.

5. **Rbhuksah**, the same as **Rbhus**, here, though the term usually stands for Indra, enlightened sages (ऋषयः महान्—*Daya*.).

Purandhih, the same as *viöhu*, which completes the triad in this verse (*Rbhu*, *vibhu* and *vaja*) along with *vaja* (वरुणि दूषो बहो धीमस्य न, the one with immense wisdom—*Daya*.).

6. **Marutvatah**, lord of vital principles (the one in the company of the distinguished wise persons, प्रनसि विदुःकृतस्य—*Daya*.).

9. **Suryat yavayasva**, put apart from the sun (सूर्यात् नदितु पाययान् यमिश्रितान् कुरु—*Daya*.), i.e. condemn them to darkness.

Brahma-dvisah, the adversaries of prayers, mantras, of the Veda, of the supreme God, or of the Brahmanas (the intellectual class).

15. **Marutasya**, (मास्तस्य), of cloud-bearing rain.

Rudrasya, Cosmic vitality (प्रणदि स्यस्य वायो, the vital breathings —*Daya*.).

17. A fragmentary verse, वसुधैव कुटुम्बकम्, the same repeated in Hymn 43.16; a verse of 10 syllables.

Hymn-43

1. **Sapte**, sapta means seven from its *sarpana* (सप्त सर्पणस्त्रभावात् सर्पमृत्ता सप्ता—Nir. IV.26)

Sapta viprah—Divine speech in seven metres (*Gayatri usnik* etc.) wise in seven disciplines (the Veda and its six upangas (सप्तविध मेधावी—*Daya*, seven rivers हस मे दग्ने, X.75.5—*Sayana*).

2. **Dhenavah**, the milch kine, or rivers (*Sayana*), speeches like kine (गाव इव वाचः—*Daya*).

4. **Duduhe sukram amsuh**, Soma yields its pure juice (*Wilson*); the Soma has milked the pure juice (शुक्लं निमलं रसं दुदुहे दग्धे—*Sayana*, दुदुहे=दोषि, milked, शुक्लं—उदकम् water, अशुक्लं—किरण. (ray)—*Daya*).

6. **Gnam**, ग्नाम्, a synonym of *stri*, woman; to *Sayana*, the proper name of a Devata; queen of knowledge (गच्छन्ति ज्ञानं यया the one through which knowledge is attained—*Daya*); *menah* (मेनाः) and *gnah* (ग्नाः) are synonym of women; *striyah* (स्त्रिय), women, is derived from root *styal*, स्तये, meaning to be bashful; *menah* (मेनाः) are so called because men honour them (मानयन्ति, *manayanti*).

Gnah (ग्नाः) are so called because men go to them. (Nir.III.21); *Sayana*'s derivation is “ग्नां देवीं सर्वगन्तव्यामेतन्नामिकां देवताम्” ।

7. **Gharma**, see also V.30.15, ewer, sacrifice or austerity (यजस्तापो वा—*Daya*), *gharmah*, cauldron known as *Mahavira* (वनेः महावीरः) in sacrifices. *Sayana* interprets the verse in the light of animal sacrifice: “The vessel which the priests celebrating, supply with butter, as if roasting a marrow-yielding animal with fire.”—(*Wilson*).

Vapavantam, encouraging the seed of knowledge to grow (विद्या बीजं विस्तारयन्—*Daya*).

Againa, by fire; by austerity and celibacy (पावकेदेव ब्रह्मयज्ञ—*Daya*).

Tapantah, roasting or heating, enduring or penancing for forbearance (सन्तानदुःख महामय — *Daya*).

8. **Dhuram**, the axle (नाभि, धुरं यानाकारकाष्ठम्—*Daya*), **anih**, pin, bolt (धावि कीलकम्—*Daya*); **nabhim**, axle of the wheel. As the cart cannot move if the axle of the wheel is not fixed by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present (*Wilson*).

9. **Pusna**, the nourishing bounty, (पुष्टिकरस्य—*Daya*).

Vayah, of the wind divine.

12. **Nila-prstham**, the one whose back is darkblue. (नीलसंवृतं पुच्छस्य तम्—*Daya*), Agni is Bṛhaspati and Bṛhaspati is Agni, so infers Sayana from such epithets.

13. **Tridhatu Sṛṅgah**, the horns of three colours or three elements, white, red and smoky or black (गुणत्रयवत्तृष्णमृणा शृंगमवयस्य स—*Daya*).

Gua, speech (Nigh. I.11).

14. **Raspirasah**, one equipped with all accessories of the fire-altar, (रास्विरास. ये रा घनानि स्मृन्ति ते, they who liberally give and distribute gifts and alms—*Daya*).

15. **Mithunasah**, with wife (पत्नीभिः सहिता), **secante** (सेचन्ते सेवते —*Dayana*), **vayah**, food (sacrificial), one should jointly (i.e. husband and wife) offer sacrificial food, i.e. wife should participate with husband in sacred rituals (जायापती अग्निमादधीयाताम्—and similarly in the *arva Mimamsa* (V. I.26) (अधिकाराध्याये षष्ठे त्विषा अप्यधिकारः स च पत्या सह, इति प्रतिपादितम्—*Sayana*). From देवोदेव. to दुर्मतोघातु the same as the latter half of verse 16 of Hymn 42.

16. The same as the verse 17 of the Hymn 42.

Hymn-44

For verses 1 and 8, see Nir. III.16 and VI.15 respectively.

The hymn refers to the glory of the sun, known as Indra, Surya, Agni, Aditya and various names. He is accompanied by his bride, the dawn (जनिमान् वे), the verses 10-13 refer to the allusive terms as वाज, मनस, मनस, यजत, सध्रि, अवत्सार, विश्ववार, साधिन्, सदाग्रन्, बाहुवृक्त, धृतवित्, दुयं and सुतम्बर which need elucidations. According to Sayana, most of them are the names of the Rsis. They are the humanly attributes of a man.

Ksatra, voluntary assistance (royal family or a State, राजकुलस्य राष्ट्रस्य वा—*Daya*).

Manasa, goodwill (मन्मन्यते तस्य—*Daya*).

Evavada, pleasing nature. Dayananda explains eva-vadasya (एवमवदस्य) as by which the attained qualities are told (एवान् प्राप्तान् गुणान् वदन्ति येन तस्य)।

(Evab, aspiring—कामयमाना—*Daya*., गन्तव्यी कामीर्नमनसाधनैरस्वैर्वा, by the means of transport, horses etc. V.41.5; एवाः गन्तारो गुप्तान् मनमानाः—V.41.13—*Sayana*).

Yajata, reverence (यजतस्य यजन्ति संयजन्ते ये तस्य from $\sqrt{यज्}$, to unite. to go together—*Daya*).

Sadhri, the spirit of coexistence (सध्रेः सहस्थानस्य—*Daya*).

Avatsara, safety and protection (अवत्सारस्य योज्यते रक्षकान् सरति प्राप्नोति तस्य—*Daya*).

Visvavara, acceptable in totality (विश्ववारस्य समग्रस्वीकरणीयस्य—*Daya*.); see I.30.10; 48.13, 123.12; V.4.7; 28.1; 44.11; 80.3; and other references also for various other shades of meanings, विश्ववारे वाविवरपदार्थयुक्ता—V.4.7, विश्ववारा वा विश्वं युनोति सा—V.28.1—*Daya*).

Sadapran, ever rich in wealth, ever satisfying (सदाग्रन्ः यः सदा युनाति तर्पयति तः—*Daya*).

Bahuvr̥kta, destroyer of the crooked by both hands (यो बाहुभ्यां वृष्टान् वृष्टस्ते छिनक्ति—*Daya*).

Srutavit, fully learned (पुत्रादिभिरुक्तं—मं भूय वेति, one who knows all that has been heard—*Daya*).

Taryyab, skilful (यस्त्वयि वरिषु योज्य—one, worth going across, or worth crossing—*Daya*).

Sutambhara, the sustainer of the created world (म उत्सन्नं जगद् विभति—*Daya*).

1. See Yv. VII.12.

Tam pratna-tha purva-tha visva-tha ima-tha, प्रतन्या पूर्वेभ्यो विश्वेभ्य इमेभ्य, Him (thou milkest, like the ancient, like the farmer, like all, like the present (sacrificers), i.e. just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer than that. That, it is farther than this (Nir. III.16 on the Chapter of Similes, their various ways of expressing).

5. Wilson gives the literal translation thus: It is seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind, well-moving (or) well-praised, among the speechholders, straight-sung, thou shinest, augment the protectresses, the life in the sacrifice. Wilson regards this verse as an obscure one, and Sayana's interpretation is also not intelligible.

8. Yadr̥smin dhayī tam apasyaya vidat,

By his skill, he won everything or all that on which the stake was laid, Nir. VI.15, यादृशे ध्ययहारे प्रियते तमपस्यया प्राप्तवः कर्मोच्छ्रया तमते—*Daya*. He obtains that blessing by his devotion, on whatsoever his desire has been fixed—यादृशमिन् यादृशे कामे धादि घटे सामप्यन्ति मनो गम्यते तम् । यथा निदेशे प्रतिनिदिष्टं ध्यत्वात् तादृशमित्ययो ज्ञातव्यः । तादृशं कार्यम् अपस्यया कर्मणा हवि स्तुत्यादिलक्षणैर्न विदत् विन्दते—*Sayana*).

Hymn-45

3. Parvatasya, of the cloud (नेपथ्य—*Sayana*, *Daya*).

Mahinau janse purvyaya, for the lives taken before the creation of earths (महीना) and cloud (पर्वतस्य)—*Daya*, to an ancient author of

sacred songs कृतीना कृतीना कृतीना जन्ते उपपादयिसे पुण्यवि प्रदाय, to an ancient begetter or producer of praise, *Sayana*).

6. *Visi-sipram*, to the one attractive in appearance, to the one having attractive nose and chin (विमो शिमे शोभते हनुनासिके तम्—*Daya*.), to an enemy without a chin (विमज हनु शत्रुम्—*Sayana*): Manu conquered the enemy without action, or as *sipra* (शिप्र) means also a nose, it might mean noseless, Manu is Indra and *visisipra* is Vṛtra (*Sayana*).

For *Vanik vankuh apa purisam*, see also I.112.11—वाणिः सुदान् वीणिजाय वणिजे दीर्घवक्त्रे मयुक्तेषु; a merchant always desires to exploit maximum in exchange of a little investment, according to *Sayana*, this refers to Kaksivan, who was such an aspirant.

7. *Dasa maso navagvah*, for priests adept in a nine month sacrifice continuing for ten months (नवमासमर्थन्ते दशमसन्तुतिस्ततोऽङ्गिरसो नवमा; it might refer to an occasion when priests of both nine and ten months rites offer worship. (cf. नवमास. गुततोमास इन्द्र दशमासो, V.29.12).

Sarama, flowing, eulogistic or sacred speech (सरणशीला स्तुतिर्या वाङ्मिरसां दशार्थमिन्द्रेण प्रहिता देवशुनो वा; may also refer to the bitch of Indra—*Sayana*; the responsive enjoyer, स-रमा, समानरमणा—*Daya*.).

10. *Suryah arhat sukram arnah*, the sun has mounted the bright waters, i.e. he has become visible everywhere (सर्वतः प्रादुर्भवति—*Sayana*); or it alludes to the sun's rising apparently out of the waters.

11. *Dasa maso navagvah*, see verse 7.

Hymn-46

For verse 8. see Nir. XII.46.

The verses 2 and 3 also occur in Yv. XXXIII. 48; 49.

3. *Svar*, one of the names of Aditya (स्वः वादित्यं—*Daya*.); स्वरादित्य उच्यते स्वरणात्—*Sayana*).

The fourteen names included here are Indragot, Mitra-varuna, Aditi, Syah, Pṛthivi, Dāsa, Marut, Parvata, Apah, Visnu, Pusan, Brahmanaspati, Bhaḡa, and Savitr.

4. *Rbhavaḥ*, the spiritual preceptors (मेकविंश — *Daya*).

Asvina, the pair of surgeons and physicians.

Tvasta, architects.

Vibhva, by capability (विभुता — *Daya*) or one of the *Rbhus* (ऋभूतामन्वातो देव. — *Savana*).

8. May the divine women (देवपत्न्यः), wives of gods, Indrani, Agnaya, Asvini, Rat enjoy themselves. May Rodasi and Varunani hear us. May the goddesses enjoy that which is the proper season of consorts.

Indrani is Indra's wife (इन्द्राणीन्द्रस्यपत्नी); Agnaya is the wife of Agni (अग्नायी, अग्नेः पत्नी); Asvini, wife of the Asvins (अश्विनी, अश्विनोः पत्नी); Rat (राट्), she who shines (राट् राजते), Rodasi, wife of Rudra (रोदसी, रुद्रस्य पत्नी); Varunani, wife of Varuna (वरुणानी, वरुणस्य पत्नी). May the goddesses enjoy, i.e. long for that, the proper season of consorts (ऋतुकातो नामानाम्) — Nir XII.46.

Dayananda's interpretation of these terms is *Rat Indrani*, wife of a resplendent and reputed person (परमैश्वर्ययुक्तस्य पत्नी वा राजते), *Agnayi*, wife of a person, vigorous as fire (आयकवद् वर्यमानस्य पत्नी), *Asvini*, wife of a person, moving with speed (आश्विगमिन स्त्री), *Rodasi varunani*, wife of a venerable person generous like earth and heaven (दानाशुचिष्मन्नायव वरस्य आय्याः).

In the cosmic creation, each and every Nature's bounty is considered as a pair, and for the fruitfulness, the consort is expected to wait for the proper season of mating, the *Rtuka* (ऋतुकात्), the universal function in the organic and inorganic worlds both.

Hymn-47

1. **Divah**, from Heaven, from light (दिवः—*Daya*).

Mahi or the adorable (पूजनीया—*Daya* सायना *Sayana*) is used for dawn (*Wilson*).

Mata, the adorable mother (माता—*Daya*; the creator of light or deities (प्रकाशक देवता वा निर्माता—*Sayana*).

Duhiter bodhayanti, making the awaking of the daughter i.e. of the earth. For or dawn is the daughter of heaven, the bride of the earth (दुहितृ दुर्गादेरिति—I 48.1, शिवो योना मुवनस्य पत्नी VII.75.4, प्रजापतिर्नै स्वा दुहितरममपताद्विदमि कथं सादृश्यममि कथं Ant. Br. III 33). The relations between the heaven, the dawn and the earth have been elucidated by Dayananda in respect to the relations between a daughter, her parents and teacher and the husband to whom she is married.

3. **Pr̥snih asma vi cakrame rajasah pati antao**—(See also Yv. XVII.10). **Asma** (अस्मा), cloud (मेघ.—Nigh. I.10); all-pervading (सर्वत्र व्याप्त) or like a stone (*Sayana*).

Pr̥snih, sky or midspace (नम—Nigh. I.4), the sun (प्रास्तुतं सूर्यं यजे इति पूज्यारितम्—*Sayana*), **rajasah** (रजस) of midspace (*Sayana*), of the one born in the Loka (लोकजातस्य—*Daya*).

4. **Catvarah**, the four (the four priests, चत्वार ऋषिज—*Sayana*), the four elements—earth, water, fire and air (*Daya*).

Tridhatavah, the possessor of three characteristics (वयः सारवजस्तमांसि धातवो धारका येषांते), or three weatherseasons—cold, hot and rainy (त्रिधातव त्रिप्रकारा शीतोष्णवर्षमेवेति त्रिविधा—*Sayana*).

5. **Iha-iba jate yamyā sambandhu**, here *yamyā* is the pair of night and day (यम्या रात्रिदिने—*Daya*). The firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate (*Sayana* and *Wilson*).

Yat im vibhrtam (यत् + ईम् + विभृत्), associated and equally allied (this refers to *vapuh*, the form or body, or firmament, वपुषम्). Also *im* (ईम्) means water (ईम् उदकम्—*Daya* : Nigh. I.12).

1. *Bhagam Vibhajantam*, similar to *bhagah vibhakta* (V.46.6); *Bhaga* is the distributor of wealth (धन विभागकर्ता—*Sayana*; भग ऐश्वर्यं च स्तनं रमणीयं धनं विभजन्तं विभागं कुर्वन्—*Daya*); see also IV.17.11 (राघो विभक्ता समस्तस्य वत्स) ।

3. **Adatraya dayate varyani.** i.e. the fire consumes excellent consumable timbers (पदवत्वा वरणीयानि सपुत्रानि वती), or as epithet to Agni, the nourishing, the desirable, the unamurable Agni (पदवत्वा सन्न दीपकान्य-नादीनि दत्ते ददाति वाग्म्यणि वरिष्मत्पुत्रिषूणा पुष्टिपत्ता राज जननीम्—gives nourishing and desirable food—*Daya*.).

5. **Pra ye vasubhyah ivat-a namah,** presented to the rich people (the *Vasus*) the moving and sustaining food by moving food (पान्थवदनम्—*Sayana*), the dairy products, as milk, butter and honey and others are intended, obtained from cattle or other creatures. *Sayana* unnecessarily interprets it as animal flesh (नम सन्न पशवामन्नम्) used as food.

Hymn-50

1. See Yv. IV.8.

2. **Tehi raya te hi a—prece sacemahi sacathyaiah—**Here *raya* (राया), by wealth, a-*prece* (सायुचे), for the relation on all sides, *sacathyaiah*, in the company of all close relations (सचयेषु समवायेषु भवे—*Daya*.). We seek to unite with our desires (*Wilson*), ते उन्ने राया धनेन सचेमहि, संगच्छेमहि, सायुचे सापर्चनीया, सचय्यैः सर्वे कामे—*Sayana*, also ये च राया सर्वान् रक्षन्ति, ते प्रीतिमन्तो जायन्ते ये हि सायुचे तमन्तात् सम्भूयन्ति सचेमहि सपुञ्जमहि सचय्यैः सचयेषु समवायेषु भवे i.e. those who serve others with wealth, they are blessed with happiness. We should unite with them, who care to maintain good relations with all (*Daya*.).

3. **Nra Atithin,** the righteous guests who lead on good paths (प्रपन्नाद्विद्यान् धर्मपथं गमयितुं प्रतिगमिष्यन्—*Daya*.). An invocation for male descendents, guests and wives (नृन् प्रतिषीन्, पत्नीन्) *Wilson*.

4. **Yatra vahnih abhi-bhatah,** where the fire is placed or established. *Sayana* misinterprets the words as sacrificial post and victim, on the basis of the word *dronyah pasuh* (द्रोण्य पशु—द्रोणेषु शीघ्रगामिषु भव, पशु यो दृश्यते—यत्र द्रोण्य पशुरिवाग्निमहिती वत्तिर्दृढवन्—*Daya*.). Here *pasuh* stands for cow, from which flows milk collected in a pot of wood (द्रोण्य).

Hymn-51

1. **Umehhiih** with all protecting Nature's forces (रक्षणादिभिरुमिह — *Daya.*, रक्षके *Sayana*). For ऊम see III.6 8, IV.19.1, V.52.12, VII.39.4 X 6 7, 31 3, 77 8, 120.1, 3. ऊमात् I.66 3, ऊमेनि V.51.1; ऊमेभ्य X.32 5 and ऊमे I.169.7. Being protectors, they are identified as *Pitrs* also

5. **Piba sutasya andhasah abhi prayah**, enjoy the extracts of food and herbal drinks (सुतस्य निष्पन्नस्य अन्धस्य अन्नस्य रसान् अभि प्रय कगनाय जतम् — *Daya.*, अय अन्न सःअन्ध, सुतस्यअन्ध अभिष्टुमन्धोदन तस्यसद्यपि पिव — *Sayana*).

6. **Arepasau** benevolent (दयालु — *Daya.*).

8. **Atri vat**, like *atri*, *atri*, one free from threefold pains or vices, physical, mental and spiritual, also like the one pervading (अत्रिपुत्रवत् — *Daya.*).

11. **Aditih**, the mother Infinity, the indivisible one (अद्विष्टिता — *Daya.*).

Anarvanah, unyoked (अप्रत्युन — *Sayana*, अनारवत्य — *Daya*); one whom none resists.

Pusa, the giver of strength, the nourishing (पुष्टिकर दृग्धादि — *Daya.*).

Asurah, cloud (मेघ.).

12. **Adityasah**, suns and other luminary bodies, a *brahmacarin* of the first grade, months of a year (*Daya.*).

13. अद्या = अद्य (निरातस्य चेति दीर्घ) ।

R̥bhavah, men of wisdom, the architects.

Rudrah, Lord of terror.

Hymn-52

For verses 6 and 9, see Nir VI.16 and V.5 respectively

The hymn is devoted to The Maruts. On the physical plane, The *maruts* are the cloud-bearing winds, with occasional lightning resembling highly polished javelins of soldiers. On the social plane, The Maruts are the dedicated leaders of a well-developed society, deserving our admiration and appreciation. Dayananda interprets the hymn in this light. On the metaphysical plane, The Maruts are those human impulses, which help us in dispelling darkness, and ultimately bring forth the divine bliss. All invocations, offerings, libations and drinks are to feed these impulses.

6. *Marutah jajjhatih kva*, The Marut. The the waters, winds accompanying rearing clouds. Jajjhatih mean waters so called because they produce a sound (Nir VI.16)

9. *Parusnyam urua* etc. the cumulus (or woollen) clouds along the sustaining river (परुण्या वातनक्षत्रम् — *Da; a.*).

For *Paruni*, see IV.22.2, V.52.9, VII.18 a, 9, VIII.74.15; 93.13; X.75.5.

Uta pavya rathanam adrim bhindanti ojasa

Lo, with the rim of their chariots, they rend the mountains with their might. Here *pavi* means the rim of a wheel because it brushes away the earth. (पवो रथवर्गमर्ध्वं, यद विमुखाः भूमिम् — Nir. V.5.

10. On the basis of this verse, The maruts have been postulated to be classified under four heads

(i) *apathayah* (आपथयः), those following the path forwards or onwards (those impulses which lead a person onwards to a better spiritual life; or the clouds moving upwards) - समन्तादभिमुखं कस्या धेयान्ते,

(ii) *vipathayah* (विपथयः) those following an opposite or contrary path (impulses which lead to a lower trend of life, clouds moving in a downward direction),- विविधा विमुखा वा कस्याना धेयान्ते,

(iii) *antah patha* (अन्तःपथः), those following the paths leading into the hollowness (impulses leading to the disclosure of inner mysteries of consciousness the clouds sinking into the hollowness of mountains);—अन्तराभ्यन्तरे पन्था येपान्ते; and

(iv) *anupathah* (अनुपथाः), those following the path of smoothness, only treading on the paths shown by others, clouds which spread smoothly—अनुकुल पन्था येपान्ते (Daya).

17 *Sakinah*, potent persons (सकिन्वा—Daya.).

Sapta me sapta, seven and seven or seven into seven i.e. 49 (seven vital elements, five breaths, mind and the soul, seven classes of men, the five of the *Pancajanya*, the Sanyasins of the universal brotherhood, and the criminals the seventh. The Maruts are of seven groups (सप्तगणा वै मरुताः—Tat S. II 2.11.1—मरुतिर्मरु वत्तंमानं सामुन्दि प्रविश्य सप्तधाविदार्यं पुनरर्केकं सप्तधा व्यदारयत् ते एकमेवपन्थासामहृद्वणा ममवर्जिता दुराणेव प्रसिद्धम्—*Sayana*). This is how, in mythology, from one became seven and the each one again split up into seven and thus 49 classes of The Maruts—*Sayana*).

Yamunayam, in the actions associated with the pair of *Yama* and *Niyama* (see the *Yogasutras*)—यमुनियमविश्रामा निमामान् *Daya*, for the word *jamuna*, see V.52.17, VII.18.19 and X.75.5. The *Nadiah* hymn of the *Rgveda* (X.75) quotes a series of terms, which have been explained by the *Nirukta* (IX.26) Ganga, Yamuna, Sarasvati, Sutudri Parusni, Marudvrdha, Asikni, Arjikiya, Vitasta and Susoma. The *Ganga* is so called from going (√ गम्). The *Yamuna*, she flows, *joining herself*, or she flows gently. Every confluent river is thus the *Yamuna*, every confluent channel or nerve in our human system is the *Yamuna*. On the *Adhyatma* plane, every confluent impulse is the *Yamuna*. In an army, the array of marching troops is a river (*nadi*).

Hymn-53

In this hymn also, The Maruts have been invoked. The Marut is a *mortal man* (मरुत् = मर्त्य) in human society, some of the *Maruts* are leaders, the devoted workers in the society.

According to Dayananda, such persons have been invoked in this hymn. The bands of Maruts, with weapons, bows, helmets, and breastplates, represent the troops of soldiers. On the *adhidaivata* plane, the Maruts are the rain-bearing clouds, with occasional lightning and thunder, marching with speed, as if in chariots yoked with spotted deers, horses or mares, they are the nimbus, cumulus, cirrus and stratus, and rising high in the heaven, silent and thundering, occasionally pour down on our dry lands, and thus contribute to the land fertility and harvest. The entire poetry with sublimity and fervour is depicted in the present and the following hymns. Such cloud-bearing winds are also present in our conscious, sub-conscious and supra-conscious realms, with impulses dark, deceptive and even disheartening. In the midst of such frustrations, we have occasional flashes of divine enlightenment, and finally a shower of bliss, knowledge and supreme beatitude.

3. **Arepasah**, free from sins and blemishes (शेषविमर्दिता—*Daya*); also formless, intangible. (See 1.64.2, 124.26, 181.4, V.51.6, 53.3, 57.4, 61.14, 63.6, 73.4, 6, IX.70.8, 101.10, X.78.1, 91.4). (अरेपस = अरेपण = अनिता; अरेपसो—non-entangled—*Sayana*).

4. **Khadisu**, चादिषु, in anklets or bracelets; rings (*kataka*) for hands and feet; *khadi* is a *hasta-tranaka* (हस्त-त्राणक), that is, a guard for the hand, or arm. For words, connected with *khadi*, see चादयः—1.166.9, V.54.11; VII.56.13 चादि 1.168.3, चादिन 11.34.2, चादिनम् VI.16.40; चादिषु V.53.4; X.38.1, and चादिह्यम् V.58.2.

According to Sayana, चादिन शत्रूणां चादका मरुता स्वकीयेराश्रयेनान्वितो, यदवा चाद कटकम् । 11.34.2, चादिषु हस्तपादस्थिता कटकेषु, तन्मेषु चादिष्वच कतिञ्च 1.168.3; यत्तु चादयः (V.54.11).

Dayananda translates चादिषु as in foods etc. (मदनादिषु); चादयः, as the consumers (भोक्ताः, V. 54.11.)

9. **Rasa**, **anitabha** and **kubha** (रसा, अनिताभा, कुष्मा); the nuclei of dust (रसा—पृथिवी—*Daya*), indefinite or variable light or heat, causing fluctuations of pressure or absence of light. अनिताभा—अप्रान्तदीप्ति—*Daya*), and the rotatory motion of the earth (कु=Earth), or the undesirable or unfavourable light (कुर्वाण प्रकाश—*Daya*)—these are the causes for the flow and precipitation of cloud-bearing winds. Sayana regards these three terms as denoting three Indian rivers of these names, not identified.

(Rasa, रसा — the river also — रसा नदी सरसि, Nir. XI.25 रासवती सस्वती)

Anitabha, that which is not *tabha*, इतभा, इत प्रत्या वा यस्या सा इतभा — *Sayana*). According to some authorities the Rasa is a river, whilst *anitabha* and *kulha* are the adjectival nouns to qualify the Rasa.

Kramuh sindhuḥ, the wide-ranging ocean or river (रसिमा नदी तमुदो वा — *Daya*), or the everywhere-going ocean (सर्वत्र गता समुद्र — *Sayana*).

Purisini, Pura-nini (पूर उरिनी), the one desirous of the possession of cities (*Daya*), the one full of water (एतद्गुह्यम सरागे *Sayana*, Nigh. I.12).

Sarayuh, a river in general (सरसि — *Daya*), later on, a river of this name in the Uttar Pradesh.

13. **Dhanyam bijam aksitam**, imperishable grainseed, the grain or seed of rice etc. (तद्गुह्यम अपरिमम the grain which can be used for sowing; — *Daya*), or in a copulative sense, grain and seed; of course, the grain is seed.

Hymn-54

For the verse 6, see Nir. VI.4.

2. **Tritah**, the combination of three here wind, cloud and lightning (त्रित्य — *Daya*) triple stationed company (त्रित् त्रि स्थानेषु ताम्रमनो येनो मरुद्गणो वा *Sayana*).

9. **Pravadyati prthivi**, the wide-extended earth, प्र — वत् + धत्, having extent or extension + again possessing i.e. extensive (प्रकृतः प्रथर्वती प्रिर्वति प्रदेशा उच्ये सा प्रवत्यती । तादृशी चर्वति । इत्यन्तवि भूमि मरुत्परा भवतीत्यर्थः; another meaning is given to it *at para*, being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, ता सर्वमिति व्याप्नुवति — *Sayana*), the inclined, or slopy land (प्रवत्यती निम्न देशवृत्ता or प्रवत्यती or निम्नगामिनी, similarly, प्रवत्यती प्रवत्यती वा *Daya*).

10. **Svarnarab**, leaders of all (सर्वस्य नेतार — *Sayana*) or स्व जार, those who bring happiness (सर्वस्य सुखं वर्तिता ते — *Daya*).

Divanarah, leaders of heaven or those who lead to the desired goal of righteousness (सन्निवृत्तमाना सन्निवृत्तं दिवा- *Daya*).

11. **Siprah**, *विना*, the head-dresses, turbans or tarsi (उल्लिख-
—*Daya*).

12. **Rusat pippalam**, water of sweet colour (*pippalam* water Nigh 1.12; सुधवनमृदकम्—*Sayana*); good-looking enjoyable fruit, सुखम् फलभोगम्—*Daya*); or firmament.

13. **Tisya**, the sun or the eighth lunar mansion, the *Parya* (पारिषद् पुष्य नक्षत्रं वा—*Daya*).

14. **Sama-vipram**, the authorities on the Sāman chants (सामम् वेदाविदम्—*Daya*, सन्ना विविध प्रेरणारम्भं वा सामवेदा विदो यस्य वाङ्मन्—*Sayana*).

Hymn-55

2. **Tavisim**, well-equipped strong army (बलेनयुक्तां सेनाम्—*Daya*).

4. **Abhusenyam**, adorned, rather adored, or to be glorified.

5. **Samudratah**, from midspace or firmament (समुद्रिभात्—*Daya*);

Purisirah, charged with waters (पूरीष जलम्—Nigh. 1.12), charged with numerous types of sustenance (पूरीष चतुर्विधपांशु विधो येन ते—*Daya*).

6. **Asvan dhursu**, horses to the poles of chariots, *asvan*, fire etc (अग्न्यादीनि, *ahuh-su*, in the cells of aeroplanes and other vehicles, पूर्वविमानादिवानःवयव कोट्ये—*Daya*).

10. वच्छा = वच्छ ।

Hymn-56

For the verse 8, see Nir. XI.50.

3. **Millhusmati-iva**, like the one possessing powerful or virile husband (मौल्यं पुष्कलं च मीढं, मेलादीयेन्द्र प्रमत्ता परिविद्यो यन्मातुः—*Daya*), here in the context of our earth (पृथिवी), one possessing a powerful master or

ruler, particularly when oppressed by others (परान्त). Earth (पृथिवी) may, in fact, represent the inhabitants, or *praja*, the subjects of the State. (*Sayana*).

4. **Gavah**, cattle, cows, but here horses also (*Sayana*).

5. **Gavam sargam iva**, like a herd of cattle, but sargam also means water (सर्गः उदकनाम—Nigh. I.12; सर्गमिव उदकमिव—*Daya*); like a heap of waters (*Wilson*); *gavam* also means of waters (सर्गं संघम्, यत्र उदकानां प्रसिद्धानां यत्र वा सर्गं संघम्—*Sayana*).

8. **Rodasi**, heaven and earth, the sun and earth (पृथिवी—*Daya*), the wife of Rudra, and the mother of The Maruts in mythology (रोदसी ऋष्य पत्नी यक्ष्मा माता, यद्वा ह्यो याम्, तत्पत्नी मातृमिका देवी—*Sayana*).

We invoke the swift famous chariot of The Maruts i.e. the cloud, wherein has stood, Rodasi, bearing delightful waters in the company of i.e. together with The Maruts (Nir. XI.50).

9. **Mihvasi**, मीन्हुषी, the virile woman (विचनकर्त्री—*Daya*.); in mythology another name for Rodasi, the wife of Midhvāt (मीन्हुवत), which is an appellation of Rudra. Phrases like *Mihvastama sivatama* (मीन्हुवतम शिवतम) show that Midhvāt (मीन्हुवान्) is Rudra; also the same in the Apastambe Sūtras (उत्तरया दक्षिणस्यामीशानमावाह्यति शीविका वाचोत्तरस्यां मीन्हुषी मध्ये जयन्ताम्—Ap. Gr. XX.1.3).

Hymn-57

For verse 1, see Nir. XI.15.

1. **Iyam vah asmat prati** etc., this our praise is addressed to you as to the thirsty; from heaven, rushing waters to the water-wishing. *Sayana* alludes these lines to the legend of the well brought by The Maruts to the thirsty Gotama (उदकमये उदकेन्द्रे तृप्पजे गौतमाय—*Sayana*, see also I.85.11).

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you, as the thirsty for the divine springs of water.

Tṛṇam is derived from √तृष्, to be thirsty.

Udanyub (one who seeks water) is derived from the verb उदन्, to moisten (Nir. XI.15).

8. **Bṛhad uksamanaḥ**, with profuse services (महत् सेवमानः—*Daya.*); with copious oblations, or may also mean sprinkling much water (उदकं वा सिञ्चते यमं मृतम्—*Sayana*).

The same verse is repeated as the last verse of the succeeding hymn (V.58.8).

Hymn-58

4. **Vibhvatastam**, modelled by *vibhvan*, a particular class of architects who have specialized in transport vehicles (Rbhu, vibhvan and Vajins), fabricated by *vibhvan*, very perfect and handsome (निर्मितं प्रवक्ता रूपवान् *Saṇṇat*), one particularly intelligent among wise persons (विभूना मेधाविना मधमं तट—वीरवज्रम्—*Daya.*).

जनयमा = जनय (permissible in the Vedic Texts).

6. **Ava usriyab vṛsabhah krandatu dyaub**, may emit a downward sound; again here *dyaub* means pleasing (कामयमानः—*Daya.*); or *dyaub vṛsabhah* may mean the shining showerer, i.e. *Parjanya* or *Indra*; *usra* means the ray of the sun.

Hymn-59

1. **Spat**, स्पर्, one who touches, the priest (स्पर्ष्टा—*Daya.*; स्पर्ष्टा होत, i.e. the priest or *hota* who touches the fire or oblation—*Sayana*).

For *Spat*, see also VIII.61.15, and X.35.8.

प्रर्वा = प्रर्च, to honour, to respect, प्रर्वा सत्कुरु । मत्र द्व्यचोऽन्नम् तिष्ठ इति दीर्घः—*Daya.*; *Panini* VI.3.134.

2. **Emabhiḥ**, by attainable qualities (प्रापके गुणे—*Daya.*).

3. चेतसा = चेतस ।

4. **Kavya**, the contributions of wise people (कवीना मेधाविना कर्माणि—*Daya.*).

6 **Udbhidah**, those who sprout forth out of ground (ये वृद्धिर्वा भित्ता प्रहेति—*Daya*.).

Prsnimatarah, those whose mother is the mid-space or heaven; clouds (प्रस्निमतरिषा माता येमताः—*Daya*, वृद्धि, मय, heaven Nigh 1.4).

7. **Ubhaye yatha viduh**, as both know, here both stands for gods and mortals, both according to Sayana, mortals or men, of course, know by perception the setting in of the rains, the gods know it by the *agrayana* (आग्रयण) and other sacrifices which are offered at that season (येषां यत्नो स यज्ञमाग्रयणादौ हविष्यदानेन जानति—*Sayana*. *Dayananda* relates *ubhaye* with *asvasah*, i.e., two types of moving bodies or transports.

Hymn-60

For verse 8, see Nir. VIII.2.

1. **Pradaksinit**, one who carries the *pradaksina* (यः प्रदक्षिणो नवति—*Daya*); the divinely blessed; circumbulating (प्रादक्षिण्येन गच्छन्—*Sayana*).

4. **Raivatasah**, rich in animals (रेवतीषु पशुषु बभूवः—*Daya*); persons rich in wealth (धनवन्तः—*Sayana*).

8 **Vaishvanara**, the leader of common folk; the universal leader (विश्वेषु सर्वेषु नायक—*Daya*.).

Somam piba mandasano ganasribhih, accompanied by associating troops, and rejoicing, drink Soma. This in the *Nirukta* (VIII.2) is referred to in connection with similar functions or assignments to Indra, Agni, Vayu and others. It is not only Indra that accepts Soma, Agni and others are also equally entitled. Agni, Indra, Vayu etc. are the names of one and the same Supreme Lord.

Hymn-61

Sayana narrates a queer mythological story along with this hymn, which is neither appropriate nor necessary. It merely speaks of the ingenuity of the mythological period of the Vedic history. The story runs thus : A priest of the family of Atri, named *Arcanagnas* (अर्चननात्ताः),

having been employed as *huf* by the Raja Rathaviti (रथवीति), the son of Darbhya (i.e. a दारभ्य), saw at the ceremonial the daughter of the Raja, and being pleased by her appearance, asked her as a wife for his son Syavasva (स्यावासव), Rathaviti was disposed to assent, but he thought it proper to consult his queen, who objected to the match that Syavasva was not a *Rsi*, no maiden of their house having ever been given in marriage to a less saintly personage to qualify himself, therefore, as a *Rsi*, Syavasva engaged in a course of rigorous austerity, and wandered about soliciting alms, among others, he begged alms of Sasiyasi (ससीयसी), the queen of Taranta (तरन्त) Raja, who conducting him to her husband, said, a *Rsi* has arrived the Raja replied, treat him with reverence, and Sasiyasi, with her husband's permission, gave him a herd of cattle and costly ornaments the Raja also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother Purumilla (पुरुमीलह) on his way, Syavasva met the Maruts, whom he hymned, and was by them acknowledged to be a *Rsi*, he was also made the *Seer* (ऋषि) of the hymns of the Veda: Rathaviti then, with concurrence of his wife, gave him his daughter: this hymn (61) was, as if, composed, in honour of the benefactors of *Rsi*.

Thus according to Sayana, the word सा (5) or *she* refers to Sasiyasi, Viraya (वीरय) or hero to Taranta (5). The same verse has the word Syavasva (स्यावासव), the word *Sasiyasi* occurs in verse 6. *Syavaya* in verse 9 is the same as *Syavasva* according to Sayana; this verse has the word Purumilla (पुरुमीलह) also; in verse 10, we have the word *Vaidadasvi* (the son of Vidadasva, विददसव) which stands for Purumilla; and we have the term *Taranta* (तरन्त) also, and a reference to the gift of wealth and hundred cattle.

5. *Sa*, सा, a wise and learned lady (विदुषी स्त्री—*Daya*).

Syavasva, स्यावासव, brown speedy horses; *Syavasvastutaya*, by one equipped or accomplished with brown speedy horses or vehicles.

Doh, arms (पुत्रस्य वनम्—*Daya*).

Viraya, by brave youths (वीरय—*Daya*).

6. *Sasiyasi*, a lady, the accomplisher of praiseworthy deeds, (ससियसेन दुःखं स्वावयन्ती, the helper at the time of excessive troubles and miseries—*Daya*.).

9. *Synvaya*, स्वावय, the possessor of brown speedy horses (स्वावयन्तं दुःखं स्वावयन्ती—*Daya*.).

Purumilhaya, (पुरुमिलहय), for a person widely reputed for virility (बहुवीर्यं सेवन्ती—*Daya*.).

10. *Vaidat asviih* (वैदतःसविह), the knower of cosmic mystery (योऽज्योतनं विन्दति न विददस्वन्तोऽन्त्यात्मस्य वैददस्विह, an expert in the knowledge of horses is *vidadasva*, and his son would be *vaidadasi*!—*Daya*.).

Tarantah iva, तारन्ता इव, like a swimmer (*Daya*).

17. *Urmye* (ऊर्म्ये), On night (रात्रौ च कर्तमाने—*Daya*.). Sayana refers to the mythology here; upon concluding the praises of the Maruts, and thus having attained the rank of a *Rsi*, Syavasva summons the night (ऊर्म्ये), to convey the intelligence to *Rathaviti*, who gives him his daughter along with many valuable presents, but at the end of the ceremony, the *Rsi* departed for the woods to resume his austerities. It is, however, not said if he took his wife with him.

19. *Gomatih*, a flooded river, rich in radiations (गवां किरणा विद्यन्ते गामु गतिषु ता—*Daya*.). According to Sayana, *gomatih* means, having water, rivers being in the plural (गोमतीरन्तु उदयवतीर्नदीरन्तु अन्तुस्य नदीनां तीरे—*Sayana*).

Hymn-62

For verse 8, see Nir. III.5.

Mitra-Varuna are usually associated with the sun.—one represents the sun as the giver of energy (light and heat), whilst the other provides plasma, *matter* or *dravya* to the solar system. For the relation of Mitra-Varuna with the sun, see विश्वं देवानामुदयादनीकं यजुर्मित्रस्यवरुणस्याग्नेः, I.115.1; उग्रं यजुर्मरुणं सुप्रतीकं देवयोः VII.61.1, and यजुर्मित्रस्य वरुणस्य, VII.63.1.

The Supreme Lord is also Mitra, since He is of supreme friendly nature, or since He is the giver of enlightenment. He is side

by side Varuna also, the He is venerable, at the giver of bliss. When both the aspects (enlightenment and bliss) of Lord are expressed simultaneously, He is also known as Mitra-Varuna (मित्रावरुण), or a *twin-Lord*, and then He is invoked in *dual* number (द्विवचन). This type of twinning of varied functions is also found in several other combination as *Indra-agni* (इन्द्राग्नि, I.121.1-4), *Indra-purusa* (इन्द्रावृष, I.162.3), *Indra-Bṛhas* (इन्द्राब्रह्म IV.4.1-3), *Indra-Brahmanaspiti* (इन्द्राब्रह्मस्पति II.24.17), *Indra-Vatana* (इन्द्रावताना I.17.5-9), *Indra-Vishu* (इन्द्राविश्व IV.2.4), and *Indra soma* (इन्द्रासोम, इन्द्रासोम II.30.6). In the Vedic verses, these terms, used in the sense of the twin-Lord, take the *dual* number, though representing one and the same Lord. For these pairing see *Skt. VII.10*. For triple-Lord, Mitra-Varuna and Aryaman—see V.67.3.

1. **Devanam srestham vapusam**, most excellent of the forms of gods, the divine bodies, the embodied forms of Nature's boundaries; the best of the embodied or light-possessing deities.

Rtena, by cosmic vapours; **ptam**, eternal orb.

2. **Mitra**, cosmic energy, **Varuna**, cosmic plasma.

Pavh, the felly of the chariot wheel (पवो रथेर्महर्षि—*Sayana*); righteous behaviour (पवि, पविताच्यवहार—*Datta*), also circumference of a wheel, put by metonymy for the chariot.

Vam ekah pavih a savarta, the one chariot of you two goes round. See also V.73.3. The two wheels of the Sun's chariot has to play two different roles. One causes the radiations to emit, it causes days and nights; the other wheel apparently moves the sun round an orbit to cause the seasons and year, the **TIME CYCLE**, *Kala-cakra*. It must be remembered that in the Vedic poetry, while we speak of the rise of the sun and the sunset, or the sun causing the seasons, we refer to the *apparent* movements of the sun in relation to our earth. It is, in fact, the earth and other planets, which revolve round the sun.

5. **Garthe mitra asatha** etc., here *gartha* means the seat on the chariot, the car itself. See also the verse 8 (गर्ते मृते—*Datta*; पविष्ये—*Sayana*).

8. **Garttam**, the chariot or car. Chariot is called *garita*, being derived from $\sqrt{\text{gṛ}}$, meaning to praise, it is the most praised vehicle, "ascend the chariot—O Mitra and Varuna", (Nir.III.5, गृणो स्तुतिकर्मणः स्तुतितमं यानम्)।

Aditim, the indivisible earth (अद्वितीयया भूमि, इति पृथिव्या प्रजापिताम्—*Sayana*; *ditim* refers to people etc. who are divisible). To Dayananda, *aditim* is everlasting causal state (अविनाशि कारणम्), whilst *ditim* is ending effect (नाशपरकार्यम्).

Compare the verse with Yv. X.16. To Mahidhara *ditim* is an infidel (दीन, नास्तिकवृत्तिम्), whilst *aditim* is one who follows what is prescribed and performs religious rites (परिनिमदीन विहितानुष्ठानार इति दीन नास्तिक वृत्तिम्—*Mahidhara*).

Hymn-63

For verse 5, see Nir. IV.19.

2. **Dyava-prthivi vi caranti tanyavah**—Your bodies or forms traverse earth and heaven; this refers to expanding rays. The lightnings (तन्यवः) traverse earth and the celestial region (प्रगतश्मसूतो विविधे गच्छन्ति विद्युत. —*Daya*.).

3. **Asurasya mayaya**, by the power of *parjanya*, the easter forth of water (असुरस्य उदकनिरतिहः पञ्चमस्य मायया प्रजया सामर्थ्येन—*Sayana*). Here *asura* is cloud, and *maya*, the skill or potentiality (मेधस्य मायया पाच्छादनादिना प्रजया वा—*Daya*.).

5. **Rajansi citra vi caranti tanyavah**, here *rajas* (रजस्) is derived from $\sqrt{\text{raj}}$, to glow. The two lights are called *rajas*; water is called *rajas*, worlds are called *rajas*, blood and day are called *rajas*. —Variegated and thundering worlds move in different directions. —Nir. IV.19.

Hymn-64

3. **Mitrasya yayam patha**, may I proceed by the path of Mitra; see also I 90.1 (मित्रस्य मित्रभूतस्य यथा मार्गेण मित्रप्रापकेण मार्गेण वायां गच्छेयम्, मित्रस्येष्वेष्टेण भगवितृत्वं प्रसिद्धम्—"मित्रो नयतु विद्वान्"—*Sayana*).

Sharmani, in the happiness, in the house, in the place (सुखे गृहे स्वाने वा—*Sayana*, गृहे, in the house—*Daya*).

7. **Hastibhih a pat-bhih** (pat-bhih, पदभिः—पदभिः), with hands, with feet, i.e. with those having four feet, i.e. horses also with elephants (दशैः—*Daya*) and with feet also with speedy (द्विविधैः) legs.

Deva-ksetre, place of divine worship.

Sutam somam na, where deotional love is being experienced

Arcananasam, the one with an adorable or fine nose (प्रसिद्धं श्रेष्ठं नासिका यस्य तम्—*Daya*), name of a Rsi (*Sayana*), Arcanana being the seer of this hymn (V 64). This word does not occur anywhere else in the *Rgveda*.

Hymn-65

5. **Varuna-sesasah**, वरुणस्योपा, the children of Varuna (वेद इत्युपासनाम्, वारुणा, पुत्रा येषां ते—*Sayana*), children of venerable persons (वरुण उपासोजन, येषां येषान्ते—*Daya*).—शेषः,—उपासनाम्, Nigh. II.2.

Hymn-66

1. **Rta-pesase**, of whom the form is verily water. *Pesah*, पेश, = स्वनाम = form (Nigh. III.7), *rta* = water, Nigh. I.12; also whose the form is truth (सत्यस्वरूप नाम—*Daya*).

Hymn-67

4. **Amhoh-cit**, even of the sinner (पापिनोऽपि—*Sayana*; here *cit* means also, or even of.

Hymn-68

4. **Rtam rtena sapanta**, rewarding with rain the holy rite (ऋतेन उदकेन निमित्तेन ऋतं यज्ञं सपन्ता स्पृशन्ती—*Sayana*), invoking truth with truth (सत्यं सत्येनाकोनन्ती—*Daya*).

Hymn-69

1. Vayrdhanau amatim ksatriyasya, augmenting the force of the vigorous (अमति = स्पर्धनायैतत्—Nigh.; क्षत्रियस्य = क्षत्रं वर्त, तद्बत् इन्द्रस्य; vigorous, i.e. here it refers to Indra—*Sayana*, the son of a king अजापत्यस्य राजा i.e. a king himself—*Daya*).

2. Trayah tasthan vrsabbhasah tisnam dhisananam, the three radiant receptacles and showers of rain stand severally in their three spheres (*Wilson*). The three here are Agni, Vayu and Aditya, i.e. fire on this earth, wind in the midspace, and the sun in heaven.

Iravati, full of milk (इरावती; इरा क्षीरलक्षणा, तद्भवयो भवन्ति—*Sayana*); full of food and requisites (बहुवन्तादि सामग्र्योक्ताः—*Daya*).

3. Sam yoh (सं यो); here स (Sam) is the prevention of calamity and misfortune (परिच्छिन्नमनाय), and यो (yoh) for the association of happiness (सुखस्य मिश्रणाय; also सं यो = सुखं समुक्तम्—*Daya*).

Hymn-73

1. Paravati, परावति, in distant lands; aravati; अरावति, in near places (इरावते, निकटवर्ते—*Daya*).

3. Irma anyat vapuse vapuh cakram rathasya yemathuh—see I.30.19 also, (न्यम्पस्य मूर्धनि चक्रं रथस्य येमद्), you have arrested one wheel of car for illumining the form of the sun (*Wilson*); the verse refers to different functions of the two wheels of the sun-chariot; one is for the illumination purposes (nights and days) and the other is for apparent revolution of the Sun round the orbit, to furnish the Year-Cycle (कालचक्र). See also V.62.2.

Nahusa yuga, the ages of mankind (*Wilson*); the human yuga, the human time-cycle, for the division of time in general, as morning, noon, night, season, and year.

5. Arusah vayah, the red birds (रक्त पात्सर गुणाः पक्षिणः—*Daya*); bright horses (अरुषाः सारोचमानाः वयः अश्वाः—*Sayana*).

Ghna, घ्ना, bright, scorchers (क्षेप्ति,—*Daya*; क्षीप्ताः—*Sayana*).

Atapah, of enemies, of the teasing ones (समन्तात्प्रतापक.—*Daya*;
मातापना मयूनां—*Sayana*).

6. See also I.116.8 and X.39.9.

8. Madhuyuva, the mixers of Soma juices etc. (मधुरस्य सोमादि-
मिममितारो—*Sayana*, या मधूनि यावय यत तस्तौ—*Daya*.).

Hymn-74

1. **Kusthab**, कूष्ठ, the one, resting on the earth (य. की पृथिव्यां
विष्वसि—*Daya*.; derived from *ku*, the earth), the singular used for the
plural, or *ku* may be the same as *kva*, क्व, meaning *where*; where are
you two abiding?

2. **Nadinam**, of rivers, of the supplicants, of the praises (नः
स्तोता वा दुवयो नदीना स्तुतीनाम्—*Sayana*).

4. **Pauram**, citizen (पुरिभवं मनुष्यं—*Daya*.), cloud (पौरं वृष्टयर्थं
प्रार्थ्यमानत्वेन सम्बन्धात् सेषोऽपि पौर. from its being solicited by the Rsi for the
fall of rain—*Sayana*).

Paura, a vocative, O Asvins, O twin-divines (हे पौर ! द्वयमश्विनोः
सम्बोधनम् । पौरं स्वत्पत्वेन सम्बन्धात् सन्निवृत्तावपि पौरो ।—Asvins are also called
Pauras, because they are in relation with *Paura* (which is also the
name of a Rsi—*Sayana*) as the author of the hymn.

Pauraya, to me the Rsi of this name (पौराय ऋषये मह्यम्); the
city-seers.

Ud-prutam, fully loaded with water (उदकयन्तम्—*Daya*.).

Simham iva drubhaspade, as heroes hurl down a lion by their
strength out of a place of difficult access (i.e. out of a thicket, इहः मोहस्य
पदे स्थानेऽस्पदेषु सिंहमिव सर्जन्तं प्रवत सिंहं यथा वतात्—*Sayana*; सिंहवत् इहः शत्रो पदे
प्राप्तन्ये—*Daya*.).

5. **Cyavanat**, च्यवानात्, from being worn out, from a change
(गमनात्—*Daya*.).

Jujurusah, decripit, worn out by age.

9. **Vibhih**, with the help of birds (वसिभिः सह — *Daya*), by speedy horses (गन्तुमिच्छन्ते — *Sayana*).

Hymn-75

For verse 7, see Nir. III.20.

1. **Madhvi mama srutam havam**, O lovers of sweetness, hear my invocation, masters of mystic lore, hear my invocation (*Wilson*), मधुविद्यवेदितासु ममाह्वानं शृणुमः — *Sayana*). This is the burthen of the verses of this entire hymn.

2. **Dasras**, the destroyer of enemies, the dispeller of pain (दुःखनिवारको — *Daya*.).

Hiranya-varṭtani, possessors of gold or golden chariots; shining like gold (यो हिरण्यं वर्तति तुवर्णं वा वर्तयस्ती — *Daya*.).

4. **Kakuhah**, great, distinguished (महान् — *Daya*. and *Sayana*).

Mṛgah, the purifier (यो माष्टि स. — *Daya*.); searcher (मृगयिता — *Sayana*); devoted (*Wilson*).

Vapusah (वापुषः), embodied (वपुषि ध्रुव — *Daya*.); वपुष्मान् यज्ञमान — *Sayana*.; perhaps, the sacrificer).

Pṛksah, food (Nigh. II.7; यन्नं हविः — *Sayana*).

5. **Cyavanam**, अयानम्, to the inquiring one; to the inquisitive (sage) (पृच्छन्तम् — *Daya*.; name of a worn out sage — *Sayana*).

For Cyavana, अयान, see II.12.4; 21.3; VI.18.2; VIII.33.6; 96.4; X.69.5; 6.

For अयान, see I.116.10; 117.13; 118.6; V.74.5; 75.5; VI.62.7, VII.71.5; 68.6; 71.5; X.39.4; 59.1; 61.2; 115.6.

Cyavana (अयान) word means a seer, a *ṛṣi*, since he is the collector of hymns (अयान ऋषिर्भवति । आकथिता स्तोमानाम्). In several Vedic passages it occurs as अयान (अयानमित्यपस्य नियमा भवन्ति, Nir. IV.19; X.39.4).

7. *Tirah cit arya-ya pari vartih yalam adabhya*. This has been quoted by the Nirukta (III.20).

Tiras (तिरस्) and *satas* (सज्ज्) are synonyms of attained (प्राप्तस्य). *Tiras*, i.e. it has crossed over, from √तृ. *Sadas*, it is moved together; from √सृ—O undeceived ones, come round quickly across the turn. For *Satas*, see VII.104.21.

8. *Avasyu*, the person who longs for protection (प्राप्तमनोऽत्र रक्षणमिच्छुं कामयमानं वा—*Daya*.).

The earlier references for this word are I 14.5, 25.19, 101.1; 114.11; 131.3; II 6.6, 11.12, 13, 19.8, 21.5, III.33.5, 42.9, IV.16.11; 50.9; V.31.10.

9. *Rusat-pasub*, the one who takes good care of an animal (पास्ति पशुयेन स.—*Daya*. *Rusat*, रुसात्=animal, Nigh. IV 3), blazing animal; also blazing oblation—दीप्तपशुमान् प्रकाशित इति.—*Sayana*).

To *Sayana*, *pasu* is ray (पशवः किरणाः), and *rusat* is a beam of light (रुसाद् रश्मिः).

Hymn-76

1. *Agulh*, fire or the sun; it lights up the face of dawns (प्राप्नोति अग्निः उषसं अनीकम्, *anikam* may be face, (सृष्टम् or army संवत्—*Daya*.; the phrase may also mean—Agni, the face or beginning of the dawns, shines—*Wilson*).

Pipivansam, पीपिवांसम्, growing or evolving in the most proper way (सम्यग्बर्धमानम्—*Daya*.); one developed with all its members—पीपिवांसं स्वाङ्गैः परिवृद्धं or nourished with soma juice or with clarified butter—प्राप्यावितं वसतो वसोभि. सरद्रूपं सोमरसम् । प्रथवा घृतादिना पीपिवांसम्—*Sayana*).

Gharma, the duties of a household life, which by themselves constitute the sacrifice (पर्यं गृहस्थात्मकं कृत्याद्यं यज्ञम्—*Daya*.). The word in the ritualistic period meant the vessel so called, or the Pravargya ceremony, at which it was used, being fed or nourished (पीपिवांस) with butter and curds it contains.

3 The entire day is divided into several parts 1, 2, 3, 5 or 15. In this verse, the five divisions are enumerated (i) *pratah* (morning), (ii) *madhyandina* (midday), (iii) *udita suryasva* (afternoon, पयस्तद्, the high sun), (iv) *diva* (day) and (v) *nakṣam* (night).

Hymn-77

For verse 2, see Nir. XII.5.

1. *Kavayah purva bhajab*, the ancient seers or sages of yore, one learned in the Vedic lore is Kavi (पूर्वभाज पूर्वज्ञातृना, कवयः, प्रबुधाना ज्ञयः, cf. Ait. Br. II.38 –ये वा प्रबुधानास्ते कवयः)

2. *Pratah yajadhvam, na sayam asti devaya ajutam*, worship at early dawn,—the evening is not for the gods. There is a text. “पूर्वाह्ना ये देवानाम्”, the forenoon verily is for the gods.

See Nir. XII.5. Offer sacrifice and impel the Asvins early morning; there is not an oblation offered to the gods in the evening, that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins, i.e. he is the best winner. Their time is upto the rising of the sun, during the period, other deities are invoked.

The *Nirukta* gives the derivation of the word *usas* (उषस्) from √ वृ, meaning to desire. There is another derivation from √ वृ to shine, the *usas* belongs to the middle region (I.92.13).

Hymn-78

(For verse 8, see Nir. III.15).

1. *Nasatya*, another name or epithet of Asvins. See earlier references.

2. *Harinau* two deers, *gaurau*, two wild animals (*Bos Goracus*), *hansau*, two swans.

5. *Vanaspati*, Lord of forests.

Susantyā-iva, सुपन्त्या इव, of a parturient female (प्रसवन्त्या स्त्रिया इव — *Daya*, lady expecting to give birth to a child)

Sapta vadhriṃ, sinful impulses of seven organs (five sense organs, mind and intellect) (इषा मत्तेन्द्रियम्—*Daya*; the one whose seven organs have been polluted). See also V.78 6, VIII.73.9 and X.39.9.

There is a fantastic story concocted in this connection and narrated by Sayana: The sons of the brothers of *Saptavadhri* being determined to prevent his having intercourse with his wife, shut him up every night in a cage or large basket, which they locked and sealed, letting him out in the morning: in this dilemma, the *Rṣi* prayed to the *Asvins*, who came to his succour and enabled him to get out of his cage during the night, he returning to it at day-break. (In this verse, he addresses to *Vanaspati*, because the cage is of forest-wood, —the basket). Of course, this is an absurd story.

8. A line of this verse is quoted in *Nir.* III.15 (यथा वातो यथा वनं यथा समुद्र एतन्ति), in connection of यथा, yatha, as a particle, denoting similes (यथेति कर्मोपमा). This verse is recited at the time of delivery: O child, ten months old, वयमस्य, just as the wind, the forest and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her. (*Durga* on the *Nirukta*).

See *Yv.* VIII.28 also.

Hymn-79

1. *Sujate asva-sunrte* (सुजाते अश्वसूनुते) is the burthen of all the verses of this hymn, meaning "nobly-born, and sincerely praised for the gift of vigour (bright-born, and praised sincerely for the gift of horses — *Wilson*).

Satya sravasi, in the seeker of truth (in hearer of truths, सत्यानां श्रवणे, सत्येज्ज्ञे वा = *anra*, food, *Nigh.* II.7; in the food, in the truth,—*Daya*.), the son of *Vayya* of this name (*Sayana*).

The term also occurs in the next two verses and nowhere else in the *R̥gveda*. For *Satyaśrutah*, सत्यश्रुतः, see V.57.8; 58 8; VI.49.6.

Vayya, वाय्य, the son of Vayta, the weaver of knowledge. See also verses 2 and 3 of this hymn, the word occurs nowhere else in the R̥gveda.

For वाय्य, see I.54.6, II.2.6, II.3.6, II.13.12; IV.19.6, and IX.68.8. (तन्तु यद्गो सन्ताननीये विस्तारणीये सन्ततिरूपे, extension or weaving like thread, propagation etc.—*Daya*.).

Asva sūrite, sincerely praised for the gift of vigour (or horses) (अश्वार्थं प्रियं सत्यमिमेकां स्तुतिवाक् सत्या ता, vocative,—*Sayana*); *asva* is a synonym of big, excessive, or large, महत्—Nigh. VI.1, and therefore, a lady whose speech is very much or excessively sweet, अस्या महती मूनूता प्रिया वाग्यस्यास्तत्तद्गुदी—*Daya*).

8. **Gomatih**, the possessor of cows (गोभि उनेतानि—*Sayana*; गावो विचक्षते यातु तः—*Daya*.).

Hymn-80

1. **Dyutat-yamanam**, illumination of parameters (*ayama*) of space and time; illuminator of *prahara*, the unit of time—*Daya*).

Aruna-psum, red-tinted in appearance (अरुण रूपां; प्स्, *psu* == form रूप—Nigh. III.7).

Hymn-81

For verse 2, See Nir. XII.13.

1. **Viprah**, the wise: here the yogins (the one engaged in the practice of Yoga, the science of communion with the Supreme).

Viprasya, of the omnipresent Lord (वि=विशेषण, प्र=प्राप्ति व्याप्नोति तस्य—*Daya*.).

Bṛhatah, of the great.

Vipascitah, of the omniscient Lord (अनन्तविद्यस्य—*Daya*.; स्तुत्यस्य ज्ञानवतो वा सवितुः अनुशयेति—*Sayana*).

See also Yv. V.14.

2. *Visva rupani prati mancate*, comprehends all forms (all the luminary bodies—सूर्यदेवि) in himself he binds or holds in himself (विष्वा सवाणि क्वाणि पारयणि प्रतिमुच्ये क्वाणि पारयणि—*Sayana*). See also Yv. XII.3.

* The wise one puts on all forms. He has generated bliss for the biped and quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn"—The discreet one (the prudent) puts on all the brilliant lights. Wise (कवि, *kavi*) is so called because his presence is desired (derived from √ कम्) or the word is derived from √ कृ, to praise. He generates bliss for bipeds and quadrupeds (कवि मेघायी, कवि दाताऽमृतो भवति, दद्यात्—*Nir.* XII.13).

3. See Yv. XI.6.

Parthivani, the scenes in the midspace (पृथिवी—midspace or *antariksa*, Nigh. I.3).

Etasah, एतत्, widely present (सर्वत्रभ्याप्त—*Daya*.).

Rajansi, राजंसि, worlds; regions. He by his greatness has measured out the midspace or heavenly regions (विममे measures, also specially creates, विमेषेण विममेते विपत्ते—*Daya*.).

4. *Sayana* distinguishes between the words *Savitṛ* and *Surya*; *Savitṛ* is specially the Sun before rising, *Surya* is the Sun in general (also मन्त्रित सकलजगद्ग्राहक, the creator of the world, and hence *Savitṛ*—*Daya*.).

In fact, *Mitra*, *Surya*, *Savitṛ* and *Pusan* are all one—the names of the Supreme Creator, and of the sun too, representing different functions or attributes.

Hymn-82

1. This is known as the anustup *Savitṛi*, as sacred as the well-reputed *Gayatri* (सप्तसिद्धिर्यम्—III.62.10), the *Savitṛi* in the *Gayatri* metre; see *Bṛhad.* up. V.14.5.

Bhojanam, normally food, but here anything enjoyable, (पालनं भोजनम् वा—*Daya*.; भोग्यं घनं—*Sayana*).

Turam, all that is destructive of evils, or evil foes (गुरु मविष्टादि दोषनाशकं सानर्म्यम्—*Daya*).

3 **Savita bhagah**, that Savita is Bhaga, or *bhage* is *bhajanive*, प्रजनीय, to be worshipped (सविता प्रभवकर्त्ता, जन ऐश्वर्यवान्—, the creator and the possessor of fame and glory—*Daya*).

4. **Duh-Svapnyam**. the evil dreams, or the pain caused by the evil dreams, or evils arising out of dreams (दुष्टेषु स्वप्नेषु नष्टं दुःखम्—*Daya*)

5. **Bhadram**, all that is good and conducive, as opposed to *durita*, the pain, vice, or evil. *Bhadram* also includes progeny, cattle, dwelling etc. (प्रजा नै भद्रं, प्रजयो भद्रं, गृह भद्रमिति—*Wilson, Saryana*).

7. **Visvadevam**, all the gods, representative of all the noble qualities, attributes and actions (see I.164.46, इन्द्र मित्र वसुधन्मित्रमातुः). Compare the verse with the lines of the Asvalayana Srauta Sutra—
आ विश्वदेवं सत्यति वाममद्य सवित (II.16); या विश्वदेवं सत्यति य इमा विश्वानि जातानि (IV.3); and आ विश्वदेवं सत्यति न प्रमिये सवितुर्देव्यस्य तत् (IV.11).

Hymn-83

For verse 2, see Nir. X.II.

The deity of this hymn is *Parjanya*; in normal usage, *parjanya* means cloud; in glossary given by the Nirukta (I.10), it is not included amongst the 30 synonyms of cloud or *megha*

Parjanya causes the clouds to rain; it is thus the functional deity, as if, behind the clouds; the non-bursting *cloud* in an asura, or *vritra*, since it covers the sun, it causes darkness; it is Nescience. But *Parjanya* causes the clouds to discharge their rain, in *Parjanya* is another name of *Indra* too. For the etymology of the word, see Nir. X.10. (Our note on verse 2).

2. **Parjanya**, the discharging force behind the clouds, is derived from the verb *trp* (√ तृप्) to be satisfied, by reversing the first and the last letters. one who gives satisfaction and is favourable to men (*trp*+*janyah* = *prt* + *janyah*, तृप् + जन्यः = पृत् + जन्यः. parj + *janyah* = *par* + *janyah* = पर्ज + जन्यः = पृज + जन्यः); or he is so called because he is the best conquerer (परः + जित्); or he is the best

progenitor (पर + जन्) or he is the bestower of juices; (प्र + √ जश्) —Nir. X.10.

He strikes down the trees and he strikes down the demons (wicked). All beings are afraid of this great slaughter. Great indeed is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanva thundering strikes the evil-doers i.e. men who commit sinful acts. (Nir. X.11).

3. **Dutaṇ**, दूतान्, messenger; also warriors (युद्धान्—*Sayana*).

6. **Viśno asvasya**, of the rainy charger (horse), or of the pervading rain (पञ्चस्य = अन्वस्य, of the pervader), and *asva* is also a synonym of *great* (Nigh. III.3); of the large raining cloud (वर्षकस्य महतः —*Daya*).

9. **Hansi dukṛtaḥ**, destroys the wicked; here *wicked* stands for the clouds not yielding their water.

Hymn-84

Prthivi is the subject of this hymn. Normally, the word means the earth, but so often, it has the double meaning, when it includes the midspace or antariksa also (पृथिवी = अन्तरिक्ष—Nigh. I.3).

1. **Parvatānam**, of clouds (पर्वतानां मेघानाम्—*Daya*).

Bat, वत्, synonym of truth (Nigh. III.10).

Khidram, rending tool.

Khidram bibharsi, you sustain the fracture or opening of the clouds (*Wilson*).

Prthivi, in the midspace.

Bhumim, earth.

3. **Dṛlha**, दृढा, solid, rigid.

Ksmaya, by earth, by rock, rocky.

Hymn-85

For verses 3 and 6, see Nir. X.4 and VI.13 respectively.

2. **Apsu agnim**,—has placed fire in waters (water is supposed to be the source of Agni, *apam napat* is *Agni*, the grand child of water—water helps in the growth of plant, and plant or wood, by attrition furnishes fire, or it may mean lightning in rains or submarine fire. (cf. Yv. IV.31, *viksu agnim* he placed in people or human beings, the digestive fire); also fire in the firmament (अप्सु आकाशप्रदेनेषु अग्निं पावकम्—*Daya*).

Somam adrau, **Soma** plant in the mountains; the sap in clouds (सोमं रसं पशौ मेचे—*Daya*).

3. **Kabandham**, cloud (मेघम्—*Daya*); water (Nigh. I.12).

Antarikṣam, water (जलम्—*Daya*).

Varuna sent forth the cloud, whose door opens downwards (नीचीन द्वारम्). A cloud, कबन्धं, (*Kabandham*) is so called because *Kavanam*, which means water, is deposited into it. Water is called *Kabandham* also—the verb √ कन् is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth and the intermediate space (अ तत्सर्वं रोदसी वन्तरिक्षम्); with that greatness, the king of the entire universe moistens earth as rain does barley (तेन सर्वस्य मृगनस्य राजा यत् य वृष्टिर्जन्तसि भूमिम्)—Nir. X.4.

4. **Abhrena**, by cloud (जलम् = cloud, Nigh. I.10).

Parvatasah, clouds (Nigh. I.10).

5. **Mahi**, reverential speech (पूज्यां वाक्यम्—*Daya*; महो = वाद् Nigh. I.11).

Mame, ममे, metes, measures; also creates (सृजति—*Daya*).

Mayam, skill, accomplishment (प्रज्ञाम्, Nigh. III.9).

See Nir. VI.13.—in connection with the word *पुनश्चिम्* (VII.39.4), meaning very wise, used for Varuna, who is praised with regard to his intelligence (तं प्रज्ञया स्तोत्रि); the word *mayam* is used for this intelligence in इमां नु कवितमस्य मायाम् ।

Prthivim, midspace.

Manena, by a measure (by honour, सत्कारेण—*Daya*).

6. *Avanayah*, rivers (Nigh. 1.13).

Enih, एनीः, running like she-deers (एन्यः मृगस्त्रिय एव धावन्त्यः—*Daya*); lucid, watershedding (एन्यः शुभ्राः गमनशीला वा—*Sayana*).

7. *Aryamyam*, benefactor, one amongst the people of justice (अयं ननु ज्ञायाधीशेषु भवन्—*Daya*); to Sayana *Aryamyam* and *Mitryam* are the same as *Aryaman* and *Mitra* with the final *ya* (यत्) being pleonastic; *aryamayam* meaning giver (दातृ) or spiritual preceptor (गुरु).

(अयंभ्यम्—अयंभ्यैवायंभ्यः । स्वायिको यत् । अर्धेरिदं रूपम् । प्रदातामित्ययं । अथवा ईरणात् भवनात् च शास्तीत्ययंमा गुरुः । तम्—*Sayana*).

Mitryam, the attacked (अनुरक्तम्); the word *Mitra* is derived thus : त्रिमिदा स्नेहते—इत्यस्मात् मित्रम् । स्वायिको यत्—*Sayana*.

The word *Mitra* is also so called because he preserves (सामते) from destruction (प्र-नी-ति), or because he runs (द्ववति), measuring things together (√ मि), or the word is derived from the causal of √ मिद्, to be fat (Nir. X.21).

Varunaranam, वरुणारणम् = वरुण + अरणम्; *aranam* means one not having a sound or speech (अरणं वा अशब्दमित्ययं; or one not giving i.e. niggardly—अथवा अरणमादाकारं वा नित्यं निरन्तरम्—*Sayana*); a dumb man—*Wilson*. Dayananda translates अरणं as water (उदकम्, the same perhaps as अर्णः Nigh. 1.12). '

Hymn-86

Indragni = *Indra* (Lord of celestial fire i.e. lightning) + *Agni* (Lord of terrestrial fire) = The twin-Lord of celestial and terrestrial fires.

1. **Trita**, the sage or seer of threefold excellences (in attributes, गुण, in accomplishments, कर्म and in temperament, स्वभाव). *Trita* is also fire in the three regions. In mythology, the name of a *Rsi* who refutes controversial arguments.

Driha, strongly guarded.

Dyumna, treasures (दुम्न धनं—Nigh. II.10).

2. **Panca carsanīh**, पञ्च चरणीः, five classes of people (the same as *pancajanya*, पाञ्चजन्यः; see I.100.12; 117.3; III.53.16; V.32.11; VIII.63.7; IX.66.20); or five vital breaths (चरणीः प्राणान् मनुष्यान् वा—*Daya*.).

5. **Ansa-iva**, अंसाद्भ्य, like the shining ones (like the parts, भागनिब —*Daya*.); *Ansa* is also the name of one of the twelve *Adityas*; here the word is put in dual, and therefore, may mean any two of these *Adityas*.

6. **Aha-vi**, or **Ahavi** (अहावि or अहावि). *Dayananda* prefers the *pada-patha* (पद-पाठ), as अहा + वि where अहा, *aha* means days (अहानि); *Sayana* considers *ahavi* as one term meaning, has been offered; (हव्यं हवि; अहावि अतिथयक्तमासीत्).

In this verse, we have the repetition in गुणस्तु विदुस्तु for the sake of respect पुनरुक्ति आदरार्थ—*Sayana*.

Hymn-87

In this hymn, the word *Evayamarut* (एवयामरुत) remains unaltered in its case termination. This word occurs only in this hymn and nowhere else in the *Rgveda*. The word *marut* means a mortal, the *dexterous mortal* is the *evayamarut*, a person which is skilful, active, efficient and experienced (*Sturmvoll Marut*, Beafey), *Sayana* regards *Evayamarut* as a *Rsi* or seer, or *muni* of the race of *Atri*.

1. **Visnave**, for the one pervading (व्याप्ताय—*Sayana*; व्यापकाय —*Daya*.); to *Visnu*.

Marutvat is usually the designation of *Indra*; for the *Indra*, for the group in which a man (a mortal) is honoured and respected (प्रशंसिता मनुष्या परिमैतस्मै).

9. **Araksa**, unprotected (not worthy of protection, परलक्षणीयं—*Daya*.; undeterred by *Raksasas* (*Wilson*).

Nidah, the reviler; wicked impulse.

Durdharttarah, cruel, fierce, or those who strike down without compassion; the intolerant (दुःचेन घर्त्तरः—*Daya*.; दुर्धराः—*Sayana*).